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Vol. XXVII. JANUARY, 1876. No. 1.

"LIFE, LIGHT, LOVE."

THE GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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THE

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A

MONTHLY MAGAZINE

FOR

YOUNG MEN AND LADIES.

REV. B. BAUSMAN, D.D., Editor.

VOL. XXVII., 1876.

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The Guardian.

VOL. XXVII. JANUARY, 1876. NO. 1.

The New Year.

BY THE EDITOR.

The GUARDIAN bears to its readers the cordial greetings of this festive season. May the blessed Christmas-tide bring to them such sacred mirth and joy as our heavenly Father in His mercy may deem best. May the New Year bring new grace for godly living. In passing from the Old into the New Year there are many important lessons to be learned and improved. Penitently, yet gratefully, we should look into the past. With grateful contentment should we regard the present. With a cheerful, trustful hope we should look toward the future.

Some of these years will be our last. We know not which. Let each be begun, continued, and ended in humble piety and child-like faith. Thus shall we in all things glorify the holy name of our Father, and finally, by His mercy, attain everlasting life.

The Guardian for the New Year.

BY THE EDITOR.

The form and style of the publication of the GUARDIAN during the past year have been an experiment. It contained at least twice as much matter as the preceding volumes, without increasing the subscription rates. By changing and adapting it for Sunday School purposes, its circulation has very nearly doubled. And we have reason to expect that this will be greatly enlarged during the coming year.

By its new departure it assumes more difficult duties and additional responsibilities. Through its Sunday School Department it reaches not only the youth, but also the children of the church. Indoctrinate and mould the children aright, and you will have the future men and women as faithful Christians and active workers in the cause of Christ. We earnestly entreat the ministry and laity to assist us in filling its pages with apt and interesting matter. But a small number of brethren have helped us during the past year. There are many to whom the writing of such articles would be an agreeable and profitable pastime, whilst, by the blessing of God they might thereby save a soul from death.

The family of Dr. Harbaugh have kindly permitted us to use some of his unpublished sermons for publication in the GUARDIAN. Some of these are on practical subjects, and written in his simple, popular style. As is well known, his pulpit style had all the racy clearness of a well-written newspaper article. It affords us pleasure to announce this new feature for the volume just begun, as we feel certain it will add to its interest and usefulness.

Clubs and single subscribers are requested to send in their names as soon as possible. Now ihs te time to canvass for new subscribers. Speak a good word to your friends for our magazine, and help to introduce it into families to whom it may still be a stranger.

A CROSS without Christ never made any man better, but with Christ saints are much better for the cross.

The Birth of Christ.

BY H. HARBAUGH, D. D.

(Luke 2: 1—21.)

The birth of Christ is the most important event in the history of the world. All history before was a preparation for it. All history after it, is a consequence or fruit of it. The state of the world at the time was properly called "The fullness of time"—a full and proper preparation for so glorious a birth.

An event like this, is properly celebrated by the Church. Every true believer feels constrained, by the impulse of his own devotion, to unite his voice with that of the shepherds, and the angels, in "Glory to God in the highest, and on earth peace, good-will toward men." Where is the tongue that will be silent; where is the heart that does not feel the holy impulses of gratitude and praise?

Let us, on this Christmas morning, look at the *reception* which was extended to this celestial Visitor to our gloomy earth.

Christmas, a joyful day.—But only to a few then,—and to us now.

Not to Him!

The dark back-ground and the bright and beautiful picture.

I. What is it that constitutes the cheerless aspect of the circumstances connected with the advent of our blessed Saviour?

The general spirit of the world was uncongenial and averse to the arrival and presence of a holy being. The world lay in sin. Gross moral darkness brooded over the minds and hearts of the people. All loved darkness rather than light, because they loved sin more than holiness. The advent of our Saviour into the midst of such a world was in the highest degree uncongenial to His holy nature, and unwelcome to the world. What a change, from the bosom of His Father, and the fellowship of angels, into such a land of the curse. It was a transfer into an element, where every contact was pain and woe!

In addition to this, there was all around a general worldliness and indifference. The attention of men was not turned towards heaven and supernatural things; but entirely towards earthly, natural, and temporal things. Cæsar and the decree that all the world should be taxed, was the main subject of interest and care. The minds of men were taken up with the taxing. Whether it was just or unjust—too high and heavy—and no doubt secret murmurings welled up from many hearts.

Then, there was the crowd in the inn. The news from all parts of the land—the exchange of greetings with friends—and perhaps the various diversions and dissipations of the place, and the occasion! Who was thinking of heaven? Who was caring about the higher interests of the soul and another life? Who was looking for a coming Messiah? No one.

This crowd at the inn was not accidental; it was a fair picture of the world, taken up and absorbed in its own vain interests. Everywhere men's eyes were turned toward the earth; and all were busy and bustling after the things of time and sense.

Here was one who said, "What shall I do? my barns are full, and I have no place to bestow my goods! I will tear them down and build greater!"—Here was another, who said, "I have bought a yoke of oxen, and I go to prove them. I have bought a piece of land, and must needs go and see it." And here another said, "I will go into such a city, and continue there a year, and buy, and sell, and get gain!"—Thus the whole world was a complete Vanity Fair, where all bought, and sold, and saw sights, and followed their interests and their vanities! The world has taken up the inn, and in the stable the Saviour of the world is born! Behold Him in the manger.

> "Low lies His head with the beasts of the stall."

Such was the cold reception extended Him by the world. Was there anything warmer for Him in the bosom of Judaism? Alas! "He came to His own, but His own received Him not." The treatment He received at the hands of Judaism afterwards, is a fair index of its general feelings at the time. Herod, who sought to slay the infant Jesus, is

a type of the national feelings. They wanted a king; but not one cradled in a manger. He should appear in the palace, not in the stable. He should be born among princes, not among the beasts of the stall. He should come to the rich and great, not to the poor and lowly. He should subdue the Roman power, not their lusts and their sins! As He came, He was a root out of dry ground; and He had no comeliness that they should desire Him.

There was little piety in the heart of Judaism at that time. The fire had died upon their altars—the glory had departed from their temple, and the spirit of warm devotion had fled from their hearts.

The Pharisees,
The Sadducees,
The Essenes,
The Publicans.

Into the midst of this death, came the Prince of life; and the angel said, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Still more. As if nature itself had been taught to hide its face and refuse Him a welcome, He was born in the night! Darkness brooded over the earth, the image of death, and the picture of its moral condition.

There was not even the cheerful light of the sun to welcome Him. All was dreariness! Naught shone but the feeble stars, and they were afar off in the heavens from whence He came. All was silence! Not one "all hail!" greeted Him, except the song of angels from His own blissful home in the skies. The world slumbered, and its dreams were not of heaven, nor of a coming Messiah, but of honor, wealth, pleasure, sense and sin! The world was more like a grave-yard, peopled with the cold forms of dead men, than like a joyous reception-room for the King of kings. "When the Bridegroom came, &c."

Then, too, what an abode for the Great Prince of Heaven! A stable, and a manger! "There was no room in the inn!" Neither was there any disposition to make room. The great ones of the earth must be accommodated. Joseph and Mary of Nazareth, are poor; and must not look for attentions. He is a carpenter; and has no claims according to rank and station. The moneyed officers of Augustus have the chief rooms in the inn; and all that the peasants are good for, is to pay their tax, and then to take care of themselves.

It is night! Where are the great ones of the earth? On curtained beds, and on downy pillows reposing. Let the winds roar, let the night be cold, and dark, and dreary! What is that to them? Their couch is soft. their doors are tight, and their hearth is warm and cheerful! They dream of honors, and dominion, and wealth, and glory to come. Sweet is the slumber that chains them; many are the comforts that surround them; and patient are the poor beneath them!

"Where is he that is born King of the Jews?" "This shall be a sign unto you," said the angel, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." O mystery of mysteries! He who made the world, and who saved it, came into it amid the beasts of the stall, and was forced out of it in company with two thieves! "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head!"

Such is the dark side of the scene at Bethlehem!

We will now:

II. Glance at the bright side.

There is no desert so desolate, but there remains here and there a green blade, or a fragrant flower. There is no night so dark that some ray of light does not gild the gloom. There is no one so forsaken and forlorn, as not to be an object of love and sympathy to some hearts. Thus in the midst of the cold worldliness and irreligion, which reigned over the earth at the Saviour's Advent, there were here and there hearts that longed for His coming, and that hailed with welcome the wonderful babe in the manger.

1. He received a warm welcome from His own family.

It was not alone the parental joy which is common to all parents, that thrilled the heart of Joseph and Mary. There mingled with it also that joyful expectation and hope which were inspired in their bosoms, by the angel Gabriel, in the Annunciation. The Virgin had not for a moment ceased to

ponder in her inmost heart the sweetly prophetic words of the angel: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. Fear not, Mary: for thou hast found favor with God. Thou shalt call His name JESUS! He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Mary answered in the raptures of holy joy: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Behold, from henceforth all generations shall call me blessed!"

This joy, we say, had not for a moment died away from her heart. Behold now in the manger this child of promise, of hope, and of joy!—Was it not welcome to that blessed mother's heart? No language can describe, and no pencil can portray, that tenderness and love with which she hangs over her first-born in the manger! Yes, He is welcome—a thousand times, welcome to her full, overflowing, joyful heart. She forgets that it is a stable, forgets that it is a manger, forgets the beasts of the stall which feed around them, forgets that she is poor, forgets that the night is dark and cold, forgets that a stupid, unbelieving nation hail not the birth of their King, forgets that the favored of men are sleeping in the best rooms in the inn! Forgets it all; and while her eyes are like deep wells of tenderness and love, she exclaims with emotions of infinite fondness, "The world is cold! Press more closely to my bosom, Thou babe divine!"

"And so the Virgin blest
Hath laid her babe to rest."—MILTON.

"Sleep, sweet babe! my cares beguiling;
Mother sits beside Thee smiling;
Sleep, my darling, tenderly!
If Thou sleep not mother mourneth,
Singing as her wheel she turneth,
Come, soft slumber, balmily."—COLERIDGE.

Happy! happy, Christmas!

"And Mary kept all these things and pondered them in her heart."

2. There were also devout persons in the bosom of the Jewish Church who welcomed the divine babe.

Luke 2: 25—31.
Luke 2: 36—38.

According to this allusion, there were others in Jerusalem who had piously looked, and longed, and waited for the promised Messiah. All these celebrated with joy this happy Christmas!

Among these devout Jews we must also number the shepherds.

Verses 8: 15—21.

These shepherds were, by their innocent and quiet employment, removed from the highways of worldliness, vanity, and sin, which characterized the nation. They led thoughtful, and meditative lives. Looking down from their hills upon the mournful moral desolations of Israel—seeing how the lost sheep of the ancient fold were scattered and wandering, they prayed earnestly, and looked longingly, for the star that should rise out of Jacob! Oh, how must their hearts have thrilled with joy, when they saw the convoy of angels which brought the glorious message: "Unto you is born," etc., 11, 12.

3. This welcome of the divine babe was not confined to the Jewish nation. The gloom of the Pagan world was also penetrated with the rising beams of this "light of the Gentiles." Afar off, in the regions and shadows of death, there were awakened in earnest hearts responsive echoes of this celestial Jubilate. "Now when Jesus was born in Bethlehem, of Judea, in the days of Herod, the king, behold there came wise men from the east to Jerusalem, saying: Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

"And when they were come into the house, they saw the young child with Mary, His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."

WHEN God affords the ordinary preaching of the gospel He doth not use it to work wonders. When Israel was in the wilderness, then God gave them bread from heaven, and clave the rocks to give them drink; but when they came to Canaan, where they had the ordinary means of subsistence, the manna ceased.

A Word to Young Men.

BY THE EDITOR.

There are a few traits in the character of the late Vice President, Henry Wilson, which we commend to the attention of young men. He became a good and prominently useful man in spite of early disadvantages. He was born February 16, 1812, and died November 22, 1875. His parents were very poor. And for a good reason, since his father was an intemperate man. Pity the boy whose father is a drunkard. The little fellow is mortified in meeting his parent, whooping as he staggers through the street. Possibly he entails upon his child a hereditary thirst for strong drink; this pernicious example threatening to do its baneful work to the ruin of the child.

Fortunately, young Wilson had a kind uncle, who took pity on him. He brought him into his family and cared for him as best he could. The adopted child throve in his new home. He was put on a farm, where he worked until he was twenty-one years of age. Then he entered a shoe shop at Natick, Massachusetts, as an apprentice, and learned the trade of a shoemaker. There he labored until he had earned a sum of money sufficient to enable him to secure a collegiate education.

At twenty-four years of age he entered Strafford Academy, in New Hampshire, to prepare himself for college. At his time of life many a young man would have despaired of taking a full college course. "Why, I would be thirty years of age before I could graduate," some would say. Therein Wilson showed his good sense. Still his plan was defeated.

The noble fellow early met with a disappointment. The man who had charge of his earnings failed, and his money was lost. What now? Give up in despair? Manfully he started afresh as a school teacher. Afterwards he began the shoe business. Meanwhile he studied privately, and studied hard. Thus, though never obtaining a college diploma, he became a self-educated man, in the good sense of the term. In 1840 he was elected to the Massachusetts House of Representatives. From that time he was prominently engaged in political life. For a period of twenty years he was a member of the United States Senate.

It is said that the intemperate habits of his father gave him such a painful sense of the curse of drunkenness that he not only became an eloquent advocate of temperance, but, in his daily habits, a life-long, practical temperance man.

Henry Wilson made a man of himself in spite of early hinderances. He did not allow disappointment and defeat to divert him from his aim to build up an upright, intelligent, useful character. He unfalteringly adhered to his temperance principles during his long political life, whilst mingling extensively with politicians and statesmen—a class of men among whom, as a rule, drinking strong drink is the rule and abstinence the exception. He was all his life-long a prodigious worker, even to the end. Of his "History of the Slave Power in America," begun in 1871, he finished but two volumes; the third volume he left incomplete.

Mr. Wilson, like so many statesmen, connected with the church somewhat late in life. At the time of this event he spoke words of truth and tenderness at the close of a Sabbath evening service in the church of Natick, of which he was a member. The *Congregationalist* reported his remarks as follows:

"He felt he owed it to himself, to his friends about him, and to the cause of his Redeemer, to say a few words, though he did it with some reluctance. For more than thirty years he had attended the service of God on that spot, and had listened to hundreds of sermons. He had been convinced of the truths thus set forth, and had no excuse to offer for so long delaying to give his personal attention to this subject. He had never shielded himself by infidelity, or defended his position by that poorest of all excuses, the faults of professing Christians. Whenever addressed personally on the subject, as he had often been by friends from various parts of the country, he had always felt himself guilty before God, and yet he had lived more than fifty years rejecting God.

He had seen the Christian die in the triumph of faith, and had often stood by dying soldiers, and longed to speak some word of Christian comfort and cheer in their ears, and he could not.

He had stood by the graves of those he loved best, and thought how often those lips, now cold in death, had breathed his name to heaven. He trusted that in answer to the prayers of a dear wife, of those dear departed ones, and of other dear friends, he had now found abiding peace. He would not exchange the hope he had for any earthly honors. He had enjoyed more peace and assurance during the past week than in any other period of his life. He gave himself, all he had and all he hoped for, to his Lord and Master; and if anything had been kept back, he prayed it might be revealed to him.

The Senator was particularly glad to see so many young men coming forward in this good work, and called upon his neighbors and friends not to delay in making their peace with God. Scarred and seamed as we all are by sin, or at any rate, as he felt himself to be, he rejoiced that there is mercy and salvation at the foot of the cross. His remarks throughout were listened to with the deepest interest, and the Christians of Natick rejoice that their esteemed fellow-citizen, who had rendered such signal service to his country, has now entered upon the service of Him who is King of kings and Lord of lords."

We speak of Henry Wilson, not because he was a successful politician and statesman. Not a few bad men have become such. Rather would we hold up his example as that of a man, born in obscurity, who battled with serious disadvantages and temptations in life, and gained a glorious victory.

Young men between fifteen and twenty often pass through serious conflicts. Their first great duty is to give their hearts to Christ, join His Church, and by faith, through the Holy Ghost, unite with the Saviour forever. But what shall they get at in life? for what sphere of usefulness prepare themselves? Their mind is now on this, now on that. This would pay best; that would bring us most honor; something else would secure most ease; in something else we could do the most good.

God needs His children in every sphere. But not for every calling is every one suited. Years ago, a certain young dentist, with a limited practice, consulted us about studying for the ministry. After inquiring into his motives, and learning more about his characteristics, we advised against his studying. The man evidently aspired for honors which he had no capacity to attain or bear. His self-conceit far excelled his talents, which were very meagre. Not receiving the desired encouragement from us, he applied to a pastor of another denomination for counsel and support. He received both. The capture of a young candidate for the ministry from another denomination was hailed by his new friends with triumph. Money was not wanting to support him at college. A few years' trial, after spending a good many hundred dollars in his support, disclosed certain traits in the aspirant for honors which destroyed the confidence of his supporters. He applied to the Synod of another denomination, which received and afterwards licensed the poor subject to preach the gospel, though immature in mental and moral endowments. He tried to preach for a while, then tried working as a mechanic, then returned to the ministry again. He is a total failure as a minister, a drag and a drone. How much better had he remained an humble mechanic or dentist.

Ought we then not to encourage every young man who wishes to study for the ministry? God forbid. Only those who have the requisite talents, and who give evidence that they are constrained by the love of Christ to devote themselves to the holy office.

The more conscientious a man, the more difficult to determine on his vocation for life. Many a kind parent has sent his son to college to prepare for a profession for which he had neither talent nor taste. He only discovers his mistake after he is admitted to the bar, or enters the medical or ministerial profession. Many a lawyer after spending precious years in preparing for a mistaken calling, has left his briefs and law books in disgust and sought a more congenial sphere.

But few are absolutely certain as to what course they should pursue. Blessed is the young man, who, in unselfish sincerity, prays God: "Lord, what wilt thou have me do?" Let him improve present opportunities. Seek to understand the peculiarity of his mind, ascertain as near as possible for what kind of work he is best adapted.

A certain young man, with no mental adaptation for a profession, infirm as to his body, with a defective vision, a heavy, sluggish utterance, and no perceptible talent whatsoever, once consulted us about studying for the ministry. Morally, he seemed all right, but physically and mentally, totally disqualified for the profession he aspired after. What shall we tell the dear young brother? The truth, at all hazards. And that is, learn a trade. Begin as soon as you can. Make yourself useful by making clothes, hats, shoes, or in building houses. If there is some undeveloped talent for a profession in him, exertion in even another sphere will bring it to light. But the probabilities are strongly against the calling he seeks for.

We deeply sympathize with such young men. Many of our older readers have passed through similar trials. We know one no longer young, who, up to twenty-two years of age, took it for granted that he was to be a farmer. At that time his conviction was unsettled. Somehow he got the impression that the Lord did not wish him to spend his life on a farm. He came to suffer great mental anguish. On the hay mow, in the fodder gang, in the fields—wherever he could be alone with God he prayed—prayed, often weeping. In those secluded spots, often under the cover of night, he asked counsel with God, and felt Him very near. During many months, and for wise reasons, the Lord left him in doubt. And the longer his doubt lasted, the tenderer and more devout became his heart; and the nearer and dearer seemed his Saviour to him. At length he felt as if he could give him not only all he had, but himself.

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."

He read much in the Scriptures, and consulted his parents. The dear souls prayed for him, but could not solve his problem. Pray for light, dear child, said they. Wherever the Lord may lead thee, we will follow with our sympathy and help. Once he thought he saw light dawning. He turned towards it. His way was blocked up. Not in that direction could duty lead. An humble pastor, as meek as Moses, found the troubled spirit. He proved to be a prophet of God. "The Lord wants you in the ministry," said he. Then followed a fresh conflict, and a series of doubts and questions. Too old to spend six more years in preparation; habits of mind and thought too much ruralized for such a celestial calling; no perceptible talent for public speaking; had never delivered a declamation, even in a country school-house. Keenly could the young man sympathize with Moses at Horeb, when the Lord bade him lead his people out of Egypt: "O, my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue." Ex. 4: 10-18.

Thus was he, thus have many useful men been led through doubts and conflicts into their life-work. Beware of mistaking your selfish wishes and aspirations for a sense of duty or the voice of Providence.

A Storm at Sea—The Rescue.

"Mother, you will let me go?"

A terrible storm is sweeping along the wild coast of North Devonshire. The Dynmouth life-boat is prepared to make its way to a foreign vessel which, at some short distance from the land, is showing signs of dire distress. The life-boat crew is complete, with the exception of one man. Young Will Carew, a Dynmouth fisher lad and an expert sailor, is offering to fill the vacant place. At first he bends down gently to a woman, who stands beside him on the dreary shore, and it is his clear, brave voice that we hear above the raging of the storm.

"Mother, you will let me go?"

The mother has been a widow only six short months. Her husband was a fisherman; he put out one bright day last spring, for the last time in a fishing-boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of the sea, which his father found so pitiless.

A fierce passionate refusal rises to the woman's lips. But her sad eyes move slowly toward the distressed ves-

sel; she thinks of the many loved lives in jeopardy within it, thinks, with a sudden pang of agonizing pity, of many distant, dear homes in peril of bereavement; she turns to the boy, and her voice is calm and courageous as his own:

"Go, my son. And may God Almighty go with you, and bring you safe back to your mother's heart."

Hurriedly she leaves the beach, hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her new fear.

Morning dawns again. The storm has spent itself. Sullenly the waves are tossing their haughty heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Dynmouth life-boat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him, from the heart nearest to his own?

Beside him stands a tall, worn man; a man whom he has rescued from a watery grave; a man whose eyes full of tenderness never leave his own. Around the two throng Dynmouth villagers; many hands are thrust toward the man in happy recognition.

"Who will dare to tell her?" So speaks a voice well-nigh choked with emotion.

"I will." And Will Carew makes his way through the awe-struck crowd. Another moment and he is in his mother's arms. He feels and knows for the first time the whole depth of that wondrous maternal love which Love Omnipotent has chosen as its best earthly token.

"Mother, listen. I have a tale for your ears. May God teach me how to tell it right. One of the men saved last night was a Dynmouth fisherman." The boy's voice is soft and grave, but it is evident that he steadies it only with a strong effort.

"A fearful storm had overtaken him upon the sea, one day not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead. He arrived at the vessel's destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need; help God-sent, God-directed. And—"

The boy breaks down now. On his knees, by his mother's feet, he clasps her hands convulsively in his, and his voice comes only through his thick sobs:

"Mother, darling, try to bear the happy truth. When your brave heart, a heart which, in the midst of its own sorrow, could feel for the sorrow of others, sent me forth last night to the succor of the distressed, you knew not—how should you know?—that you sent me to the rescue of my dear father's life. God gave him to me. God has given him, mother, back to our grateful love."

Not another word is spoken. Locked in each other's arms, mother and son pour out their hearts in a flood of unspeakably happy tears.

A step is heard; the rescued man stands by his own fireside, remembering, with deep emotion, that his place there has been won for him by the skill and courage of his son.

With a cry of wild joy, the mother rushes forward, and her head finds its long-lost place upon her husband's breast.

Ah! Love, supreme, unutterable! Strange, indeed, are the paths through which Thy Divine wisdom leads Thy children to pure happiness! In mute reverence we bow before the mighty Tenderness, which crowns and blesses earthly love.—*Olive Leaf.*

Amen.

BY THE EDITOR.

This is a short word, and very significant. It comes to us through the Hebrew language, and cannot be translated with any *one* word of any other language. It is said that the Chinese language has no word into which to translate the word *God.* The missionaries have to paraphrase the word when they wish to

speak of our Heavenly Father. Instead of speaking of *God* in the little expressive word, they have a whole long sentence, with many words, to convey their meaning.

A similar difficulty attaches to the word Amen. All languages use it, but use it in its Hebrew form. The Greek, Latin, French, Italian, Arabic, Turkish, German, English, all languages simply transfer the untranslated word *Amen* into their prayers.

The expression of our Saviour, translated "Verily, Verily," in our English Bible, is "Amen, Amen," in the Hebrew, Greek and Latin. In some Psalms (41 : 13, 72 : 19, 89 : 52,) the double form of "Amen and Amen," is used at the end of a prayer.

The word is of the same Hebrew root as that for faith. It embodies the idea of *true, faithful, firm, secure.* In Rev. 3:14, it is in this sense applied to our Saviour. "These things saith the Amen." Thus it is used as an appellation. It is also used as an asseveration. "Verily, verily, I say unto you." As a declaration or definition of God's truthfulness in Christ Jesus. "For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us." At the termination of a prayer, when it means, "So be it, Lord," or "So let it be."

Each of the four gospels ends with the word Amen. Nearly all the epistles end with it. St. John ends the Bible with it. Already, in the day of Moses, was it used at the end of a prayer. Not only the person leading in prayer was to pray it, but all who were led in the solemn service. In Deuteronomy 27, the Levites were commanded to rehearse before the people twelve different forms, and each one closes with the words, "And let all the people say Amen." In 1 Chron. 16 : 36, at the end of a prayer, "All the people said Amen." Also in Psalm 106 : 48. Paul tells the Corinthian Christians to pray in a language that the people can understand, else those who do not understand the one praying will not know in what part of the prayer to say amen. 1 Cor. 14 : 16.

'Tis a sweet little word, associated with our earliest child prayers. We knew not its meaning, yet felt that there was something sacred in it. So was it when we were a child. So is it now. A very solemn part of our prayers, the best part of them, if prayed aright, is the little word at the end.

"Amen signifies: It shall truly and certainly be, for my prayer is much more assuredly heard of God than I feel in my heart that I desire these things of Him."

This answer of our dear Heidelberg Catechism is the best explanation of the word we know of.

It is a fitting word at the end of a year, as it is at the end of the Bible. A solemn summing up of all our prayers uttered or unexpressed, during the year past. Let the old year close and the new begin with Amen. Has sorrow been our lot? Amen. "Even so, Father, for so it seemeth good in Thy sight." Whatever betide in the future, all God's promises in Christ are yea and Amen.

"Amen! My Father hears my prayers,
He knows my sorrows, counts my tears,
He never said to Jacob's race,
In vain ye seek your Father's face.

Amen! I said, when first I gave
Myself to Christ that he might save;
And still my tongue repeats that word,
Whenever I call upon my Lord.

Amen! I shall not faint or cease,
But wait as long as He shall please:
Depending, praying, pressing on,
Till to Himself He takes me home."

Street Life in Europe.

BY WENDELL PHILLIPS.

The first thing that strikes an American abroad is the great amount of individual independence. In this country we think we produce independent individuality, but here, the lecturer thought, we make a mistake. The republic tends to create a herd of men, while a monarchy tends to create the individual. One phase of this individuality was illustrated by a story of Napoleon I. Once when in Italy, he said that no Italian could make a boot. This remark coming to the ears of an Italian boot-maker, the son of St. Crispin sat down at his bench and manufactured a magnificent boot, which he presented to the Emperor. "Ah," exclaimed Napoleon, as he stamped his foot on the floor, "this *is* a boot. Make me an-

other." "No," replied the artist in leather, "you said no Italian boot-maker could make a boot. I have shown you I can make one; I won't make another!"

The American is governed to a great extent by the opinions of those about him. In Europe the contrary is the case. The American hides his claws in the velvet, and feels around him before he expresses himself; the Englishman is like a rough bit of granite, broken off with a hammer; the American is like a smooth pebble from the beach—so slippery that you cannot hold him. In Europe men carry the signs of their vocations in their clothing. In Paris, some years ago, the lecturer was refused admission by a sentinel to a public building because he wore a cap which, in France, was only worn by servants. He finally convinced the sentry that he had another cap at home, and was permitted to go in.

Americans think it an evidence of manhood to repress their emotions. Homer made his gods whine and howl, and did not imagine that he was detracting from the dignity of the god, much less that of a man. This is the sentiment in Europe. After one of the sessions of the French Assembly, Jules Favre and the orater Berryer fell upon each other's necks and kissed and wept. Imagine Sunset Cox and Ben Butler kissing each other! One thing that forcibly strikes an American in Europe is the lack of what he would call enterprise, that is, the application of brains to work. Ralph Waldo Emerson says: "A Yankee has as much brains in his hands as a European has in his skull." We harness steam, and send the lightning on errands. A genuine Yankee baby looks over the side of his cradle, plans a new one, and gets out a patent for it before he is nine months old. The difference between the Yankee and the European is illustrated by the above, in connection with an anecdote of Horace Greeley. Mr. Greeley, when in France, once said to a Frenchman, whom he saw mowing with a rusty old knife: "Why don't you get a good, sharp modern scythe? It will do three times as much work." The Frenchman's reply was fuller than the *Tribune* ever was: "Ah, Monsieur, I haven't three times the work to do."

In Europe wood is sold by the pound, and bread by the yard. The Italian wood-sawyer places the saw between his knees, and rubs the wood on the saw. This, according to the lecturer, was the dead low tide of the application of brains to work. The high tide of the application of brains to labor is found in the operation of one of our grain elevators, which the lecturer characterized as an instance of the "Yankee skulking the final curse of getting his living by the sweat of his brow."

The Europeans, he said, were much more polite than Americans. Ask a New Yorker the way to Wall street, and he will send you to a place hotter than the 4th of July. Ask an Englishman and it is a chance if he don't send you to the same place. Ask a Frenchman the way to a *salon*, and he will direct you with the greatest particularity. Ask a German the way to a place and he will go with you. In America everybody travels. In Europe the man who travels is a curiosity. This fact explains Montesquieu's remark that "Paris is France." Paris pulls down a king, and the matter is accomplished before Marseilles hears of it. In Europe almost everything is economy. The lecturer was once instructed in Italy by an officer of the English navy how to save a cent. The next place where we see Europeans is at church, the doors of which are always open. In the churches there is no hateful aristocracy of pews. He had seen the blood royal of Naples kneeling side by side with the ragged lazzaroni—both equal before God.

In the matter of alms-giving the Europeans are far superior to us. In America we waste more than the Italians eat, and yet in that country he had never seen a beggar turned away from a house or a store without having something given him as a testimonial that better off owes something to worse off. Women's work in Europe is somewhat multifarious. They do two-thirds of the work—draw wagons, propel boats, dig, plow, and, in fact, perform all kinds of labor. A brother of the last Emperor of Austria, who married his wife in Tyrol, married her because she harnessed horses so well. It has been said that the word *home* is not to be found in the French language, and

consequently we imagine they have not homes there. The lecturer has seen houses in France in which might be found five or six generations of the same family.

The prejudice against color, so strong in America, has no place among Europeans. At St. Peter's, in Rome, Mr. Phillips heard a sermon delivered in a most melodious voice, and when he moved toward the priest to note his personal appearance, he was astonished to discover that the speaker was a negro. This struck him so forcibly that he exclaimed, "I must be 4000 miles from Boston."

Christmas Joys.

BY THE EDITOR.

Christmas comes to childhood as a hopeful mystery, bearing gifts of gladness to all. Not to *all.* Many poor people must be cold and hungry all day. No Christmas tree adorns their dwelling, no gifts delight their children. Give them some of your cakes and spare clothing; some nice things to afford them one good dinner. In this way you will bear the joys of a merry Christmas into their dreary homes. Christians have much reason to be thankfully happy in this season. It brings the greatest of all good gifts to mind. His birth and the "glad tidings of great joy" are felt and remembered anew. Not only children catch the spirit of the season. Older people feel a return of the blessed spirit, join in the blessed joys, and all "become as little children." Not only in eating and drinking, but in adoring Him who "is born King of the Jews," they unite with Christ's "little ones." With them they give gifts, "gold, frankincense and myrrh," to our Saviour through the persons of His poor followers. For whatever we do to one of the least of these, His disciples, we do unto Him. In 1540—three hundred and thirty-five years ago—Luther wrote a poem on Christmas eve, for his little son Hans. We feel sure that our friends will read it with pleasure this

CHRISTMAS CAROL:

"Behold I bring you good tidings of great joy. that shall be to all people."—LUKE 2 : 1.

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

To you this night is born a child
Of Mary, chosen Mother mild,
This little child of lowly birth
Shall be the joy of all your earth.

'Tis Christ our God, who far on high,
Hath heard your sad and bitter cry,
Himself will your salvation be,
Himself from sin will make you free.

He brings those blessings, long ago
Prepared by God for all below;
Henceforth His Kingdom open stands.
To you, as to the angel bands.

These are the tokens ye shall mark,
The swaddling clothes and manger dark,
There shall ye find the young child laid,
By whom the heavens and earth were made.

Now let us all with gladsome cheer
Follow the shepherds, and draw near,
To see this wondrous gift of God
Who hath His only Son bestowed.

Give heed, my heart, lift up thine eyes!
Who is it in yon manger lies?
Who is this child so young and fair?
The blessed Christ-child lieth there.

Welcome to earth, Thou noble guest,
Through whom e'en wicked men are blest!
Thou com'st to share our misery,
What can we render, Lord, to Thee?

Ah, Lord, who hast created all,
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed
Where ass and ox but lately fed!

Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be,
A narrow cradle, Lord, for Thee.

For velvets soft, and silken stuff
Thou hast but hay and straw so rough,
Whereon Thou King, so rich and great,
As 'twere Thy heaven, art throned in state.

Thus hath it pleased Thee to make plain
The truth to us poor fools and vain,
That this world's honor, wealth and might
Are naught and worthless in Thy sight.

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song:

Glory to God in highest heaven,
Who unto man His Son has given!
While angels sing with pious mirth
A glad New Year to all the earth.

Comfort at the Grave.

Every hour we hear the clang of the sepulchral gate. The sod must be broken. The ground must be ploughed for resurrection harvest. Eternity must be peopled. The dust must press our eyelids. "It is appointed unto all men once to die." This emigration from time into eternity keeps three-fourths of the families of the earth in desolation. The air is rent with farewells, and the black-tasselled vehicles of death rumble through every street. The body of the child that was folded so closely to the mother's heart is put away in the cold and the darkness. The laughter freezes to the girl's lip, and the rose scatters. The boy in the harvest field of Shunem says: "My head, my head," and they carry him home to die on the lap of his mother. Widowhood stands with tragedies of woe struck into the pallor of the cheek. Orphanage cries in vain for father and mother. Oh the grave is cruel! with teeth of stone it clutches for its prey. Between the closing gates of the sepulchre, our hearts are mangled and crushed. Is there any earthly solace? None. We come to the obsequies, we sit with the grief-stricken, we talk pathetically to their soul; but soon the obsequies have passed, the carriages have left us at the door, the friends who staid for a few days are gone, and the heart sits in desolation listening for the little feet that will never again patter through the hall, or looking for the entrance of those who will never come again—sighing into the darkness. Ever and anon coming on some book or garment, or little shoe or picture, that arouses former association, almost killing the heart. Long days and nights of suffering that wear out the spirit, and expunge the bright lines of life, and give haggardness to the face, and draw the flesh tight down over the cheek-bone, and draw dark lines under the sunken eye, and the hand is tremulous, and the voice is husky and uncertain, and the grief is wearing, grinding, accumulating, exhausting. Now, what are such to do? Are they merely to look up into a brazen and unpitying heaven? Are they to walk a blasted field unfed of stream, unsheltered by overarching trees? Has God turned us out on the barren commons to die? Oh no! no! no! He has not. He comes with sympathy and kindness and love. He understands all our grief. He sees the height and the depth and the length and the breadth of it. He is the only one that can fully sympathize. Go and tell Jesus. Sometimes when we have trouble we go to our friends and we explain it, and they try to sympathize; but they do not understand it. They cannot understand it. But Christ sees all over it and all through it. He not only counts the tears and records the groans, but before the tears started, before the groans began, Christ saw the inmost hiding-place of your sorrow, and He takes it, and He weighs it, and He measures it, and He pities it with an all-absorbing pity. Bone of our bone. Flesh of our flesh. Heart of our heart. Sorrow of our sorrow. As long as He remembers Lazarus' grave He will stand by you in the cemetery. As long as He remembers His own heart-break, He will stand by you in the laceration of your affections. When He forgets the foot-sore way, the sleepless nights, the weary body, the exhausted mind, the awful cross, the solemn grave, then He will forget you, but not until then.—*The Rev. T. De Witt Talmage.*

A Good Confession.

BY THE EDITOR.

One of Frederick the Great's best Generals was Hans Joachim von Zieten. I have his picture lying before me; a tall, robust, grand old man, with a large intellectual head, and a face furrowed by many a care. Although the victorious leader of armies, he was an humble soldier in the army of Christ, and bravely confessed his "Captain" before friend and foe. Sometimes his piety provoked the ridicule of his unbelieving fellow-officers, and once, and only once of his King. It happened this wise: He was often invited to his royal master's table. On a certain communion day such an invitation came. Should he accept the invitation of the Great Frederick or that of his Saviour? Between the two it was easy for him to decide. He devoutly partook of the holy sacrament.

The next time he appeared at the

palace, the King, whose infidel tendencies were well known, made use of some profane expressions about the holy communion of the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Zieten shook his gray head solemnly, stood up, saluted the king, and then said with a firm voice, "Your Majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or me—greater than all men; He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. This holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermine this faith you undermine at the same time the welfare of your state. I salute your Majesty." This open confession of his Saviour by Zieten made a powerful impression on the king. He felt that he had done wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it! He gave his hand to Zieten—his right hand, placing the left on the old man's shoulder—and said, with emotion, "O, happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen to you again." The king then rose from the table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his greater general, no one has ever learned; but this we know, that the Lord's own words were verified to Zieten: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven."

In later life Frederick was less given to scoffing at sacred things. On a certain morning, Herr von Pfuel, a pious friend of the king's, called on him. At the door of the royal chamber, which stood a little ajar, he saw the old king on his knees in prayer. He reverently stepped back. When he afterwards heard the king walking the room he entered. Pfuel entered, and as usual, was warmly welcomed.

"Pfuel," said Frederick, "were you not at the door a while ago?"

"Yes, may it please your Majesty."

"Did you see what I was doing?"

"Yes, with reverent joy."

"Indeed? Do you pray, too, Pfuel? Why did you feel joy?"

"May it please your Majesty," replied Pfuel, "from a child it has been my daily habit to engage in prayer, just as I was taught to do by my pious parents, and my heart was filled with joy as I saw that my king kneeled before God in prayer."

"Why," continued the king, "had you not expected this of me?"

"May it please your Majesty, some things I had heard of you led me not to expect this."

"Ah," he replied, with perceptible annoyance, "you are thinking of ridicule and wit; and therein you reason correctly. They are out of place for a praying man. But in my youth I saw much hypocrisy. This taught me a wrong habit. You are right, they are out of place. But, Pfuel, keep to daily prayer; I shall do it, too."

The Holy Arts of a Mother.

Mothers understand many holy arts by which to impress and influence children, which others overlook. They seem to know the avenues to the heart fully, and are sure to take advantage of their knowledge in this respect for their children's good. Especially do we often find that their winning arts have a prospective intent, so that the benefits resulting from them, unfold themselves only in the far future. By the pleasant memories by which they know how to correct the hearts of their children with something they have said or done, they often speak to them after a long separation, and even when dead—still speak.

How often have we seen, in many touching incidents, that the mother of the dying soldier has managed in the memory of her son, to be near him in his last hour. Something she had said or done would call her up; and though not present in body, her ministry of tenderness was in some way around him to soothe and comfort his dying hour.

It is said that when Lieutenant D.

Kay was dying in New Orleans of his wounds received in capturing that city, he had before him a Bible, which his mother had given him. He was reading, or rather gazing at some lines which were written by her on the fly leaves. He was asked what it was that pleased him. He pointed to the lines written in pencil: "*Cast thy burden upon the Lord, for He shall sustain thee.*" Many recollections seemed to flash over his mind, but he remarked only, "That is ma's."

"That is ma's" text. She loved that text because she loved the consolation it contained. Her truly maternal heart, by that blessed intuition, which is peculiar to mothers, foresaw that the time might come when the same consolation would be just what he might need. Hence she marked it for him. It was a small matter just to draw a pencil stroke along the margin; any one might have done that. But only a mother's heart would suggest it with such prospective reference to its probable future use.

In any case, what a treasure is the legacy of a Bible, once belonging to a loved one, with texts marked? What an increase of meaning do such marked texts seem to receive? How we feel their power! The mother, the wife, whose heart once drank in their blessed meaning is dead and in heaven. But these were her texts; and no italics, no capitals, if they were so printed, could give them half the emphasis of meaning which is given them by that simple pencil mark on the margin.

"That is ma's." How that unaffected simplicity pleases us in the dying Lieutenant! The war-worn soldier becomes a child again. He calls his mother by the same fond name which he used in sweet infancy, when he was wont to sit on her knee. The tender memories of the past come back to him. How the glory of war vanishes. How the softer glories of a mother's love gather around him.

Take heart, ye quiet, pious mothers. By the blessed power you hold over them they will become your children in spirit, as they are in fact; and laying hold of the words of life which you taught them, they shall receive at your hands the kingdom of heaven as a little child. DR. H. HARBAUGH.

How Much Was He Worth?

There is a terrible significance in the question we sometimes ask upon the death of a wealthy man, if we only understood the real significance of the question. "How much was he worth?" we ask. And the angels might reply, "Worth? He wasn't worth anything. His money was worth something; his body is worth something as a source of fertility to the soil; but he wasn't worth anything." So we vary the question: "Yes, but how much did he leave?" "O, leave," it might be answered. "Yes, I will tell you. He had houses, lots, bonds, stocks, gold, notes, merchandise, farms; and he left them all—he carried nothing with him. Naked and destitute came he into the world, and naked and destitute did he go the way whence he came. He carried nothing, —neither land nor money; nor yet did he carry with him the blessings of the poor. He left all; he carried nothing away with him."

But his neighbor has died—a man who was not known on 'Change, nor in the tax-list. "And what has he left?" we may say, or, perhaps, curiously ask. "Left? He has left nothing but he has taken much with him. He has gone to heaven laden with the blessings and gratitude of the poor, of the helpless, of the young, of the aged, of the widow, of the friendless; of those whom he, by his counsels, and his acts, and his prayers, blessed; of those whose poverty he had relieved, whose ignorance he had enlightened, whose darkness he had dispelled, whose bodies and souls he had fed." When Wilberforce died, Daniel O'Connell said, "He has gone up to heaven bearing a million broken fetters in his hand." Happy he, whatever he may leave or may not leave on earth, who goes thus freighted into the other world.—*Good Words.*

He Could not Pray.

Ferdinand Christian Baur has long been known as the founder of the Tubingen School of Theology, in Germany. The celebrated Strauss was his pupil, but in this case the pupil is said to have moulded the opinions of the master. At least, after 1835, when Strauss' Life of

Christ with its "mythical" skepticism appeared, Baur's views underwent a radical change. He had been a popular preacher before. In 1830 he preached an eloquent sermon at the Jubilee of the Augsburg Confession, and again in 1833 he made a great impression by a sermon which he preached on "Reconciliation through Christ." But after 1835 he ceased to preach, perhaps from the honest conviction that he could no longer do so conscientiously.

But in abandoning his earlier faith Baur must have abandoned the hopes which it inspired. A distinguished German professor, once his pupil, has related as perfectly authentic, an affecting anecdote in connection with his experience. Baur had a tenderly beloved wife; she was long ill, and he had waited upon her with unwearied attention and care. When near her end she asked him to pray for her. Baur felt he could not; he had lost his faith in the efficacy of prayer; perhaps he did not believe in a Hearer of prayer. Accordingly he sent for a minister who offered up a fervent prayer both for him and his wife.

Baur was deeply affected by her death; his hair is said to have turned gray. Whether the event had any permanent religious influence, and whether it even tended to recall him in the direction of his earlier belief, we cannot tell. But it is a significant commentary on the practical bearing and value of the theology of that school of which he was the reputed head. Drifting away from the anchorage of his earlier convictions, he sadly illustrated the gloom and cheerlessness of his later faith, or rather, skepticism, by sealing his own lips at a moment when the instinctive desires of his dearest earthly friend summoned him to pray.—*N. Y. Observer.*

Liberality of Hindoo Converts.

Rev. Mr. Bissell, of the Mahratta Mission of the American Board, when lately in this country, made the following statement:

The native churches are accepting the duty of supporting their pastors, and giving the gospel to their own countrymen. Several of our churches have monthly collections, and employ one of their own members to visit distant villages and preach the gospel to the people. At the anniversary meetings in October, the missionaries from all the stations, and several hundred of the native Christians meet at Ahmednuggur. Many of the people bring forward their offerings to the missionary cause on these occasions. At one of these meetings, a native pastor, after making an earnest appeal, took out his purse and emptied it on the table. It contained, as we afterwards learned, twenty-six rupees, or a little more than his monthly salary as pastor of the church. The appeal enforced by the example was electric, and abundant offerings followed; not money alone, ornaments, household articles, animals, grain, etc., were given or pledged, amounting to several hundred rupees. Some gave in silence, others accompanied their offering with a few earnest words. One pastor of a church arose and said, "Last year I met with a loss—sixty-five rupees were stolen from me; I never recovered them. But this year God has kept me and mine, and I will give Him the sum which I lost last year." How many would have made the loss a sufficient excuse for diminishing or withholding their contribution, yet this man made it the occasion of giving generously.

A teacher rising said, "There was one present last year who is not here to-day." He paused a moment from deep emotion. All knew to whom he referred—his own wife, a lovely Christian woman who had died within the year. He continued, "She left me a string of gold beads. I would have kept them as a memento of my dear wife; but I think they would better be in the hands of Jesus."

A lad about sixteen years old, a student in the school, who, by diligence and close application, had passed an examination before some English society, and won a prize of twelve rupees; brought—*not half* of it, which would have been a generous gift—but—the *whole twelve*, and gave them to the Lord.

A poor, illiterate man sat near the table in a scarlet coat worn for ornament as well as use. He took it off deliberately, and folding it, laid it on the table—then said, "Begone, my adorning, all beauty belongs to Jesus Christ." How unlike the selfish spirit of the world, which, when it sees a beautiful

object, says, "that must be mine." "No," says the Hindoo convert, "that is beautiful, therefore give it to Jesus."

A poor blind woman having taken her seat humbly just inside the door, came groping her way up the aisle, reached out her hand, caught hold first of the leg of the table, and feeling her way to the top, laid a rupee upon it.

Women and little children even, took off their ornaments from their arms, their necks, their ears, and brought them forward joyfully for the good cause. Now, it may be said this was an impulsive movement, and hence not so valuable. But it was an impulse in the right direction, and Christian principle and the love of Christ were the foundation of it. The Oriental is proverbially impulsive, and what we want is to have all his impulses sanctified and working for Christ. Then there will be no danger of his doing too much.

Christianity is planted in India, it has taken root, and is already bringing forth fruit. The gospel is a *real power* there. It takes hold of the hearts of men, and transforms them for Christ. If the church will put its hand to this enterprise with an energy and zeal in proportion to its magnitude and importance, India may be converted to Christ before the end of the present century.

EXTRACTS FROM

The Hymn of the Nativity.

BY JOHN MILTON.

This grand Christmas epic, heavy with carved gold and gleaming with

"Full many a gem of purest ray serene,"

the production of a boy, is as fresh and new this anniversary day as it was more than two hundred years ago.

It was the winter wild,
While the heaven-born child,
All meanly wrapt in the rude manger lies;
Nature, in awe to him,
Had doff'd her gaudy trim,
With her great master so to sympathize.

But He, her fears to cease,
Sent down the meek-ey'd Peace;
She, crown'd with olive green, came softly sliding
Down through the turning sphere,
His ready harbinger,
With turtle wing the amorous clouds dividing;
And, waving wide her myrtle wand,
She strikes a universal peace through sea and land.

No war or battle sound
Was heard the world around:
The idle spear and shield were high up hung;
The hooked chariot stood
Unstain'd with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sov'reign Lord was by.

But peaceful was the night,
Wherein the Prince of Light
His reign of peace upon the earth began:
The winds, with wonder whist,
Smoothly the waters kiss'd,
Whispering new joys to the mild Ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the charmed wave.

And, though the shady gloom
Had given day her room,
The Sun himself withheld his wonted speed,
And hid his head for shame,
As his inferior flame
The new enlighten'd world no more should need;
He saw a greater Sun appear
Than his bright throne or burning axle-tree could bear.

The shepherds on the lawn,
Or ere the point of dawn,
Sat simply chatting in a rustic row;
Full little thought they then
That the mighty Pan
Was kindly come to live with them below;
Perhaps their loves, or else their sheep,
Was all that did their silly thoughts so busy keep.

When such music sweet
Their hearts and ears did greet,
As never was by mortal finger strook,
Divinely-warbled voice
Answering the stringed noise,
As all their souls in blissful rapture took;
The air, such pleasure loth to lose,
With thousand echoes still prolongs each heavenly close.

At last surrounds their sight
A globe of circular light,
That with long beams the shamefac'd night array'd;
The helmed cherubim,
And sworded seraphim,
Are seen in glittering ranks with wings display'd,
Harping in loud and solemn choir,
With unexpressive notes, to Heaven's new-born heir.

Such music, as 'tis said,
Before was never made,
But when of old the sons of morning sung,
While the Creator great
His constellation set,
And the well balanc'd world on hinges hung;
And cast the dark foundations deep,
And bid the weltering waves their oozy channel keep.

Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the base of Heaven's deep organ blow;
And, with your ninefold harmony,
Make up full concert to the angelic symphony.

For, if such holy song
Enwrap our fancy long,
Time will run back, and fetch the age of gold;
And speckled Vanity
Will sicken and die,
And leprous Sin will melt from earthly mold;
And Hell itself will pass away,
And leave her dolorous mansions to the peering day.

* * * * * * *

But see the Virgin blest
Hath laid her Babe to rest;
Time is, our tedious song should here have ending;
Heaven's youngest-teemed star
Hath fix'd her polish'd car,
Her sleeping Lord with handmaid lamp attending;
And all about the courtly stable
Bright harness'd angels sit in order serviceable.

St. Nicholas.

St. Nicholas, as all the world knows, is the patron of children, with whom he is the most popular saint in the calendar. Bishop of Myra, in Lycia, in the time of Constantine the Great, if we are to credit the Roman breviary, he supplied three maidens with dowries by secretly leaving a marriage portion for each at their window. Hence the popular fiction that he is the purveyor of presents to children on Christmas-eve. He usually makes his appearance as an old man with a venerable beard, and dressed as a bishop, either riding a white horse or an ass, and carrying a large basket on his arm, and a bundle of rods in his hand. In some parts of Bohemia he appears dressed up in a sheet instead of a surplice, with a crushed pillow on his head instead of a mitre. On his calling out, "Wilt thou pray?" all the children fall upon their knees, whereupon he lets fall some fruit upon the floor and disappears. In this manner he goes from house to house, sometimes ringing a bell to announce his arrival, visits the nurseries, inquires into the conduct of the children, praises or admonishes them, as the case may be, distributing sweetmeats or rods accordingly.

St. Nicholas is the Santa Claus of Holland, and the Samiklaus of Switzerland, and the Sönner Klâs of Helgoland. In the Vorarlberg he is known as Zemmiklas, who threatens to put naughty children into his hay-sack; in Nether Austria as Niklo, or Niglo, who is followed by a masked servant called Krampus; while in the Tyrol he goes by the name of the "Holy Man," and shares the patronage of his office with St. Lucy, who distributes gifts among the girls, as he among the boys. Sometimes he is accompanied by the Christ-child.

In many parts of Switzerland, Germany, and the Netherlands, St. Nicholas still distributes his presents on St. Nicholas's Eve—the 5th of December—instead of on Christmas-eve. In the Netherlands and adjoining provinces he is especially popular, and is perhaps the only saint who has maintained his full credit, even among the Protestants. For days previous to his expected advent, busy housewives have been secretly conspiring with the bakers in gilding nuts, cakes, and gingerbread, and torturing pastry, prepared with flour, sugar, honey, spices, and sweetmeats, into the most fantastical forms, from which the good saint may from time to time replenish his supplies. As to the children, St. Nicholas or Sünder Klaas is the burden of their prayers, the staple of their dreams, and the inspiration of their songs. As they importune him to let fall from the chimney-top some pretty gift into their little aprons, they go on singing with childish fervor,

"Sünder Klaas du gode Bloot!
Breng' mi Nööt un Zuckerbrod,
Nicht to veel un nich to minn
Smiet in mine Schörten in!"

In Belgium, on the eve of the good bishop's aerial voyage in his pastoral visitation of his bishopric of chimney-tops, the children polish their shoes, and after filling them with hay, oats, or carrots for the saint's white horse, they put them on a table, or set them in the fire-place. The room is then carefully closed and the door locked. Next morning it is opened in the presence of the assembled household, when *mirabile dictu!* the furniture is found to be topsy-turvy, while the little shoes, instead of horse's forage, are filled with sweetmeats

and toys for the good children, and with rods for the bad ones. In some places wooden or China shoes, stockings, baskets, cups and saucers, and even bundles of hay, are placed in the chimney, or by the side of the bed, or in a corner of the room, as the favorite receptacles of St. Nicholas's presents.—From "Christmas throughout Christendom," by O. M. SPENCER, in *Harper's Magazine.*

The Christmas-Tree.

The Christmas tree is doubtless of German origin. Though in its present form it is comparatively of recent date, yet its pagan prototype enjoyed a very high antiquity. The early Germans conceived of a world at a great tree whose roots were hidden deep under the earth, but whose top, flourishing in the midst of Walhalla, the old German paradise, nourished the she-goat upon whose milk fallen heroes restored themselves. Yggdnafil was the name of this tree, and its memory was still green long after Christianity had been introduced into Germany, when much of its symbolic character was transferred to the Christmas tree. At first fitted up during the Twelve Nights in honor of Berchta, the goddess of spring, it was subsequently transferred to the birthday of Christ, who, as the God man, is become the "resurrection and the life." The evergreen fir-trees, an emblem of springtime, became the symbol of an eternal spring. The burning lights were to adumbrate Him who is the "light of the world," and the gifts to remind us that God, in giving His only Son for the world's redemption, conferred upon us the most priceless of all gifts. This symbolism extended also to the most usual of Christmas presents, apples and nuts; the former being considered as an emblem of youth, the latter as a profound symbol of spring, while the "boy's legs" relate to Saturn, who devoured his own children, and the *Kröpfel* to the thunder-stone of Thor.—From *Harper's Magazine.*

I SHALL soon be in my grave. Such is the fate of great men. So it was with Cæsar and Alexander. And, I too, am forgotten; and the Marengo conqueror and emperor is a college theme. My exploits are tasks given to pupils by their tutors, who sit in judgment over me. I die before my time; and my dead body, too, must return to the earth, and become food for worms. Behold the destiny now at hand for him who has been called the Great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over the whole earth.—*Napoleon.*

The Christmas Gift.

Around the Christmas-tree we stood,
  And watched the children's faces,
As they their little gifts received
  With childish airs and graces.
We grown folks had our share of fun
  In making wee ones merry,
And laughed to see the juveniles
  Kiss 'neath the "holly berry."
Beside me sat sweet Bessie mine,
  A lovely dark-eyed maiden,
While near her stood our little Eve,
  Her arms with love-gifts laden,
Until around the room she went,
  The blue-eyed baby, shyly,
And, blushing red, into each lap
  Her offerings dropped slyly.

But when to *me* the darling came
  And empty-handed was she,
And when I asked, "Why slight me thus?"
  She answered, "Oh, because we—
We dinna know *you* tumming here!"
  And then, with blue eyes shining,
To Bessie's side she went, her arms
  Her sister's neck entwining.
"But *something* I must have," said I,
  "My Christmas night to gladden."
A shade of thought the baby face
  Seemed presently to sadden,
Till all at once, with gleeful laugh—
  "Oh! I know what I do, Sir!
I've only sister Bessie left,
  But I'll div *her* to you, Sir!"

Amid the laugh that came from all
  I drew my new gift to me,
While with flushed cheeks her eyes met mine,
  And sent a thrill all through me.
"Oh, blessed little Eve!" cried I;
  "Your gift I welcome gladly!"
The little one looked up at me,
  Half wonderingly, half sadly.
Then to her father straight I turned,
  And humbly asked his blessing
Upon my Christmas gift, the while
  My long-stored hopes confessing.
And as his angel hands were raised
  Above our heads, bowed lowly,
The blessed time of Christmas ne'er
  Had seemed to me so holy.

The Sunday-School Department.

The Pastor's Relation to the Sunday School.

BY D. B. SHUEY.

The Reformed Church is becoming more and more alive to her Sunday-school interests every year, as ministers and elders meet for counsel in the meetings of Classes and Synods. This was manifested in several of the Classical meetings during the past few years. The Lebanon Classis, at its annual meeting last spring, had set apart a whole day for the purpose of holding a Sunday-school Convention, which proved a great success. The meetings of Synod are also pervaded with the feeling that more attention ought to be given to this subject.

In accordance with this feeling, the late Synod at Lancaster, Pa., devoted one whole evening session to the consideration of the Sunday-school cause. The Synod at Bethlehem had already taken a step in this direction, and appointed a committee to provide a programme and assign speakers on different subjects for this meeting at Lancaster. The committee attended to its duty and published its programme a considerable time before the meeting of Synod, so that not only the speakers appointed could prepare themselves on the topics to be discussed, but also others who might wish to speak on the several subjects. The result was that the speakers were well prepared, and no time was lost between speeches, and the meeting throughout was quite interesting, and was generally considered a success.

A number of subjects were fully discussed, such as "The pastor's relation to the Sunday school," "How to enlist the interest of the older members of the church in the Sunday-school," "Government," "Sunday-school text books," "Music and hymns." These are all important, and much can be said on all of them; we have space, however, only for a few thoughts suggested by the first subject, viz: "The pastor's relation to the Sunday-school."

It is a well-known fact, that in some, if not in many cases, the pastor does not hold a proper relation to the school. In many instances the superintendent is elected by the school, where little regard is paid to his qualifications and his standing in the church. In such instances the pastor is regarded an outsider, and the school is conducted independent of the church, and the shepherd is nothing more than a visitor in the school. Here the relation is converged, because Christ gives the command not only to feed His sheep, but the lambs also, and there is no place where a pastor can do this more effectually than in the Sunday-school. It is true, that in the catechetical class he can and does wield a great power, but a pastor cannot wait that long; the lambs must be fed before they are old enough for the Catechetical class. If the pastor has a corps of efficient teachers as his assistants in the Sunday-school, he can prepare the children, or in other words, can train the tender plants and make them ready to transplant them into the Catechetical class, where, with the previous knowledge obtained, they will make greater progress in the sacred teaching, and will, with greater ease, learn the way of salvation.

In country charges, where a pastor has four, five, or six congregations and as many Sunday-schools, it would seem as if he could not be the superintendent of the school, because he could not devote his time to any particular one. The pastor in such cases could be superintendent ex-officio, and when present should have the charge of the school. Many such pastors could be present much oftener than they are Usually the school is in session immediately before church service, and it would be an easy matter for the pastor to leave his

home an hour sooner, and thus be present during the services. Then, if he had efficient assistants, they could have the charge of the school when the pastor is not present.

We know a pastor near the Susquehanna who has a country charge consisting of three congregations, who is the superintendent of the three schools in his charge. Every Sunday he is able to be present in two of the schools and conducts them; and changing off every Sunday, there is only one school each day where he cannot take the lead. Need we say that the schools are in a very prosperous condition under his personal supervision, and he says that a great part of his success in building up his congregations is due to the Sunday-schools.

It was stated in some of the speeches at Synod that superintendents and pastors often do not work in harmony. There may be a reason for this, at least at some places. It is but a few years ago that certain pastors in the Reformed Church were opposed to Sunday-schools, in so far, at least, that they gave them no encouragement, and even spoke disparagingly of them, and would not even permit themselves to be seen in the schools held in their own churches. It is no wonder, therefore, that when a change of pastor is made to one who is active in the Sunday-school work, those who were scholars in such independent schools, and who have now risen to positions of teachers and officers, should be loth to allow the pastor to have any part in the school, especially if he would wish to take the lead. They were taught to look upon the pastor as a tyrant, who, if he should get control of the school, would in a short time break it up or disband it. This all results from training. Persons can often be taught and brought into a false channel as successfully as others are brought into the right one. A new pastor requires considerable time to eradicate such false training, and if he does not proceed very cautiously, he may not be able to bring about a reconciliation, and the desired good feeling and co-operation which should pervade the pastor's relation to the school will not be reached, and his usefulness in the church will be thwarted to a very great measure.

The pastor also has a personal relation to the school. He should cultivate a spirit of friendship with the children, so that they may always be glad to see him in the school and greet him with smiles. If this relation is proper, the pastor will have no difficulty in securing the attention of the children. When he speaks they will all keep silent and listen to the words of truth which he is communicating to them. They will hang upon his words, and are sorry when he stops speaking to them. (A good superintendent will never speak longer than a few minutes at a time.) The most successful schools are those in which the superintendent, teachers and scholars all work in harmony and sympathy with one another. Jesus showed His love and regard for children by taking them up in His arms and blessing them; now the superintendent is not obliged to do this, literally speaking, though this, perhaps, would not be improper, but the children should feel that the superintendent cares for them and is concerned about their welfare. This cannot well be taught by words, but rather by little kindnesses shown, by stroking the hair, by taking the hand, by a kind word in a gentle tone and manner, by a concerned look and yet pleasant countenance. All these may be essential in securing the full interest of the children.

The Sunday-school, in a certain sense, is a large family, and a family feeling must pervade it. The pastor represents an affectionate father, clothed with authority which is not to be used sternly or with severity, but rather calmly and courteously, though firmly. As the father conducts the family worship so the pastor should always conduct the worship in the school. The personal relation of the pastor to the Sunday-school is an intimate one, and bears upon a great many other points in its arrangement. Without this proper personal relation of the pastor the school will not thrive, and the end and purpose of it will be defeated.

No other person can stand in such intimate relation to the children of the church as the pastor, and therefore it is difficult to conceive how a superintendent other than the pastor can succeed in having a flourishing school, which shall secure her best interests. The pastor's relation is different from any

other person's, and is therefore peculiar in this respect. He is the spiritual adviser for the church members, and he must therefore also be the adviser of the children, who are likewise members of the church, though not in full fellowship.

The more we think of this intimate and peculiar relation which the pastor holds the better can we see his fitness for the office of superintendent, and the more appropriate does it appear that he should be at the head of the school. On the other hand, we see how impossible it is for any other one to hold this office so efficiently, and to such good advantage as the pastor. A step-father or guardian can never take the place of the true parent in its true relation. He may approach to it, and perhaps approach it so closely that the relation seems to meet all the requirements, but there is always that one thing lacking, viz, the deepest feeling of the heart, which binds indissolubly the one to the other.

The pastor needs good and responsible assistants in his work, both in the church and in the Sunday-school. This want is met in the church by the election of Christian men to the offices of Elders and Deacons who are the Pastor's helpers and support. In the Sunday-school likewise, he must have Christian men to assist him, in the capacity of officers and teachers of the school. The wrong against the minister perhaps does not always lie so much in electing some other man superintendent of the school, as it lies in the character of the man elected. At some places the superintendent elected is not a member of that particular church, and strange to say, at a few places, we find superintendents who are not members of any church. This is altogether a false relation, and can never result in any good. For the same reason it is very necessary that every teacher should be a member of the pastor's church, in order that he may work in proper co-operation with the minister in preparing the children for the catechetical class, and thus be a valuable assistant to the pastor to the greatest extent. This valuable assistance is only properly felt in after years, when the pastor receives the children into the catechetical class, and undertakes to train and cultivate the seed sown in the Sunday-school.

There is another relation of the pastor to the Sunday-school which is not so easy to explain. It is well known that in many of the country charges, the Reformed and Lutheran congregations use the same house of worship. The Sunday-school is a union school. What relation shall the pastor hold to such a school? This is difficult to answer, and no doubt the problem cannot be successfully solved until the relation is made proper at its very root. The evils of union churches must be obviated first. Each denomination should have its own house of worship, charges must be divided and services must be held more frequently by each church. Then it will be an easy matter for each denomination to have its own school. So long as this is not accomplished there will be more or less trouble on both sides.

Under the existing state of affairs, neither minister is allowed to make any advances; for so soon as he does, the other party will rise up in opposition. The consequence is that ministers wish to exercise prudence and say nothing for the sake of peace, and their interest in the Sunday-school becomes lukewarm. The organization is thus allowed to run independent of the co-operation of either minister, and the matter is conducted more for the sake of having a school than for the purpose of fulfilling the true idea of one. To the church these schools are almost worse than none. The pastor cannot introduce the catechism or other text books of his own denomination, and the school with its union ideas adopts the book of the Sunday School Union, which are neither Lutheran nor Reformed. The teaching which the children thus receive is often as much a hindrance as a help when they come into the catechetical class. The pastor is not able to utilize the Sunday-school material to strengthen his church, and the great power which he should thus wield is lost. Let the pastors strive to remedy the evils of union churches, if for no other reason, at least for the sake of the Sunday-schools. Then, and not till then can they stand in proper relation to this institution.

Our own discontent is that which arms our troubles with a sting; we make our burdens heavy by struggling under them.

GOSPEL LESSONS.

JANUARY 2. LESSON I. 1876.

Sunday after New Year. Exodus iii. 1–6.

1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb.

2. And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses! And he said, Here *am* I.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

QUESTIONS.

Who was Moses? Ex. vi. 20. Where was he born? Can you tell, in a few words, how he was saved from death in his early infancy? Ex. ii. 1-10. How long did he live in Egypt? Acts vii. 23, first clause. Why did he then leave Egypt? Ex. ii. 11–15.

1. Where was Moses now living? What and where was Midian? What was he doing here? Whither did he lead the flock? What is meant by the *back side* of the desert? Where is Mount Horeb? Why is it called *the mountain of God?*

2. Who appeared here to Moses? Who was this angel of the Lord? v. 4. What person of the Godhead is this generally supposed to have been? How did God appear unto Moses? When Moses looked, what did he behold?

3. What did he say? Do these words imply, that he was on one side of and some distance from the burning bush, when he first saw it?

4. When the Lord saw Moses turn aside, what did He do and say? Why did He repeat Moses' name? What did Moses answer? What did he mean to say by this answer? Should we be equally ready to hear and obey when God speaks to us?

5. What did God say to Moses? What made the ground *holy* on which Moses stood? Does it not appear from this, that the reverence due to holy places rests upon God's own command? Should not we feel such reverence, when we are in holy places? What can make us feel so?

6. What else did God say to Moses? Why did God make this solemn declaration to him at this time? What did Moses do, when God thus spake to him? Can any one behold the naked glory of God, and live? Ex. xxxiii. 20. In whom is the glory of God so revealed, that we may behold it, and live? John i. 14.

What, now, did this appearance of God to Moses in the burning bush teach him? Of what is it a true and beautiful symbol or figure?

CATECHISM.

I. Lord's Day.

Question 1. What is thy only comfort in life and death?

Answer. That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation; and therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him.

2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?

Three; the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

O come, loud anthems let us sing;
Come, praise the birth of Christ our King:
Let all the hosts of heav'n rejoice,
And praise Him both with heart and voice:
Sing ye, from greatest unto least,
Our blest Redeemer's marriage feast.

See, o'er the earth new light is shed,
And all the ancient gloom is fled;
God's grace descending open throws
The courts that sin of old did close;
For Mary, Virgin undefiled,
Folds in her arms the new-born Child.

COMMENTS.—1. Midian was a large district of country, which extended from the eastern coast of the Red Sea to the borders of Moab. Back-*side*, the west side of the district, which was a *desert*, that is, not a barren waste, but a portion of the country which supplied pasturage for the flock. *The mountain of God*, etc. The mountain range, in Arabia Petræa, on the Peninsula formed by the arms of the Red Sea, is called both Horeb and Sinai, in the Bible. It is called *the mountain of God*, because God there revealed His glory, in a visible and extraordinary manner, both in the burning bush, and at the giving of the law, amid darkness, and thunder, and lightning. Ex. xix. 16–19.

2. *The Angel of the Lord.* According to verse 4, this was "the Lord," "God," Himself. Compare also, Gen. xvi. 7–13; xxii. 11–18; xxxi. 11–13. The title, Angel of the Lord, is generally supposed to designate the second person of the Holy Trinity—God the Son.

4. *Moses, Moses.* His name was repeated in order to arouse and fix his attention. *Here am I.* By these words Moses meant to say, that he was ready to hear and to obey.

5. *The place whereon thou standest, etc.* The place or ground was made holy by the special presence of God. We can have our minds filled with solemn reverence, when we are in holy places, if we but think, that the Holy God is also present in them—that it is His presence, that makes them holy.

6. *I am the God of thy father, etc.* By this solemn declaration the Lord reminded Moses, that He had made a covenant with each and all of these patriarchs, according to which He would be their God, and the God of their children, and through them bless all the nations of the earth. From this Moses would infer, that, though the children of Israel were then in bondage and affliction, the Lord would not suffer them to be destroyed—and, this also, was what the burning bush was intended to represent. The bush—the thorny acacia—represented the weak and lowly condition of the children of Israel among the nations of the earth. The flame of fire burning represented the afflictions which they were then enduring among the Egyptians.

The presence of God in the midst of the burning bush, represented the special providence of God, by which the fire is made rather to purify than to consume the children of Israel. All this is also a true and beautiful symbol or figure of the Christian Church. It has also passed through constant fiery trial, but has not been destroyed. "*This bush* has now burned for nearly two thousand years, yet we have never seen its ashes." Christ has been in the midst of it always, according to His promise, and even the gates of hell have not and cannot prevail against it.

RESPECT EVERYBODY.—You have all read of Benjamin Franklin, and how he rose to distinction, amid privation and toil. But there is one anecdote which I have never seen in print. It was told to me by a gentleman in Boston, who remembered the old house in which Franklin was born. "Often," said he, "have I looked at the old, tumble-down building, on Milk Street, and imagined the barefoot boy sitting on the door-step, learning to spell from an old post-bill."

A young miss, daughter of a distinguished citizen, passed him one day while thus engaged, and the boy overheard her words of ridicule as she spoke to her companion, laughing at the eagerness of the poor lad, and deriding his "beautiful spelling-book."

But there came another day, when Franklin was our ambassador at the court of France. A wealthy American lady who was present at one of the festive occasions, made in honor of Franklin, greatly desired an introduction to her distinguished countryman. It was obtained, and great was her surprise to hear him say, "Aye, aye, we have met before." She could not remember when, and Franklin added, "You do not remember the barefoot little boy on Milk Street, studying his lesson from the muddy post-bill!"

Although spoken good-humoredly, the fair lady was much disconcerted at the remembrance of the incident. It is to be hoped she learned a lesson therefrom, in regard to the importance of treating everybody with respect. She knew not the name of the barefoot boy; but he knew her to be the daughter of rich Mr. ——, and remembered her.

JANUARY 9. LESSON II. 1876.

First Sunday after Epiphany. Numbers xxiv. 15–19.

15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:
16. He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, fallen *into a trance*, but having his eyes open:
17. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.
18. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.
19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

QUESTIONS.

The lesson to-day contains a prophecy of Balaam. Who was he? Of what country and city? Deut. xxiii. 4. What was he by profession? What was his character? 2 Pet. ii. 15. Did God speak through him? Chap. xxii. 20, 35. What was the occasion of his appearing here at this time as a prophet? Chap. xxii. 1–6. What was the special object of the prophecy which is the lesson to-day? Ver. 14,

15, 16. How did Balaam begin his prophecy? What did he mean by that?

17. How did he continue to speak? *I shall see Him* — whom does he mean? *But not now* — what does that mean? Of what is *a star* a figure in the Bible? Of what a *sceptre?* Concerning *whom* now does Balaam prophesy in the figure of a star and of a sceptre? What would this king or ruler do? What is meant by the *corners of Moab?* What by the *children of Sheth?* Did king David both smite the Moabites and destroy the children of Sheth? 2 Sam. viii. 2.

18. What is meant by Edom? What by Seir? Did David conquer and capture both of these? 2 Sam. viii. 14.

19. Whence shall this king and conqueror come? What is meant by *out of* Jacob? Was David a descendant of Jacob? Matt. i. 2-6.— Does not this prophecy also, and perhaps chiefly, refer to Christ? Whose star did the Wise men see in the East? Matt. ii. 2. Does Christ speak of Himself as being a star? Rev. xxii. 16, last clause? Is Christ also a king? 1 Tim. vi. 14, 15. How long will He reign? 1 Cor. xv. 24-26. Was Christ also of the seed or family both of David and Jacob? Rom. i. 3; Matt. i. 2-16.

CATECHISM.

II. Lord's Day.

3. Whence knowest thou thy misery?
Out of the law of God.
4. What doth the law of God require of us?
Christ teacheth us that briefly, Matt. xxii. 37-40. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and the great command; and the second is like to this: Thou shalt love thy neighbor as thyself. On these two commands hang the whole law and the prophets."
5. Canst thou keep all these things perfectly?
In no wise: for I am prone by nature to hate God and my neighbor."

Within the Father's house
The Son hath found His home;
And to His temple suddenly
The Lord of Life hath come.

The doctors of the law
Gaze on the wondrous Child,
And marvel at His gracious words
Of wisdom undefiled.

Yet not to them is given
The mighty truth to know,
To lift the fleshly veil which hides
Incarnate God below.

The secret of the Lord
Escapes each human eye,
And faithful pondering hearts await
The full Epiphany.

Lord, visit Thou our souls.
And teach us by Thy grace
Each dim revealing of Thyself
With loving awe to trace;

Till from our darkened sight
The cloud shall pass away,
And on the cleansed soul shall burst
The everlasting day.

COMMENTS. 14 —Balaam is one of the most mysterious persons mentioned in the Old Testament. He was a heathen, and yet he had knowledge of the true God. Moreover, he was a kind of prophet and soothsayer, who had obtained a wide reputation of being able not only of foretelling future events, but also of blessing and cursing. God spoke through him, and he might have been an efficient instrument in the hands of God, but for his selfishness and worldly spirit. His besetting sin was covetousness. Num. xxii. 7, 19; 2 Pet. ii. 15.

15, 16. He seems to have had a vision or a dream, in which God appeared and spake to him.

17. *I shall see him, etc.* The person whom he saw in his vision was one who was not then living, but who was to come in the future. *A star* is employed as a figure to express beauty and splendor. *A sceptre* expresses kingly rule and power. They and the prophecy refer undoubtedly, in the first place, to king David, who ruled with great splendor and power. *The corners of Moab* means the princes of the land of Moab. *The children of Sheth* means the sons of tumult—the wild warriors of Moab. Comp. Jer. xlviii. 45.

18. *Edom.* The land of Edom which extended from the Dead Sea to the Elanitic gulf of the Red Sea, in which the descendants of Esau dwelt. *Seir.* This was a strongly fortified mountain in the land of Edom.

Need of a Sabbath.

"Give me the dauntless man,
Who flinches not from labor or fatigue,
But moves right out upon the path of duty.
God will stand by the man who boldly stands
By God's command; God will give him energy
And courage *now*, and *afterwards*, success."

William Pitt died of apoplexy at the age of forty-seven. When the destinies of nations hung, in large measure, on his doings, he felt compelled to give an unremitting attention to the affairs of State. Sabbath brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable, for explanations and defence of the public policy.

Under such circumstances, it was his custom to eat heartily of substantial food – meat highly seasoned—just before going to the House, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the high tension. Both brain and body perished prematurely.

Not long ago, one of the most active merchants in England, found his business so extensive that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of wide grasp. His views were so comprehensive, so far-seeing, that wealth came in upon him like a flood. He purchased a country-seat at large cost, determining that he would now have rest and quiet. But it was too late. As he stepped on his threshold, after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he lived only to be the wreck of a man.

It used to be said that a brick-kiln "must" be kept burning during the Sabbath; it is now known to be a fallacy. Even now it is a received opinion that iron-blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago, a proprietor determined to keep the Sabbath holy, with the result, as his book testified, that he made more in six days than he did before in seven; that he made more iron in a given time, in proportion to the hands, and the number and size of his furnaces, than any establishment in England which was kept in operation during the Sabbath.

IF ONE should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies, but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—*O. W. Holmes.*

WHAT a spectacle of pity did Francis Spira become, merely through the anguish of his spirit! A spirit sharpened with such troubles, like a keen knife, cuts through the sheath.

JANUARY 16. LESSON III. 1876.

Second Sunday after Epiphany. Exodus vii. 14–25.

14. And the Lord said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and the rod which was turned to a serpent shalt thou take in thine hand.

16. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17. Thus saith the Lord, In this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18. And the fish that *is* in the river shall die, and the river shall stink: and the Egyptians shall loathe to drink of the water of the river.

19. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned into blood.

21. And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

23. And Pharaoh turned and went into his house, neither did he set his heart to this also.

24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25. And seven days were fulfilled after that the Lord had smitten the river.

QUESTIONS.

14. What did the Lord say unto Moses? What is meant by Pharaoh's heart being *hardened?* How did he show that his heart was hardened?

15. What did the Lord command Moses to do? For what purpose did Pharaoh go to the water? What river is meant? What was Moses to do? What rod was this? chap. iv. 2, 20, last clause. When had this rod been changed into a serpent? Chap. iv. 3, and vii. 10.

16, 17, 18. What should Moses say to Pharaoh?

19. What did the Lord say further to Moses? What is meant here by *streams?* What by *rivers?* What by *ponds?* What by pools?

20. What did Moses and Aaron do? Was the water changed into real blood, or only into the color of blood?

21. What was the effect of the change?

22. What did the magicians of Egypt do? Does that mean that they also changed the water as Moses and Aaron had done? If not, what does it mean? Who were these magicians? What two principal ones of them does St. Paul mention? 2 Tim. iii. 8. What effect had this miracle on Pharaoh?

23. What did he do?

24. What did the Egyptians do? Why did they do this?

25. How long did the plague last? Who besides Moses performed a miracle by changing water? Into what did Christ change water? When and where did He perform this miracle? John ii. 1-11.

CATECHISM.

III. Lord's Day.

6. Did God then create man so wicked and perverse?

By no means, but God created man good, and after His own image, in righteousness and true holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal happiness, to glorify Him and praise Him.

7. Whence, then, proceeds this depravity of human nature?

From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Indeed we are, except we are regenerated by the Spirit of God.

COMMENTS.—The changing of water into blood is the first miracle or plague wrought by Moses to influence Pharaoh to let the people of Israel depart out of Egypt.

14. *Hardened.* Pharaoh, instead of becoming more willing to do what the Lord commanded, only became the more stubborn and obstinate, in his disobedience.

15. *He goeth out unto the water* The river Nile was worshiped by the Egyptians. It is therefore probable that Pharaoh went to the river in the morning to offer his devotions. *The rod.* This was a long staff which was borne by men in positions of authority. It was therefore a badge or symbol of office and power. In the case of Moses, it was the badge of his divine office and the symbol of divine power.

19. *Their streams.* These were the natural branches of the Nile in Lower Egypt. *Their rivers.* These were canals, which were of great extent, and ran parallel to the Nile. *Their ponds.* These were either natural fountains, or rather cisterns, which were found in every town and village. *Their pools.* These were reservoirs, which were large enough to contain sufficient water to irrigate the country in dry seasons.

20. *All the waters . . . were turned to blood.* It is not generally supposed, that the water was changed into real blood, but that its color became red like blood. "It is well known that before the annual rise the water of the Nile is green and unfit to drink. About the 25th of June it begins to rise, and then it first becomes clear, and then yellow, and then gradually reddish like ochre. Late travelers say that at this season the broad turbid stream has a striking resemblance to a river of blood. The miraculous in the act of Moses consisted in the suddenness of the change and in its effects. It killed the fishes, and made the water unfit for use, neither of which results follows the annual discoloration.

22. *The magicians of Egppt.* These were sorcerers or jugglers, who professed to have power to work miracles. They performed acts like to those which Moses performed, but the likeness was only in appearance, not in reality. They simply practised trickery and deceit, as is done by jugglers at the present day.

24. *All the Egyptians digged round, etc.* They digged near the banks of the river, in the hope that the discolored and offensive water would be purified by filtering through the earth.

25. *And seven days were fulfilled.* The plague continued seven days. The natural discoloration of the Nile water lasts generally much longer—about 20 days.

Service the Road to Honor.

When the Spartan King advanced against the enemy, he had always with him some one that had been crowned in the public games at Greece. And, they tell us, that a Lacedemonian, when large sums were offered him on condition that he would not enter the Olympic lists, refused them. Having with much difficulty thrown his antagonist in wrestling, one put this question to him, "Spartan, what will you get by this victory?" He answered, with a smile, "I shall have the honor to fight foremost in the ranks with my prince."

The honor which appertains to God's service lies mainly in this, that man who is set apart for such service has the privilege of being first in holiness of example, abundance of liberality, patience of long-suffering, zeal in effort and self-sacrifice in service.

Such was the character of Caleb, who alone "followed the Lord fully." The reward which he at last received was secured in consequence of his implicit and unfaltering obedience to God's commands. True service is always the sure road to honor.—*Journal and Messenger.*

ONE of the prettiest Christmas customs is the Norwegian practice of giving, on Christmas-day, a dinner to the birds. On Christmas morning every gable, gateway, or barn-door is decorated with a sheaf of corn fixed on the top of a tall pole, wherefrom it is intended that the birds shall make their Christmas dinner. Even the peasants will contrive to have a handful set by for this purpose, and what the birds do not eat on Christmas-day remains for them to finish at their leisure during the winter.

JANUARY 23. LESSON IV. 1876.

Third Sunday after Epiphany. II Kings v. 1–14.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

4. And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. ¶ And it was *so*. when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

QUESTIONS.

1. What is the subject of the lesson to-day? Who was Naaman? From what disease did he suffer? What was leprosy?

2. Whom had the Syrians brought as a captive out of the land of Israel? What service did she perform in the family of Naaman?

3. What did she say to her mistress? What feelings does this language express? Does not her conduct teach us that young persons may and ought to do good to others?

4. Did some one tell Naaman what the little maid said?

5. What did the King of Syria say to Naaman when he heard it? What kind of letter did he mean? What did Naaman take with him when he went on his journey to the King of Israel? How much of our money are 10 talents of silver? How much 6,000 pieces of gold? Why did Naaman take with him this large amount of money?

6. What did Naaman do with the letter which the King of Syria gave to him? What was the substance of the letter?

7. What did the King of Israel do after he had read the letter? What did he mean by saying, *am I God, to kill and make alive?* Why was he so agitated and troubled?

8. When Elisha heard what the King of Israel had done, what did he do and say? What did he mean by saying, *he shall know that there is a prophet in Israel?*

9. Whither now did Naaman go?

10. What message did Elisha send out to him?

11. What effect did this message have on Naaman? What did he do and say? Was it right and reasonable in him to mark out the way in which the prophet should heal him?

12. What else did he say and do?

13. What did his servants say to him? What did they mean by *some great thing?*

14. How did this wise counsel affect Naaman? When he obeyed the command of the prophet, what resulted? What is meant by the words, *his flesh came again like unto the flesh of a little child?* Was it the water of Jordan alone that cleansed and cured Naaman? If not, what was it?

What greater prophet than Elisha, also cleansed lepers? Matt. viii. 2, 3; 4, 5. Of what great spiritual disease is leprosy a figure? Who alone can heal us of *that?*

COMMENTS.—1. The subject of the present lesson is the miraculous healing of Naaman the leper, by the prophet Elisha. Leprosy is a scaly disease of the skin, occurring in several distinct forms, and with many degrees of severity; beginning with slight reddish eruptions, followed by scales of a grayish white color, sometimes in circles an inch or two in diameter, and at other times much larger; in many cases attacking only the knees and elbows, in others the whole body; usually not affecting the general health, but it was impossible of cure by human means and skill. Consult Levit. xiii., and Nevin's Biblical Antiquities, pp. 144–7.

3. The suffering and unhappiness of Naaman, often seen by the little Jewish maid, touched her heart with pity and compassion, and moved her to do what she could for his relief.

5. *A letter.* This was no doubt a letter of introduction and recommendation—such as even one king could write to another, in behalf of a valuable officer. *Ten talents of silver*, $15,000. *Six thousand pieces of gold*, $30,000. Naaman took this large amount of money with him to defray the expenses of the journey, and to honorably reward the prophet and those that attended him.

7. *Am I God to kill, etc.* The King of Israel so read and understood the letter of the King of Syria, as if the latter had requested him to cure Naaman. Now, as no one but God could cure the leprosy, it seemed to the King of Israel as if the King of Syria asked him to do what God alone was able to do—that is, asked him to do what was impossible. The only explanation of such an impossible request, which suggested itself to the mind of the King of Israel, was, that the King of Syria was seeking to pick a quarrel with him. The King of Israel was no doubt mistaken in this conclusion.

8. *He shall know, etc.* By these words Elisha meant to say, that, though neither the King of Syria nor Naaman, believed in the God of Israel, or in his prophet, nevertheless, if Naaman came to him, he would learn that the God who was able to kill and to make alive, manifested His saving helping power, through His prophets, in Israel.

11. It was neither right nor reasonable in Naaman to mark out the way in which the prophet should heal him. As the prophet was to do the healing, by God's help, so he also had a right to prescribe the way in which it would be done. Naaman could either follow this way, or he could refuse to do so; but he had no right to prescribe a way of his own. As a military officer, he had a right to command his soldiers and his servants, but as a leper seeking to be cured, he had no right to command God or His prophet.

13. *Some great thing.* As, for instance, to submit to have his diseased body cut or burned for a cure, or to pay a large sum of money.

14. *His flesh came again, etc.* That is, he was so perfectly cured of the leprosy that his skin was as clear and smooth as that of a little child. This cure was not caused alone by the waters of Jordan, for then it would have been no miracle—but by the power of God working in connection with the water.

Leprosy is a striking figure of sin, which has been called the leprosy of the soul. Of this terrible evil, which afflicts all men, we can be cleansed and healed alone by the blood and Spirit of Christ, which cleansing and healing also takes place in connection with the use of water in Holy Baptism. Mark xvi. 16, Acts ii. 38, xxii. 16.

NEW YEAR'S GIFTS ON NEW YEAR'S DAY.—In the "Encyclopedia of Antiquities" various authorities show that the ancient Romans offered New Year's gifts on New Year's day. The origin of this practice is ascribed to Romulus and Latius. The usual presents were figs and dates, covered with leaf-gold, accompanied with a piece of money. The Rev. and learned S. D. Fosbroke mentions that an *amphora*, or jar, still exists, with an inscription denoting that it was a New Year's gift from Roman potters to their patroness. He also instances a piece of Roman pottery, with an inscription, "A Happy New Year to You." New Year's gifts were continued under the Roman Emperors until they were prohibited by Claudius. But, in the early ages of Christianity, Emperors received them, and it was in vain that they were condemned by ecclesiastical councils, on account of the Pagan ceremonies of their presentation.

JANUARY 30. LESSON V. 1876.

Fourth Sunday after Epiphany. Genesis xxii. 1–19.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am.*

2. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3. ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand and a knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son,* from me.

13. And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15. ¶ And the angel of the Lord called unto Abraham out of heaven the second time,

16. And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies;

18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19. So Abraham returned unto his young men, and they rose up, and went together to Beersheba; and Abraham dwelt at Beersheba.

QUESTIONS.

What is the subject of to-day's lesson? What great truth does it teach?

1. Where was Abraham dwelling at this time? Chap. xxi., 33. What did God do to him? What does the word *tempt* mean here? What did God say to Abraham? What did Abraham answer? What does that answer mean?

2. What did God command Abraham to do? What is meant by *the land of Moriah?* Did not God here command Abraham to do what was most hard and difficult for him to do? Why was it so hard and difficult?

3. Did Abraham obey God?

4. How long did it take them to reach the land of Moriah? How far was it from Beersheba?

5. What did Abraham say to the young men, his servants?

6. What did Abraham then do?

7, 8. What conversation took place between Abraham and Isaac, as they went to the place of sacrifice?

9, 10. When they arrived there, what did Abraham do? Was he willing to obey God to the last letter of the command?

11. What now took place? Who was this angel of the Lord? Lesson I.

12. What did he say to Abraham? Was God satisfied with Abraham's obedience?

13. What did Abraham now do and see? Was this ram there by accident or by providence? What did Abraham do with it?

14. What name did he give to this place? What does that name mean? Will the Lord always provide for those who fully obey Him? Ps. lxxxiv. 11.

15. Did the angel of the Lord call to Abraham a second time?

16, 17, 18. What did he say? Was this a renewal of a promise made to Abraham previously? Chap. xii. 23; xv. 5. Why was it now made to him again? What enabled Abraham thus to obey the voice of God? Heb. xi. 17. If we have true faith, will we also be able to obey the most difficult command of God? Mark ix. 23.

COMMENTS.—The subject of the lesson is, Abraham offering his son Isaac as a sacrifice, and teaches the great truth, that true faith in God is able to obey the most difficult of God's commandments.

1. *Tempt.* This word means here to try, to put to the test. The object was to increase and perfect Abraham's faith, and to make himself more conscious of its strength. *Here am I.* By these words he expresses his readiness to hear and willingness to obey.

2. *Land of Moriah.* The district of country in which Mount Moriah was situate. This was where afterwards Jerusalem was built—the temple itself being built on Mount Moriah. 2 Chron. iii. 1. It was about sixty miles from Beersheba. The command which God laid upon Abraham was the hardest and most difficult for him to obey, for several reasons. 1. Isaac was his only son. 2. He was the son of his old age; he, therefore, loved him with a peculiarly strong love. 3. He was not only born according to a divine promise, but the fulfilment of the divine promise,—that in Isaac his seed should be called, and with him an everlasting covenant be made, Gen. xvii. 19, seemed to be bound up in his life. 4 In addition to all this, Abraham was to kill him with his own hand. All these considerations made the command of God the hardest and most difficult to obey.

12. Abraham's obedience proceeded so far that it was evident that he was fully resolved to do as he had been commanded. God at this point accepted his obedience as perfect, and spared him any further trial.

13. *A ram caught in a thicket.* This occurred just at this opportune time, not by accident or chance, but by the overruling providence of God, who had been directing everything that took place in connection with this whole transaction.

14. *Jehovah-jireh.* That is, the Lord sees or will provide. He will take care of those who steadfastly obey Him.

PROVIDENCE is like a curious piece of tapestry, made of a thousand shreds, which, single, appear useless, but put together, represent a beautiful history to the eye.

"He Knoweth His Sheep by Name."

"We had been encamped in a beautiful situation near Mount Ararat. The tent was pitched on the banks of a rocky ravine, in which flowed a bright stream, while near at hand was a little village and the picturesque ruins of an Armenian Convent. We were wandering about awaiting the loading of the packs, and the other morning preparations for continuing the journey, when we saw a boy coming out of the village, followed by a large flock of sheep and goats, more than a hundred in number. The young shepherd led them to a short distance, and then, sitting down on a rock, he produced his knitting from the horsehair bag which held his provisions for the day, while the flock fed quietly around him, We went up to him and found him very ready to enter into conversation. He assured us that he knew all the members of his flock by name, and that they also knew their names, and would answer to them. Pointing out a pretty young kid on the edge of the flock, we requested him to call it. At the first call the little creature lifted its head, with a quick, intelligent look. At the second, it came trotting up to the shepherd, and received his caresses with every appearance of delight. He repeated the experiment many times, and the animal called never failed to respond to the shepherd's voice. We then tried to call them in the same way, but imitate the shepherd's voice as closely as we would, neither sheep nor goats would pay the least attention to us. 'For a stranger will they not follow, but will flee from him: for they know not the voice of strangers.'"

In the East the sheep are not driven, as with us, but led. The shepherd goes first and the flock follow. An old author speaks of seeing thousands of sheep from many different flocks assembled for washing near the upper waters of the Jordan. Of course all were mixed together, and it seemed a scene of inextricable confusion. But as each shepherd gave his own peculiar call, the sheep belonging to him, and knowing his voice, came out from the crowd, and followed their own leader.—*The Family Visitor, London.*

New Year's Eve.

Little Gretchen, little Gretchen wanders up and down the street,
The snow is on her yellow hair, the frost is on her feet.
The rows of long dark houses without look cold and damp
By the struggling of the moonbeam, by the flicker of the lamp.
The clouds ride fast as horses, and the wind is from the north,
But no one cares for Gretchen, and no one looketh forth.
Within those dark damp houses are merry faces bright,
And happy hearts are watching out the old year's latest night.

With the little box of matches she could not sell all day,
And the thin tattered mantel the wind blows every way,
She clingeth to the railing, she shivers in the gloom,—
There are parents sitting snugly by the firelight in the room;
And children, with grave faces, are whispering one another
Of presents for the new year, for father or for mother.
But no one talks to Gretchen, and no one hears her speak,
No breath of little whispers comes warmly to her cheek.

Her home is cold and desolate; no smile, no food, no fire,
But children clamorous for bread, and an impatient sire.
So she sits down in an angle where two great houses meet,
And she curleth up beneath her for warmth her little feet;
And she looketh on the cold wall, and on the colder sky,
And wonders if the little stars are bright fires up on high.
She hears the clock strike slowly, up in a Church tower,
With such a sad and solemn tone, telling the midnight hour.

And she remembered her of tales her mother used to tell,
And of the cradle-songs she sang, when summer's twilight fell;
Of good men and of angels, and of the Holy Child
Who was cradled in a manger when winter was most wild.
Who was poor, and cold, and hungry, and desolate and lone;
And she thought the song had told He was ever with his own:
And all the poor and hungry and forsaken ones are His,—
"How good of Him to look on me in such a place as this!"

Colder it grows and colder, but she does not feel it now,
For the pressure on her heart, and the weight upon her brow;
But she struck one little match on the wall so cold and bare,
That she might look around her, and see if He was there.

There were blood-drops on His forehead, a spear wound in His side,
And cruel nail prints in His feet, and in His hands spread wide,
And He looked upon her gently, and she felt that He had known
Pain, hunger, cold, and sorrow, aye, equal to her own.
And He pointed to the laden board, and to the Christmas tree,
Then up to the cold sky, and said, "Will Gretchen come with me?"
The poor child felt her pulses fail, she felt her eye-balls swim,
And a ringing sound was in her ears, like her dead mother's hymn,
And she folded both her thin white hands, and turned from that bright board,
And from the golden gifts, and said, "With Thee, with Thee, O Lord!"
The chilly winter morning breaks up in the dull skies,
On the city wrapt in vapor, on the spot where Gretchen lies.

In her scant and tattered garments, with her back against the wall,
She sitteth cold and rigid, she answers to no call.
They have lifted her up fearfully, they shuddered as they said,
"It was a bitter, bitter night! the child is frozen dead."
The angels sang their greeting for one more redeemed from sin;
Men said, "It was a bitter night: would no one let her in?"
And they shivered as they spoke of her, and sighed. They could not see
How much of happiness there was after that misery.

THE Germans have a beautiful legend. They say that every Christmas morning, the Christ-child, born at Bethlehem, more than eighteen hundred years ago, comes to earth again to look after little children, so that from the prince in his royal cradle to the babe of the poor wandering mother, cradled in straw, no child remains unvisited. The object of His visit is to see how those, to whose keeping He has entrusted these little ones, take care of them.

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AND THE

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A MONTHLY MAGAZINE

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Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

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"LIFE, LIGHT, LOVE."

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GUARDIAN, FEBRUARY, 1876.

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"Honest Hans Sachs."

BY THE EDITOR.

"Not thy Councils, not thy Kaisers,
Win for thee the world's regard;
But thy painter, Albrecht Dürer,
And Hans Sachs, the cobbler bard."

Thus sings our Longfellow, as he paces the streets and court-yards of the ancient city of Nuremberg. The Germans have always been lovers of song, and singers of love. Their Sängerfests of the present day are nothing new among them. Six and seven hundred years ago the *Minnesinger* held such great musical contests, in which nobles and princes took part. The word Minne, in the rude Schwabian tongue of that day, means love; and the chief burden of their song was love. Respect for womanhood has always been a cardinal virtue of the Germans, even in their barbaric state. Brave men of rugged worth, and sometimes men of blood, were these singers of love. When the defeated party appealed to arms to regain their lost laurels, they sometimes fought and fell by their brother-hands. Such a festival was held in the Wartburg Castle, later a place of refuge for Luther, in 1207, to try their skill at song. They composed the song which they sang. The most prominent and gifted among them was Walther von der Vogelweide, who left a legacy for the use of the birds. On and around his grave, at the Würtzburg Minster, the monks were daily to feed the birds from the proceeds of his bequest. Thus it happened that the Master Singer received the name of Vogelweide or bird-feeder.

In less than two centuries poetry and song passed from the abodes of princes to the common people. A class of singers arose among these, called the *Meister Sänger*. It was chiefly composed of master mechanics. The highest honor attainable by the mechanic in his craft was that of a Master Singer. This required a two-fold intelligence; a thorough mastery of his trade, and a well-trained and well-informed mind. Many an apprentice kept this end steadily in view, as he diligently wrought at his trade and studied valuable works.

The most noted among these Meister-Sänger is "Honest Hans Sachs." He was born in the venerable and quaint city of Nuremberg, on November 5th, 1494. His father was a master tailor, of moderate means, and wide-awake as a citizen and a mechanic. Hans was smart from a child. His father used the scanty means at his command to give him a liberal education. He was sent to a classical school, and learned to read the Greek and Latin poets. Nuremberg has always been a friend of the Arts. At this time it was the home of celebrated painters and sculptors. To this day their rare works adorn the churches of the city.

What was the talented boy fit for? He had reached his fourteenth year. Had been confirmed, and partaken of the Holy Sacrament of the Lord's Supper for the first time. Now he must select a profession or trade. For a trade he is too talented, many might say. He is fond of books, and therefore not fit for the work-bench. The father indentures the youth to a skillful shoemaker. How some young men of

our day would turn from such a pursuit with disdain! "What! A person of my intelligence, talents and standing, make and mend shoes! I am destined for a more honorable calling."

Very erroneous and foolish notions some people have of trades and professions. Every useful calling is honorable, provided a person fills it well A godly, good mechanic can serve God and his fellow-men no less than a godly, good minister. If either of them is simply a godly man, but not a good mechanic or minister, that is to say, well-skilled in his calling; or if he is good in his calling, but is not godly, he fills his place imperfectly.

Thus Sachs had a good Christian master. He tried to teach and train his talented apprentice as his father had done. A certain linen-weaver of Nuremberg, Leonard Nunnenbeck, taught a singing school. Here Hans Sachs learned his first lessons in singing. Thus three trades were engaged in forming "the cobbler bard"—that of a tailor, of a shoemaker, and of a weaver. Here he learned to sing and write poetry.

He served two years. Then he made a sample pair of shoes, or "Master-piece," as the Germans call it, to show that he had learned his trade well. At sixteen years of age he entered on his journey as a traveling mechanic—his "Wanderreise," as it is called. He traveled five years; from village to village, and city to city, through Bavaria, the Rhine country, Austria, along the Northern Ocean, and through the south of France. This pilgrimage brought him in contact with all kinds of good and bad people. Exposed to many temptations, often thrown among the depraved and licentious, he was in frequent danger of moral ruin. While the son wandered through foreign lands the parents prayed for him at home. And God heard them.

He had to earn his way, from place to place, and traveled afoot, with knapsack and staff. One evening he stopped at a village inn, ate and drank, while he had not a cent in his purse. He had to inform the inn-keeper of his dilemma The latter, enraged at his conduct, with the help of two men, stuffed Sachs into a large bag, as if he had been a pig or a puppy, tied it up tightly over his head and left him spend the night in this prison. The next morning the landlord bade his unwelcome guest good-morning, asked him how he had slept, and sent him on his way.

Happening to fall in with a party of foot-soldiers, with whom he traveled several days, he felt tempted to exchange his trade for that of a soldier. The coarse, profane habits of his comrades, however, soon disgusted him, and for a while thereafter he felt contented. In the city of Innsbrück he was fascinated with the green coat, and the merry, free life of the Forester, or hunter of the Emperor Maximilian. He accepted of an invitation to exchange the awl for the rifle. For a while he roved the forest in high glee Ere long the novelty wore off. He felt ill at ease under the lashes of a guilty conscience. He became very sorrowful and low-spirited. After a few weeks he found peace by returning to his last. His old cheerfulness and mirthful music returned, and Hans Sachs was himself again.

In Munich, Frankfort—indeed, in all the large cities, he visited the singing-schools. In the former city, on his shoemaker's bench, he wrote his first poem. During all his pilgrimage he spent his leisure hours, as far as possible, in reading; indeed. read all the good books he could lay his hands upon. The vices and corrupt habits of the people whom he met, helped to increase his earnest longings after a pious and pure life. He was taught that the only source of peace, the only remedy for the prevailing popular vices, was the fear of God, and faith in Christ.

In 1516 he returned home to Nuremberg. Again he had to furnish a master-piece to the city authorities, to prove that he could make a pair of good shoes. His work was approved of, and he started life as a master-shoemaker.

His skill and honesty soon gained a large patronage, and filled his shop with work. Unlike the most of his fellow-mechanics, he remained unmarried for a while longer. He used the proceeds of his business to buy books, and the furniture necessary to begin house-keeping.

In the singing-school of Nuremberg he soon became prominent, as a Master

Singer and a leader. Under his leadership the school came to number two hundred and fifty members. All their songs were pervaded with a Christian sentiment and spirit, and were aimed to improve the character and habits of the people. The school held three festivals a year, in the Church of St. Catherine. Aside of the pulpit was a stand, from which each singer had to sing his poem to a crowded house. Three judges had to decide as to the merits of each performer. One on the contents, whether there was anything unchristian or contrary to facts in it; another on the metrical form and rhyme; the third on the general merits. A defect obliged the singer to leave the stand at once. The first prize consisted of a golden chain, which, in the presence of the congregation, the chief judge put around the neck of the winner. The second prize was a wreath of silken flowers. These festivals were high days, attended not only by the common people, but by princes, and even by the Emperor himself.

Hans Sachs wrote in all more than six thousand poems. These were on a great variety of subjects, but all aimed to rebuke and suppress vice, and promote piety. Many were on Bible subjects. Many abound with humor and keen satire, lashing the errors and vices of his time. In this way he came to wield an immense power over the popular mind. It has been said with truth, that he did more for the cause of Christ than a multitude of pastors. And he did this while he was a shoemaker. For he "stuck to his last," the sphere which Providence had assigned him. Stuck to it to his death; worked with his own hands, day by day, from morning till night. The most of his poems he wrote after the day's work had closed. After he was honored and applauded by the wise and the great, he continued to wear his apron, stand at the counter and cut out work for his workmen.

Hans Sachs was born and educated a Roman Catholic. Living in the time of Luther, and only eleven years younger than the Reformer, he in early life already felt a deep interest in the Reformation. Till 1519 he wrote many poems in honor of the saints. After that he kept silent for three years. His muse hung her harp on the willows. He had good reason. For Sachs never undertook to write or speak about matters of which he was ignorant. During these silent years he spent all his leisure hours in studying the Scriptures. In 1822 he owned forty of Luther's works, which he had bound. These he studied with care and diligence. He is said to have been more thoroughly versed in Theology than many theologians. Not simply a head but a heart theologian, he was. With him this was a life-question; a question of personal salvation.

In 1823 he broke his long silence, in a poem entitled:

> "Die wittenbergisch Nachtigall,
> Die man jetzt höret überall."

It rang throughout Germany like the bugle blast of a great warrior. The poem laid bare the corruptions of Romanism, scourged the vices of the priests, prelates and people, showed how all tried to silence the song of the Wittenberger Nightingale (Luther) by persuasion or death; but in vain. After this, in clear and simple language, he explains the pure Gospel.

This poem produced a marvelous impression. One edition after the other was called for. It provoked bitter opposition, as well as enthusiastic applause. Sachs was the poet-reformer, the lay-preacher of the Reformation. His cobbler-bench was his pulpit. He was a *Master*-singer no less than a Master-shoemaker.

A very patient man he is said to have been. And, as often happens with patient, kind-hearted men, he had the ill-fortune to marry an ill-natured wife. A vixen who greatly disturbed the peace of his home. Yet withal, a pious woman in her way, and always true to her good-natured, patient husband. She was his first wife. No foe or mischief-makers could provoke strife between husband and wife. She was a busy, thrifty help-meet. He yielded to her whims, and gave her liberty to berate her servants, and indulge in her boisterous explosions of ill-humor. In a couplet he pays her the following equivocal compliment:

> "Sie ist mein Mai und mein Rosenhag.
> Und auch mein Blitz und Donnerschlag."

Which being freely interpreted, meaneth:

"She is my May and my Rose-hedge,
My lightning, too, and my thunder-clap."

Withal, Sachs loved her tenderly. And great was his grief when, after a happy wedded life of forty-one years, she entered into rest. In touching language he sang her virtues, and gave vent to his sorrow, in some of his later poems. His second wife, Barbara, the partner of his old age, he seems to have loved with equal tenderness. When age, with its attendant infirmities, had arrived, she nursed and cared for him with unwavering devotion.

We confess to a warm admiration and love for this plain Nuremberger and Christian shoemaker. He strove to become a good master mechanic. A man of rugged, unswerving, honesty, of a blunt yet quaint style, and with a heart as tender as that of a woman. A home-spun poet, whom the common people heard gladly. In a dark and corrupt age he bravely sought the light of truth. He lashed the errors and corruptions of some people of the Reformation no less than those of the Roman Church. Ten times he charged the former that their sinful practices, in the enjoyment of gospel light, were more censurable in them than those of the Papist in the dimness of their Bible knowledge. To him Christ is the centre and source of his salvation, his love, his bride, his crown. The Word of God was his daily bread. His ballads and poems are interwoven by it as by threads of gold. Like Luther, he grieved much over the corruptions and imperfections of God's people. In 1740 he spent the whole of Good Friday night in the Church, engaged in prayer that God might Himself reform the Church, reform and renew Hans Sachs, too.

At seventy-three years of age he wrote his autobiography in rhyme. The sum of this retrospect was:

"The works of God are all good, if spiritually apprehended and used."

"I am a poor sinner. I was tainted with pride, and became a Pharisee. I was proud of my skill, my intelligence, my uprightness. But God humbled me through a great fall. Beneath a keen sense of sin I grieved and groaned. Once I prayed: 'O, that I had never been born.' My righteousness was shown to me as filthy rags. But my Saviour raised me up, gave me comfort and joy. My only hope is in the merits of my Lord and Saviour Jesus Christ. To Him be praise and thanksgiving forever."

In his last days he sat daily at his great old table, with a calm, benignant countenance, on which a peaceful smile had settled. His hair, white as the riven snow. His long white beard brushing the tall table. On a stand before him is a large book, with gold-plated corners. It is his great Bible, which for many years past, and to his end, was his daily companion. Other good books lie scattered around on the benches and table. When a friend enters he greets him with a smile, and a gentle nod of his head, but rarely speaks. Thus lived, loved, believed, prayed, read and wrought good Hans Sachs, until he fell peacefully asleep, on January 20th, 1576, in the eighty-second year of his age.

The memory of this earnest man of three hundred years ago, and that of his co-workers of the ancient city, are beautifully embalmed in Longfellow's poem on Nuremberg:

In the valley of the Pegnitz,
Where across broad meadow-lands,
Rise the blue Franconian mountains,
Nuremberg, the ancient, stands.

Quaint old town of toil and traffic,
Quaint old town of art and song,
Memories haunt thy painted gables,
Like the rooks that round thee throng.

Memories of the Middle Ages,
When the emperors, rough and bold,
Had their dwelling in thy castle,
Time-defying, centuries old.

And thy brave and thrifty burghers,
Boasted in their uncouth rhyme,
That their imperial city stretched
Its hand through every clime.

In the court-yard of the castle,
Bound with many an iron band,
Stands the mighty linden planted
By Queen Cunigunde's hand.

On the square, the oriel window,
Where in old heroic days,
Sat the poet, Melchoir, singing
Kaiser Maximilian's praise.

Here, when Art was still religion
With a simple, reverent heart,
Lived and labored Albrecht Dürer,
The Evangelist of Art.

Hence in silence and in sorrow,
  Toiling still with busy hand,
Like an emigrant he wandered,
  Seeking for the Better Land.

Through these streets so broad and stately,
  These obscure and dismal lanes,
Walked of yore the Master-singers,
  Chanting rude, poetic strains.

From remote and sunless suburbs,
  Came they to the friendly guild,
Building nests in Fame's great temple,
  As in spouts the swallows build.

Here Hans Sachs, the cobbler-poet,
  Laureate of the gentle craft,
Wisest of the Twelve Wise Masters,
  In huge folios sang and laughed.

But his house is now an ale-house,
  With a nicely-sanded floor,
And a garland in the window,
  And his face above the door.

Painted by some humble artist,
  As in Adam Puschman's song,
As the old man, gray and dove-like,
  With his great beard, white and long.

Vanished is the ancient splendor;
  And before my dreaming eye,
Wave these mingling shapes and figures,
  Like a faded tapestry.

Not thy Councils, not thy Kaisers,
  Win for thee the world's regard;
But thy painter, Albrecht Dürer,
  And Hans Sachs, thy cobbler-bard.

Thus, O Nuremberg, a wanderer,
  From a region far away,
As he paced thy streets and court-yards,
  Sang in thought his careless lay.

Gathering from the pavement's crevice,
  As a floweret of the soil,
The nobility of labor,—
  The long pedigree of toil.

What shall be the Topics for our Sunday-school Lessons?

By Lewis H. Steiner, M. D.

Recognizing Sunday-schools as of special value to the Church, because the lambs of the flock are to be trained in them for the duties and labors which will be theirs when they shall have reached their majority, and considering them as an important portion of the agencies which the minister should control and direct in his labors, it is a serious question, what shall be the topics for the lessons therein to be given and learned. In a general way this can be answered by saying, the truths of the Christian religion, as exemplified and illustrated especially in the life of its Author, our Lord and Saviour Jesus Christ. But the question is not fully answered unless we enter upon a detailed account of the plans by which such instruction shall become systematized and adapted to the young; for instruction, to be of full value, must always be systematic and thorough as far as is practicable.

The symbolical books of a Church contain its doctrines set forth in a more or less scientific way, and naturally constitute fit subjects for study by all its members. They must not be neglected, and the earlier in life the memory is charged with their words, the more tenaciously will these cling until they become a precious treasure to the old even in the dying hour. Who that has heard the dying saint utter with faltering tones the priceless words of the answer to the first question of the Heidelberg Catechism, has not felt what a blessing this compendium of a Christian's comfort in life and death has been to thousands during the three centuries that have elapsed since its first publication.

Its close and careful study and literal commission to memory requires no argument to enforce, but still it hardly constitutes the sole tone of study that should be employed in our Sunday-schools. While it should be placed in the hands of the children at an early age, the Scriptures themselves should more directly constitute the sources whence instruction should be drawn. Their boundless wealth should be made familiar to the children, so that they may learn to know their inestimable value, to prize their Bibles as they grow up into manhood and womanhood, and to make them their constant, inseparable companions.

But what system should be followed in teaching the Holy Scriptures? Hence two have obtained a certain degree of favor from our active Sunday-school workers. 1. The selection of chapters, without reference to any order but in accordance with the wish of the teacher

to enforce some particular truth or to exhibit some particular incident in the life of Christ. Thus from Sunday to Sunday without any system—in a haphazard way—instruction is given. It may result in good, but much cannot be expected from such teaching. And not only is the teaching in each class thus far from system, but every class is most likely engaged upon a different portion of the Scriptures, and it is impossible for the Superintendent to employ the lessons as a basis for a general review with the whole school and for the enforcement of some practical lesson

2. The study of some one of the Holy Books, whether of the Old or New Testament, consecutively, without any reference to the festivals and holy days in memory of incidents in the life of Christ or in the history of the Church. The study here has the advantage of being consecutive, with the disadvantage of being dissevered from the course of the Church Year which purports to keep steadily in view year after year the principal truths of the Christian religion. The so-called International course, presents in its best form this particular system, but confines its teachings to one portion of the Bible for three or six months, and then leaves it for another, having but one object in view apparently, and that is uniformity of lessons for the world. While much can be said in favor of such absolute uniformity, yet it must be connected with an appropriate reference to the seasons of the Church Year to make it best adapted to keep constantly before the child the succession of events which we think desirable to dwell upon during each annual revolution of the wheels of time.

Our own view is that the instruction best fitted for our Sunday-schools should be on topics drawn from the Church Year, because this is so constructed as to give prominence to the principal incidents in the life of our Saviour and in the history of the Church, as well as to present in strong relief the principal practical duties of the Christian life. And in this way annually the child will be taken over cardinal truths that claim his attention, challenge his belief and invite his earnest consideration.

The lessons for the Sundays and holydays of the Church Year, consisting of selections from the Gospel and Epistles and called by the Germans the Pericopes, with the Collects, set forth the special incident or subject intended to be kept alive on these days. But instructions need not be confined to these selections, so that the same Scriptures should always constitute the subjects of study on these days This course limits the portions of the Scriptures studied to but a small portion of their precious contents, and it is desirable that a knowledge of as much of Scripture as possible should be imparted to the scholars of our Schools. How is this to be done, and yet the systematic continuity of the Church Year be preserved? This is the problem which challenges solution, if our lessons are to be based upon the Church Year. It is a problem that has not yet been solved, and we propose a suggestion how it can be attained.

Let the lessons be selected from year to year from all portions of the Scriptures, Old and New, that may elucidate the subject assigned to the respective days, using the Pericopes simply as the central points around which they may be aggregated for such elucidation. The special subject for each day will thus be retained, but the lesson setting it forth may change from year to year, and the whole treasury of the Gospel be drawn from and made familiar to our children.

If Christ is the central figure around which both the Old and New Testament may be said to revolve, then both can be employed to illuminate and illustrate the subjects drawn from his life and teachings,—both will furnish assistance to the teacher in imparting instruction on such subjects, and the children will gradually be made familiar with the language and contents of the whole. Such a use of the Bible will not be limited to a simple, consecutive study of one book in preference to the others, but to such a familiarity with the whole as will ensure a love for the whole and elicit a desire even for a careful reading and study privately of the books separately, and independently of the Sunday-school teaching.

By following this course, sameness of lessons and mechanical formality will be

avoided, which would be almost inevitable if the Pericopes—instead of the subjects they are designed to set forth—should constantly be employed as the lessons for the school. Uniformity in diversity will be secured. The same grand truths, presented and illustrated in a multitude of different ways, will be consecutively studied, but always with new illustrations and in constantly securing fresh methods of presentation. The value of this can readily be recognized by those who are obliged to attend two courses of lectures on the same subject by any one Professor. When the latter is content with the form into which his teachings have *first* been thrown, and in self-satisfied indolence doles thereout to his hearers, course after course, without any effort to vary the illustration by things new and old drawn from his reading and vigorous, active, thinking; his lectures lose all their power because they acquire, insensibly to himself, a stereotyped, dull, prosy character. But when the lecturer feels himself obliged constantly to find new modes of presentation, to take new stand-points from which fixed truths can be viewed, and to set forth new lines of defence for points that are liable to hostile attack, each course of lectures, although on the same subject, is vivified by an aroma of freshness and interest that makes it attractive and interesting even to a hearer that has listened to the same subject from the same lips repeatedly before. Truth is always the same, but it may be clad in a thousand different forms, separate and distinct, without doing it injustice but each having some peculiarity that may make it specially attractive.

By following the plan here proposed no portion of the Bible will be neglected. Gradually the whole of the historical books will be brought into requisition, and the wonderful story of the creation of man, the spread of the race over the globe until his wickedness received its punishment at the time of the great deluge, the history of the descendants of Noah down to the selection of the family of Abraham as the special guardians of God's covenant, the wonderful story of the Jewish race down to the appearance of the Messiah and its subsequent dispersion because of their rejection of His offers, the account of the origin and early history of the Church and the teachings of the New Testament in regard to the practical duties of the Christian Life, and even the sublime utterances and prophetic statements of the Apocalypse,—all these can be profitably employed and made of the greatest service. The whole Bible will be laid before the children as a source from which they may draw that which is profitable for life in this world, and indispensable for that which is to come. The value of such a use of the Scriptures cannot be set forth in the brief space allotted to this article. Besides familiarization with the literal text, it will demand recourse to every possible illustration from what is properly called "*profane*" history, science in its manifold forms, poetry in its sublimest flights, philosophy in its profoundest depths, and nature in all her varied indications of an all-wise and all-powerful Creator and Ruler. No branch of human learning exists that cannot be of some service in the execution of such a plan. But while all the learning and wisdom possible to men can thus be made subservient, still the simplest soul will have some fitness for working in the school when such a series of lessons shall be employed, provided it be but inspired and vivified by an ardent love for Christ and a desire to employ the Scriptures for the edification of its fellow-men. The learned in this world's wisdom, as well as he who only knows that Christ came into the world to save sinners, and whose love for Him arises from the fact that the Saviour first loved man,—can both work side by side in imparting instruction under *such* a plan. And the fact that all classes of devout persons can thus be utilized in Sunday-school work is a strong argument in favor of the value of the plan itself.

But admitting the truth of what has been said, a question now arises, how can such a plan be carried out? How shall all this be done? Are there not difficulties almost insurmountable in the execution of the details necessary to make this plan successful? I think not, although fully aware that to feel a want and even to suggest a plausible

if not a feasible plan to meet it are not indicative of ability to execute such a plan, and conscious that the preparation necessary for such work must be looked for in those whose studies and native aptitude are very different from those of the writer. Still, when a want once secures articulate utterance, it is one step towards securing its satisfaction.

What is needed in order that our schools shall be provided with lessons, based upon the Pericopes and Collects of the Church Year, and yet drawn from the whole treasury of the Holy Scriptures?

1. There should be prepared a concise, practical, popular account of the general idea and scheme of the Church Year, with a specific detailed statement of the significance of its separate days and seasons. This must be so simple as to be intelligible to the simplest comprehension. Indeed such a treatise would just now meet a want, independent of the Sunday-school work to which this paper is specially devoted, and would receive a very welcome reception all through our Church. A contribution towards it has been made, so far as the hymnological resources of English Literature are available in the "Hymns for the Reformed Church," published by the Eastern Synod and adopted by the Synod of the Potomac. Where this collection has failed, it may be claimed that the failure is due to the paucity of materials furnished by the Christian poets. Such a hymnological collection is, however, only a contribution towards the preparation of the treatise contemplated as the basis of the apparatus needed for the proposed plan. The treatise on the Church Year must be first prepared, and on it can be built carefully and skillfully, the selections needed as the basis of the lessons. In other words, such a treatise will furnish a clear and intelligible series of topics, which should receive synodical endorsement as suitable and proper for use throughout the schools under its charge.

2. Based upon these topics thus secured and endorsed, there should be a series of selections from the Old and New Testament, illustrating the same, and at the same time giving the children the largest possible acquaintance with the historical, poetical, prophetic, and practical teachings of the Scriptures. These need not be the same for consecutive years. They should vary from year to year. The source from whence they are to be drawn is inexhaustible, and series after series could be prepared so that the same topics could be continually illustrated and enforced by fresh lessons which would keep alive the interest of the schools, making teachers and scholars more and more charmed with the study of the Bible. Uniformity in diversity would thus be secured, and old truths would be continually clad with new apparel, made to assume the freshest possible shape and to present the greatest possible attractions. Without attempting to limit these series of lessons—still it might be desirable to fix a specific number of series as the smallest number possible to go over the course of Biblical instruction desirable in our schools,—leaving possible enlargement for after considerations.

The machinery necessary for carrying out this second feature in the plan proposed, would be Manuals for Teachers giving the selections, either in full or by reference, and expositions of such passages as may require explanation in detail, with continued reference to the Heidelberg Catechism, where doctrinal points are concerned. These manuals should be published at the lowest possible expense, so as to secure their extensive circulation, not only among teachers, but in families for home instruction. There should also be Lesson-papers for scholars, containing questions and suggestions on the most difficult passages, hymns that most appropriately illustrate the topics, and such other aids as might suggest themselves to those having the work in charge. The Manuals and Lesson-papers would comprise all the essential machinery required in the schools, although they would not preclude the use of Commentaries, Bible Dictionaries, Maps and such other adjuvants to Bible-study as may be within the reach of those employed in this branch of Church-work.

In the practical use of this machinery it would always be found most profitable and most conducive to success, that

the teachers of each school should substitute a class for the study of the lesson prior to its employment in the school. Such a class should be under the charge of the Pastor of the congregation to which the school is attached, or of some one else approved by him. This preliminary study of a lesson would make each teacher ready for the work to be undertaken, and the spectacle—too often furnished in our schools—of teacher and scholar galloping as it were over a lesson with locomotive speed, so that time may be secured for conversation on topics *foreign* to the day and the lesson—would be absolutely banished. The teachers would come prepared for the work, knowing what and how to teach, and never complaining that the hour for closing the school was not at hand but regretting sincerely the necessity of suspending their labors when the closing signal is given. Moreover, between minister and teacher there would be established the sympathetic tie that always exists between fellow-laborers with common ends in view. The school would feel that it was a portion of the Church, the children, all members of the same undergoing the instruction necessary for induction into the full privileges of membership. or engaged in studying the truths that they should appropriate and exemplify in their daily lives. And this would be no small advantage, as it would weed out the anomaly occasionally found of teachers, not Church members, employed in the business of training up the lambs of Christ's fold in the way they should go.

As a still further aid the Elders and Deacons should be made to feel that their official positions require them to be at hand and at work in the schools of the Church, Sunday after Sunday.

There can be no excuse for the absence of such officers from this species of Church-work, as is too often the case in our congregations. They can always find work to do in the Sunday-school,—work adapted to their several capacities—work which will contribute to the efficiency of the school and thus to that of the Church itself. The Sunday-school that numbers its Elders and Deacons among its regular teachers or officers, that recognizes the Pastor as its spiritual head and official superintendent, will always be efficient. Give such a school the aids proposed in this plan, and when such shall be prayerfully employed, it cannot help, but be a blessing to the Church as well as the community in which it is placed.

The First Snowfall.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine, and fir, and hemlock
Wore ermine too deep for an earl,
And the poorest twig on the elm-tree
Was ridged inch-deep with pearl.

From sheds, new roofed with Carrara,
Came chanticleer's muffled crow,
The stiff rails were softened to swan's down
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden flurry of snow-birds,
Like brown leaves whirling by.

I thought of a mound in sweet Auburn
Where a little headstone stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel
Saying, "Father, who makes it snow?"
And I told of the good All-Father,
Who cares for us all below.

Again I looked at the snowfall,
And thought of the leaden sky,
That arched over our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of that deep-stabbed woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall!"

Then with eyes that saw not I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister
Folded close under deepening snow.

—*James Russell Lowell.*

A New England Church in Olden Time.

If we could carry ourselves back to those days, and were to approach a New England village about nine o'clock on Sunday morning, we should hear some one beating a drum, or sounding a horn, or blowing a conch-shell, or possibly ringing a bell, to call people to worship. As we came nearer still, we should see a flag waving from a log-built church, or "meeting-house." Entering the village, we should see a strong fence of stakes around this meeting-house, and a sentinel in armor standing near it; and we should see some of the men, as they went in, leaving their muskets in his care. We should, perhaps, see a cannon or two planted near the meeting-house; and we should also see some strange wooden frames not far off, these being the stocks and the pillory put there to punish offenders. Looking at this church, we should see that it had very few glass windows, and that these had very thick, and small panes, diamond-shaped, and set in leaden frames. We should observe that the other windows had oiled paper instead of glass; and we should see between the windows the heads of wolves that had been killed and displayed there during the past year.

If we were to look inside the little church, we should not see families sitting together, as now; but they would be distributed according to age, sex, or rank. In those days the old men sat together in one place in the church, the young men in another. The boys all sat on the pulpit stairs and gallery, with constables to guard them. Each of these constables had a wand, with a hare's foot on one end and a hare's tail on the other. These were to keep the people awake. If any woman went to sleep, the constable touched her on the forehead with the hare's tail; but if a small boy nodded he was rapped with the other end, not quite so gently. No doubt the wand was often used, for the services were sometimes three or four hours long, the sexton turning the hour glass before the minister at the end of every hour. The only music consisted of singing, by the congregation, from a metrical version of the psalms, called "The Bay Psalm Book." The whole number of tunes known to the congregation did not exceed ten; and few congregations could go beyond five. This was the Puritan form of religious service. And people were not allowed to stay at home from it; for men, calling tithing-men, were sent about the town to look for those that were absent. Men were fined for every unnecessary absence; and, if they staid away a month together, they might be put in the stocks, or into a wooden cage.—*Higginson's History.*

"The Night is coming on, and I am a Stranger."

As we were passing down the street from our homes on the hill, to the little village below, in the gloaming, we were met by a man of foreign birth, who stopped suddenly, and inquired of us the way to a village four miles distant. A sister in company with us, began to give him directions relating to the route —when he interposed by saying, "There is a much more direct way—the new road, you know."

In a twinkling he turned full upon us, and, with countenance expressive of the most intense anxiety we ever witnessed, said, "Madam, tell me the best and straightest way, for the night is coming on, and I'm a stranger."

The words were so earnest, the manner and expression so impressive, that we trembled with fear lest we should fail in making the way plain before him, and we, at the moment, really regretted that we had not noted every turn in the route which led to that village by the way of "the new road."

The stranger hastened on—we directed our steps to our church vestry to participate in an entertainment given by our people to assist in defraying church expenses; but, at intervals amid the good cheer that greeted us on every side, would sound those thrilling words, "Tell me the best and straightest way, for the night is coming on, and I'm a stranger."

We could but think of the day, that dreadful day, which we must all meet, how lost, benighted souls, with terror depicted upon every face, would rush through the assembled multitudes, and

in words of dreadful despair, implore the redeemed to tell them the way to become reconciled to God—the straightest way to the "City of Refuge," for the night of thick darkness has come on, and they are strangers to God, strangers amid blackness and eternal darkness.

Ah! Christian worshipers, knowing the terrors of God, why do we not more earnestly persuade men—and improve every opportunity to direct them into the sure way, that the night may not overtake them before their goings are well established in the new and better way?—*Christian Weekly.*

The Prodigals of the Church.

BY THE EDITOR.

Some eight or ten years ago we had a poor boy in our Sunday-school. He was more plainly dressed than the most of the other boys, but seemed to behave himself in a Christian way. His superiors in age and standing took him kindly by the hand. He was befriended and respected. After being instructed in the Sunday-school, and by the pastor in the Catechetical class, he was confirmed as a member of a large class of catechumens. He was kindly treated by his pastor, and, so far as we know, by the congregation. For a while he seemed to demean himself piously. Usually he was at his place in the Sunday-school, and at the public worship of the congregation.

A few years later he married a certain young lady. After attending to certain other duties one evening, we walked quite a distance, late at night, to the extreme end of our city, to perform the ceremony. Quite a large gathering of young people were present, whom we did not personally know, and the occasion seemed to afford joy to all concerned.

The young man seemed to be industrious, and of honest and steady habits. Ere long he ceased his regular attendance at Sunday-school and church. Other evils followed. He was accused of committing a certain criminal act. Then a domestic trouble arose. For a while husband and wife were separated. His former associates naturally shunned him, and he shunned them and his pastor. He had brought shame upon the cause of Christ. Had he repented and amended his ways he would have found friends.

For five years we had lost sight of him, not knowing whether he was living or dead. This morning we received the following letter from him, dated at a place unknown to us, possibly a new mining village:

Dear Pastor:

I have left my favorite home in R., after a series of falsehoods had been perpetrated against me, which weakened and made me careless. I am doing well now, in this little town in the coal regions. I strive and hope to do right. The companions of my youth, who should have given me a kind word and visited me, if only once, in the hour of trial, have forsaken me. I have but few friends for whom I care anything, and who care anything for me. But I will keep up my spirits in this new home, and make it cheerful. I am working with the most quarrelsome and easily-excited people on the globe. They belong to the so-called "scum" of nearly all the nations of the earth. Still, they are, as a rule, a kind-hearted people, who will not let a man suffer for the want of a meal or a night's lodging, both of which I have suffered. I have my wife with me, and am living a sober, contented and happy life.

Yours, truly,

—— ——.

This letter filled us with sadness. The poor boy had begun life under disadvantages. After being taught and trained in the ways of Christ, and admitted into the full privileges of the Church, his old depravity and earlier habits got the better of him again. There is a melancholy absence of sincere repentance in his letter, and a disposition to blame others for his sins, without sincerely repenting of them himself. It is a great blessing to have Christian parents to lead one aright from the start. Had this poor boy had such, his life might have been purer and more successful. Not a word, however, does he say in gratitude for the kindness and blessings of the Sunday-school, the church, the pastor. Not a single good impression, made by the teacher or pastor, can he think of. May God give him a true change of heart.

How many scholars in our Sunday-schools come from such neglected homes,

and are the offspring of wicked parents. Often their peculiar and unfavorable life is poorly understood. They have temptations and a difficulty in becoming good which many children of Christian parents know little of. Children are like the invalids in a hospital; each is afflicted with a disease of its own, which requires a special treatment, to some extent different from all the rest. The poor youth has returned to his old ways. And among the "scum of the nations," where strong drink is the chief source of comfort (?) and profanity the chief ingredient of conversation, his bark is launched on a fatal stream that will flood it downward towards ruin.

In 1842 the late Miss Phœbe Cary wrote a beautiful little poem, which is sung in many Sunday-schools. Some years ago a touching incident was given in connection with this poem, published in the New York Tribune, which shows how a prodigal was by it led to forsake evil habits. It will form a suitable counterpart to the foregoing sketch. The poem and the incident are as follows:

NEARER HOME.

One sweetly solemn thought
  Comes to me o'er and o'er;
I'm nearer my home to-day
  Than I ever have been before;

Nearer my Father's house,
  Where the many mansions be;
Nearer the great white throne,
  Nearer the crystal sea;

Nearer the bound of life,
  Where we lay our burdens down;
Nearer leaving the cross,
  Nearer gaining the crown.

But the waves of that silent sea
  Roll dark before my sight,
That brightly the other side
  Break on a shore of light.

O, if my mortal feet
  Have almost gained the brink,
If it be I am nearer home
  Even to-day than I think;

Father, perfect my trust,
  Let my spirit feel in death
That her feet are firmly set
  On the Rock of a living faith.

A gentleman in China, intrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the oldest shuffled his cards, and the young man, looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phœbe Cary above quoted. "The words," says the writer of the story, "repeated in such a vile place, at first made me shudder. A Sabbath-school hymn in a gambling den!" But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed: "Harry, where did you learn that tune?" "What tune?" "Why, that one you've been singing." The young man said he did not know what he had been singing, when the elder repeated the words with tears in his eyes, and the young man said he had learned them in a Sunday-school in America. "Come," said the elder, getting up; "come, Harry; here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old America's sake, if for no other, you will quit this infernal business." The gentleman who tells the story (originally published in the Boston *Daily News*) saw these two men leave the gambling-house together, and walk away arm in arm; and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breasts of two tempted and erring men,

on the other side of the globe, a resolution to lead a better life." It *was* a source of great joy to Miss Cary, as we happen to know. Before us lies a private letter from her to an aged friend in this city, with the printed story enclosed, and containing this comment: "I inclose the hymn and the story for you, not because I am vain of the notice, but because I thought *you* would feel a peculiar interest in them when you knew the hymn was written eighteen years ago (1842) in your house. I composed it in the little back third story bed-room, one Sunday morning, after coming from church; and it makes me very happy to think that any word I could say has done a little good in the world."

The Little Clock.

There is a little mystic clock
  No human eye hath seen,
That beateth on, and beateth on,
  From morning until e'en.

And when the soul is wrapped in sleep,
  And heareth not a sound,
It ticks, and ticks, the livelong night,
  And never runneth down.

Oh, wondrous is that work of art
  Which knells the passing hour;
But art ne'er formed, nor mind conceived,
  The life clock's magic power.

Nor set in gold, nor decked with gems,
  By wealth and pride possessed;
But rich or poor, or high or low,
  Each bears it in his breast.

When life's deep stream, 'mid beds and flowers,
  All still and softly glides,
Like wavelet's step, with a gentle beat,
  It warns of passing tides.

When threatening darkness gathers o'er,
  And hope's bright visions flee,
Like the sullen strokes of the muffled oar
  It beateth heavily.

When passion nerves the warrior's arm
  For deeds of hate or wrong,
Though heeded not the fearful sound,
  The knell is deep and strong.

When eyes to eyes are gazing soft,
  And tender words are spoken;
Then fast and wild it rattles on
  As if with love 'twere broken.

Such is the clock that measures life,
  Of flesh and spirit blended;
And thus 'twill run within the breast
  Till that strange life is ended.

The Bible as God's Messenger.

More than sixty-five years ago, when I was a little boy at the Academy of Andover, I had no Bible—no Bible was to be had. It was impossible to get a Bible, in any common method of communication. I saved all the pocket money that was given me by my beloved parent, until it came up to a dollar and twenty-five cents; that bought me the first little Bible I ever owned, and I clasped it to my bosom as if it had descended from heaven upon my shoulders. I learned to say, "*Biblos*, my Bible." God gave it to me. You never know what that Bible is until you take it as your own, coming direct from God to you.

I was once called to visit a dying lady, in the city of Philadelphia, of an English family. She and her husband were in a boarding-house there I spent much time with her, knelt often in prayer with her, and with great delight. Her husband was an Atheist, an English Atheist—a cold-hearted, bloated English Atheist. There is no such being beside him on the face of the globe. That was her husband. On the day in which that sweet Christian woman died, she put her hand under the pillow and pulled out a little, beautiful, well-worn English Bible. She brought out that sweet little Bible, worn, and thumbed, and moistened with tears. She called her husband and he came, and she said, "Do you know this little book?" and he answered, "It is your Bible;" and she replied, "It is my Bible; it has been everything to me; it has converted, strengthened, cheered, and saved me. Now I am going to Him that gave it to me, and I shall want it no more; open your hands"—and she put it in between his hands, and pressed his two hands together: "My dear husband, do you know what I am doing?" "Yes, dear, you are giving me your Bible." "No, darling, I am giving you *your* Bible, and God has sent me to give you this sweet book before I die; put it in your hands; now put it in your bosom—will you keep it there? will you read it for me?" "I will, my dear."

I placed this dear lady, dead, in the tomb behind my church. Perhaps three weeks afterward, that big, bloated Eng-

lishman came to my study, weeping profusely. "Oh, my friend," said he, "my friend! I have found what she meant—I have found what she meant—it is *my* Bible; oh! it is my Bible; every word in it was written for me. I read it over day by day; I read it over night by night; I bless God it is my Bible. Will you take me into your church, where she was?" "With all my heart"—and the proud, worldly, hostile man, hating this blessed Bible, came, with no arguments, with no objections, with no difficulties suggested, with no questions to unravel, but binding it upon his heart of memory and love. It was God's message of direct salvation to his soul, as if there were not another Bible in Philadelphia, and an angel from heaven had brought him this.—*Rev. S. H. Tyng, D. D.*

Eight to Sixteen.

Lord Shaftesbury recently stated in a public meeting in London, that, from personal observation, he had ascertained that of adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor, and only one against him, as to an honorable life thereafter.

This is a fact of singular importance to fathers and mothers, and shows a fearful responsibility. Certainly a parent should secure and exercise absolute control over the child under sixteen. It cannot be a difficult matter to do this, except in very rare cases; and if that control is not very wisely and efficiently exercised, it must be the parent's fault; it is owing to the parental neglect or remissness. Hence the real source of ninety-eight per cent. of the real crime in a country such as England or the United States, lies at the door of the parents. It is a fearful reflection. We throw it before the minds of the fathers and mothers of our land, and there leave it to be thought of in wisdom, remarking only as to the early seeds of bodily disease that they are, in nearly every case, sown between sundown and bed-time, in absence from the family circle; in the supply of spending-money never earned by the spender, —opening the doors of confectioneries and soda-fountains, of beer and tobacco and wine shops, of the circus, the negro minstrel, the restaurant and dance; then follows the Sunday excursion, the Sunday drive, with the easy transition to the company of those whose ways lead to the gates of social, physical, and moral ruin. From eight to sixteen,—in these few years are the destinies of children fixed in forty-nine cases out of fifty—fixed by the parents! Let every father and mother solemnly vow, "By God's help, I'll fix my darling's destiny for good, by making home more attractive than the streets!"

How to Read.

President Porter, of Yale College, lays down principles with regard to reading, worthy of attention. Among other points he suggests that—

Reading should be followed in an earnest and reflecting spirit. If we are careful in the *selection* of books, we must be equally careful as to the *way* in which we read them. "If a man has little time to read, he has no right to allow these golden hours of his life to be wasted or worse than wasted. If he reads a great deal, he has no right to allow influences which are silently but most powerfully affecting his whole character, to be what the chance or mood of the hour decides them, to bring disease or health, life or death to that which makes him a man."

Read with attention. This is the golden rule and more important than all the rest. The great objection to omnivorous and indiscriminate reading is, that it jades and wearies the power of attention. Edmund Burke always so read a book as to make it his own, a possession for life. Passive reading is to be carefully guarded against, as a habit that will destroy all good in reading.

Read with interest. Find out what will interest you, ask yourself in what particulars your ignorance most disturbs or annoys you? With what class of

thoughts, facts, principles or emotions, would it please you best to be conversant. "Read what will satisfy your wants and appease your desires, and you will comply with the first condition to reading with interest and profit," is a direction that must be received, however, with caution, for you should see that your wishes and desires are *correct*, before you attempt to satisfy them.

Mr. Spurgeon's Cow.

My grandfather was a very poor minister, and kept a cow, which was a very great help in the support of his children —he had ten of them;—and the cow took the "staggers" and died.

"What will you do now?" said my grandmother.

"I cannot tell what we shall do now," said he, "but I know what God will do; God will provide for us. We must have milk for the children."

The next morning there came £20 to him. He had never made application to the fund for the relief of ministers; but on that day there were £5 left when they had divided the money, and one said, "There is poor Mr. Spurgeon down in Essex, suppose we send it to him." The chairman,—a Mr. Morley of his day—said: "We had better make it £10, and I'll give £5." Another £5 was offered by another member, if a like amount could be raised, to make up to £20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered.—*Spurgeon.*

"It Never Dries Up."

I was staying at a poor village near the seacoast, where the people had to bring all their water from a well. At all hours of the day little feet and great might be seen passing along a narrow lane, with every kind of pitcher, kettle, and can, to the well.

"Is this well ever dry?" I inquired.

"Dry? Yes, ma'am; very often in hot weather."

"And if it dries up?"

"Why, then we go to the spring higher up—the best water of all."

"But if the spring higher up fails?"

"Why, ma'am, that spring never dries up—never. It is always the same, summer and winter."

I went to see this precious fountain which "never dries up." The water was clear and sparkling, running down the high hill, with the steady flow and soft murmur of fullness and freedom. It flowed down to the wayside, and was within reach of every child's little pitcher. The thirsty beasts of burden knew the way to the spring that "never dries up."

It reminded me of the water of life and salvation flowing from the "Rock of Ages," and brought within reach of all men by the gospel of Jesus Christ. Every other book will grow dry in the days of drouth and adversity, but *this* heavenly spring never fails.

Latimer's Candle.

The martyrdom of the venerable Bishops, Latimer and Ridley, took place at Oxford, October 16th, 1555. The two noble martyrs quietly stood on either side of the stake, while, as chained captives, they were firmly fastened to it. Ridley was supplied by Shipside with some gun-powder, as was also Latimer. All being ready, a light was then brought and applied to the fagots. Bishop Latimer turned and addressed to his fellow-martyr those memorable, prophetic, and imperishable words, which every Protestant should have engraved on his memory, "Be of good comfort, Master Ridley, and play the man; *we shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out.*"

The flames arose, and with them the cry of Ridley, "Lord, receive my spirit!" Latimer vehemently crying out—"Oh, Father of heaven receive my soul!" He appeared to welcome the flames, embraced them, bathed his hands in them, and soon died with little pain. Thus, Latimer and his companion, like Elijah, entered heaven in a chariot of fire.

Men may die, but their words live on, and it is well, at the present time, to

ponder over Latimer's last words as a sacred legacy. Can it be possible that at Oxford spiritual decay has commenced, and that Scriptural truth is less appreciated than formerly? In nature, above all things, the water must be pure at the fountain; in like manner, at the fountain-head of learning, the school of the prophets, the truth, pure and simple, ought to be taught. The martyr's memorial, standing as it does at Oxford, should be a sermon in stone to remind professors and students of Latimer's memorable words.—*The Rock.*

Lord Chatham's Advice.

The distinguished Earl of Chatham said to his son, "I would have inscribed on the curtains of your bed and the walls of your chamber, 'If you do not rise early, you can never make progress in anything. If you do not set apart your hours of reading, if you suffer yourself, or any one else, to break in upon them, your days will slip through your hands unprofitable and frivolous, and really unenjoyed by yourself.'"

The Happy Children.

Little girls and boys, have you any brothers or sisters? If you have, love them *a great deal*, for you do not know how long you may be together. And even if you should live to be old men and women, do you not think it would make you very happy to remember when you were children you never quarreled? And if you have lost a darling little brother, or a gentle, loving sister, there is nothing that makes you feel so sad as that sometimes you were unkind and angry.

We heard of a brother and sister who loved one another very much. He was the older, and was taken ill and died. They laid him out on his own little bed, and his mother took his little sister to look at him. I cannot tell what she felt and thought as she stood and looked at his sweet face, as white and cold as marble; but she wept very much. At last she said:

"Mother, may I take hold of his hand?"

After a little time she placed it in hers, when the dear child, lifting it up and stroking it gently, said:

"This little hand never struck me!" Oh, how pleased she was to think of that. "Little children, love one another."

"Little children, love each other:
Never give another pain,
If your brother speak in anger,
Answer not in wrath again."
—"*Apples of Gold,*" *etc.*

Chinese Proverbs.

The ripest fruit grows on the roughest wall. It is the small wheels of a carriage that come in first. The man who holds the ladder at the bottom is frequently of more service than he who is stationed at the top of it. Better be the cat in a good man's family than a mutton pie at a king's banquet. The learned pig didn't learn his letters in a day. True merit, like the pearl inside an oyster, is content to remain quiet until it finds an opening. The top strawberries are eaten the first. Pride sleeps in a gilded crown: contentment in a cotton night-cap.

Beware of the Wolf.

You never need fear, little children, to meet
A wolf in the garden, the wood, or the street.
Red Ridinghood's story is only a fable;
I'll give you its moral as well as I'm able:
Bad Temper's the wolf which we meet everywhere—
Beware of this wolf! little children, beware!

I know of a boy, neither gentle nor wise,
If you tell him a fault he gives saucy replies;
If kept from his way, in a fury he flies—
Ah! Passion's the wolf with the *very large eyes;*
'Tis ready to snap and to trample and tear—
Beware of this wolf! little children, beware!

I know of a girl always trying to learn
About things with which she should have no concern!
Such mean curiosity really appears
To me like the wolf with the *very large ears,*
All pricked up to listen, each secret to share—
Beware of this wolf! little children, beware!

And Greediness—that's like the wolf in the wood,
With the *very large mouth,* ever prowling for food,
That eats so much more than for health can be good,
That would clear a whole pastry cook's shop if it could;
That never a dainty to others will spare—
Beware of this wolf! little children, beware!

I Feel it Pull.

In the deepening twilight of a summer evening, a pastor called at the residence of one of his parishioners, and found seated in the doorway a little boy with both hands extended upwards, holding a line. "What are you doing here, my little friend?" inquired the minister. "Flying my kite, sir," was the prompt reply. "Flying your kite!" exclaimed the pastor. "I cannot see it, but I know it is there, for I *feel it pull.*"

A few years back the angels came and bore far above us out of sight, one that was very dear to us all. The attachment of our heart was not broken The connecting ties were lengthened, not broken. We loved her while here, we love her still. She loved us while in the flesh. We are sure that she loves us none the less in her new condition. Rising higher and still higher in the heaven of heavens, we *feel her influence.* She is with Christ, and attracted by gentle influences we are tending toward her peaceful home, with the prospect of the same glorious companionship.—*Earnest Worker.*

Becoming as Little Children.

There is an interesting anecdote recorded of Bishop Butler's last hours. When this eminent Prelate lay on his dying bed, he called for his Chaplain, and said:—"Though I have endeavored to avoid sin and please God to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die." "My lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the answer; "but how shall I know that He is a Saviour for me?" "My lord, it is written, 'Him that cometh to me, I will in no wise cast out.'" "True," said the Bishop; "and I am surprised, that though I have read the Scriptures a thousand times over, I never felt its virtue until this moment; and now I die happy."

The case of the learned commentator Bengel is similar. He, too, was on his death-bed, and no minister being at hand, he sent for one of his students in theology, and desired him to say something to comfort him in his dejection. The student hesitated, but the learned Professor insisted, when the young man repeated the text: "The blood of Jesus Christ his Son cleanseth us from all sin." "That is enough," exclaimed the dying Bengel; "that is the text which exactly suits my case, and brings me comfort."

Madame MacMahon.

The following incident in the life of Madame MacMahon is related: In the middle of the winter of 1838, a fire broke out in the female seminary at Limoges, France, and spread with such rapidity, that it was feared all the inmates would perish. Suddenly there was a cry that one little girl had been left in her room. As the excited spectators were beginning to pray for the unfortunate child, a tall girl with disheveled blonde hair and flowing nightgown, cut through the crowd, and with a shriek of "I'll save her!" that rose above the sound of crackling timbers and falling masonry, dashed into the doorway. A loud hurrah that was prolonged to the echo only to be repeated again, attracted the attention of the devotees, and the pale-faced girl was seen skipping through the flames with the terrified child. A few days thereafter, King Louis Philippe, sent the heroine a gold medal for her bravery, and a captain of the French army, who had witnessed the girl's pluck, begged an introduction. The captain is now President of France, and the brave girl Madam MacMahon.

A LITTLE judicious praise sometimes does good. No heart is insensible to the words of praise, or the kindly smile of approbation; and none are utterly above being affected by censure or blame. Children are particularly sensitive in this respect. Nothing can discourage a child more than a spirit of fault-finding; and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, throughout the day, has been pleasant and obedient, and you say to him, "My son, you have been good to-day, and it makes me very happy;" and, if, with a more than a usually affectionate embrace, you say, "Good-night, my dear child,"

a throb of suppressed feeling fills his breast, and he resolves on always earning this approval. If your son or daughter have accomplished some difficult piece of work, rendering you essential assistance: or have climbed some step in the daily drill of study; or have acquired some new accomplishment or added grace, or, better than all, have gained the victory over some bad habit or besetting sin, acknowledge it, see it, praise them for it. Let them see, by your added tenderness, the deep joy and comfort it gives you. This will create a great incentive to right conduct, and lay a broad foundation for a character which shall be redolent with succulent fruit and fragrant blossoms.

Ancient Devotion.

It was the custom among the young men of Athens, who listened to the teachings of Socrates, to bring some gift in gratitude for his instruction. Gold and silver, and jewels worthy of the rank and wealth of the donor, were common gifts.

One morning, after the gifts had been presented, a youth too poor to bring an offering, cast himself at the feet of his teacher, while a blush overspread his manly face as he cried: "O Socrates, I give myself to thee!" There was a murmur of applause, showing that the whole-hearted, whole-souled gift was appreciated.

Shall we not, in like manner, give ourselves wholly to Christ? all that we have, and all that we are, to spend in His service—not only the love of our hearts, but the labor of our hands, and all we possess?

The Apostle Paul says: "And ye are not your own. For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." If we have not thus fully and freely consecrated ourselves, let us follow the example of the Athenian youth, and, casting ourselves at the feet of the Great Teacher, cry: "O Christ, I give myself to Thee."—*Central Presbyterian.*

The Bible an Index to Life.

Oxenstiern, Chancellor of Sweden, was a person of the first quality and ability in his country; being visited in his retreat from business, by the English ambassador, (Whitlocke), in the conclusion of their discourse, he said to the ambassador: "I have seen much of this world, but I never knew how to live till now; all the comfort I have, and what is more than the whole world can give, is feeling the good Spirit in my heart, and reading in this good book, the Bible. You are now in the prime of your age and vigor, and in great favor and business; but all this may leave you, and you may one day better understand and relish what I say to you, and then you will find that there is more wisdom, truth, and comfort and pleasure, in retiring and turning your heart from the world to the good Spirit of God, and in reading the Bible, than in all the courts and the favors of princes."

THERE is a beautiful city in Lombardy, in the south of Europe, called Milan. It was for a long time under Austrian rule. But when the battle of Solferino was fought, it passed into the hands of the king of Italy. And just as the Austrians went out at one gate, the king of Italy entered at the other, and the iron crown of Lombardy thenceforth encircled the brow of Italy's king. Another kingdom had come. This is what takes place when we are converted. The evil one goes out at one gate of the town of Man-soul, and the blessed King Jesus enters at the other and receives the crown.

I AM ON THE ROCK.—One day, a female friend called on the Rev. William Evans, a pious minister in England, and asked him how he felt. "I am weakness, itself," he replied; "but I am on the Rock. I do not experience those transports which some have expressed in the view of death; but my dependence is on the *mercy* of God in Christ. Here my religion *began*, and here it must *end*."

"I AM a missionary in my nursery," once remarked a Christian mother. "Six pair of little eyes are daily watching my looks, as well as listening to my words, and I wish my children never to see in me that which they may not imitate."

The Sunday-School Department.

A Page of Sunday-school History.

On the 25th of November the Sunday-school of Zion's Reformed Church, Allentown, Pa., held its semi-centennial festival, or fiftieth anniversary. It was an occasion of great interest, to which nearly a whole day was devoted. We cull the facts of the following article from the instructive report of Rev. N. S. Strassburger, pastor of the Congregation. When this school began there were but two congregations in Allentown—the Reformed and the Lutheran. The organization of a Sunday-school is now comparatively easy. We have the experience of fifty years, the aid of Sunday-school books and papers, and the sympathy and approval of public opinion to assist and cheer us on in the good work. Fifty years ago Sunday-school workers had none of these helps to sustain their efforts. Without books, papers, or experience in the work, and frequently with public opinion against them, they had often to encounter prejudice, ridicule, and persecution. From the following abstracts of Mr. Strassburger's able report the readers of the *Guardian* can learn instructive and useful lessons. It shows how the pioneers in this good work had to battle their way manfully through the many obstacles of those less favored times:

"Inasmuch as no records of the school of that early time have come down to us, we are unable to give either the day or the month of its organization. It is enough, however, for us to know that it was instituted in the year 1825. As far as known, there is only one of its founders still living, viz., Michael D. Eberhard, who is with us to-day, and enjoys the great privilege of uniting with us in commemorating its organization fifty years ago.

"In the year 1773 our Reformed fathers erected a house of worship on the lot of ground, on which our church is located. It occupied nearly the same place, fronted Church Alley, and had three doors; the main entrance was from the alley. It was a stone building, and after serving its day and generation, it was taken down in 1837 to make room for the erection of the building in which we are now assembled.

"In that stone building, then already fifty-two years old, this Sunday-school was commenced. Inasmuch as basements in the churches were at that time as yet unknown, not only in the borough of Northampton, but also in many other boroughs, and perhaps also in many inland towns, the school met in the audience chamber. It is a fact worthy of special notice that our school was organized not in the Court House, nor yet in a public hall, but *in* the Reformed Church of this place. However greatly some of its members may have been opposed to the school, they yet felt that it would be wrong to exclude their children from the church, in which the most of them had already been consecrated to God by the sacrament of baptism. Its founders were persuaded that since it was a religious institution, and proposed to train the young in the way they should go, the regular place of public worship was also the proper place for the Sunday-school. In due time a small group of members consulted about a plan, among whom was Mr. M. D. Eberhard. They secured the consent of the authorities of the congregation, and fixed upon a day to open the school.

"The appointed day arrived, the church was opened, the teachers and scholars entered and united in their humble way, to begin a Sunday-school. Only a very small number of children appeared, about twelve, and the number of persons, who were willing to become teachers, was still smaller, about four, and a few spectators. But however small the number of scholars and teachers may have been, the friends of the

new enterprise were not disposed to abandon the work, which they had been instrumental in inaugurating. They accordingly proceeded to open the school by singing several stanzas of a hymn. Having as yet no Sunday-school Hymn Book, they used the German Hymn Book, which the congregation used in public worship. After a portion of Scripture had been read and a prayer offered, the scholars were divided into several classes and furnished with teachers. Our friend and old Sunday-school worker, Michael D. Eberhard, officiated as Superintendent, though he could not claim the honor of having been elected to fill that responsible office. There had not as yet been an election held for any officer, either President, Vice President, Superintendent, Assistant Superintendent, Secretary, Treasurer, or Librarian. If an attempt had been made at that early day to fill all these offices, there would scarcely have been candidates enough. Suffice it to say that then a formal and regular organization was not undertaken. They did not as yet either elect officers or adopt a Constitution and By-Laws. The friends of the school assisted one another cheerfully and kindly. A spirit of love, co-operation and forbearance seems to have reigned among them. Under these circumstances they did not need an outward law,—a definite rule to regulate them in performing their duties in the school. In this condition it remained for a number of years. It may be a matter of surprise to us how they could succeed—conducting it without a regular organization. in the form of a Constitution and By-Laws and elected officers.

"Every child brought its own book. One had a copy of the New Testament, another a copy of the Psalms of David, and another a primer—all the books used at that time were German. The school had then as yet no question books, no hymn-books, no note-books, and no library books. Even the red and the blue tickets, which afterwards became so popular in many Sunday-schools, were as yet unknown to this school.

"The school remained small for some years. This was owing to various causes. For, on the one hand the population of the place was then very small. The place was called, not Allentown, but Northampton; it was not a city as it now is with 17,000 or 18,000 inhabitants, but only a borough with a few hundred inhabitants. Consequently the entire number of children in the place may have amounted only to a few score. Again, a large majority of the congregation took no interest in the Sunday-school; some looked upon it with suspicion, and others again regarded it as being ultimately an injury to the congregation. And in addition to all, the school met with not a little opposition in various quarters and for various reasons. It is a matter of surprise that on account of its unfavorable surroundings, it could be kept alive.

"A number of our German forefathers opposed Sunday-schools in the beginning, not because they were opposed to the religious education of the children. For they had their parochial schools. Nearly every congregation had its school-house located at the church; it elected the teacher, who also generally played the organ and led the congregation in singing during public service on the Lord's day. Hence the rules of this congregation of 1824 speak of a 'Schulmeister und Organist.' (Schoolmaster and Organist.) In the parochial schools were taught not only the branches of a common education, but also the Catechism, the doctrinal formula of the congregation to which the school belonged. The school was also regularly opened and closed with singing and prayer. The teacher and scholars were under the general superintendence of the pastor of the congregation, who visited the school from time to time, examined the scholars, to see what progress they had made not only in reading, writing, arithmetic, and singing the church tunes, but also in the Catechism. They believed in an educational religion. Let, therefore, no one attribute their opposition to Sunday-schools to a want of interest in the proper religious training of the children. They looked upon the Sunday-school with suspicion, because it was a new way of instruction. It took the school out of their hands, and committed their children often to irresponsible persons. It differed from the ideas

they had brought from the fatherland. Their parochial schools were also religious schools. They stood in much closer connection with the congregation, and were more directly under the control of the pastor, than many Sunday-schools are at present.

"Though our school was formally opened in the old stone church, the Reformed place of public worship, yet since a few members of the Lutheran congregation had united, it was for several years kept alternately every two weeks in the Reformed and Lutheran churches. At that time public services were held only every four weeks in two and only two churches in the borough of Northampton. Whenever services had been held in either church in the forenoon and the church was warm, the school met in it in the afternoon. It thus occupied these two churches alternately, till finally the old stone church became too cold and therefore uncomfortable, especially for its smaller scholars."

During the past ten years of its existence it had to be discontinued several times, on account of the strenuous opposition by some, and want of sympathy by others. After meeting for a short time in the German Lutheran Church, the members ordered them to stop, because the scholars soiled the pews. In 1834, however, this congregation gave the school the use of their school-house. Michael D. Eberhard, Christian Pretz, Charles Massey, and Mrs. Wagner, revived and started the enterprise. After this it received more sympathy and support, and increased in numbers and efficiency.

"Its teachers and scholars soon became so numerous that a constitution became necessary for its proper government. For eleven years it had existed without an organization, without officers, and without a constitution and by-laws. Now, however, in view of its numerical strength and its unorganized condition, the necessity of a constitution was felt and admitted. A constitution, consisting of twenty articles, was accordingly prepared and adopted. The first teachers' meeting under the new constitution, was held on Monday evening, November 21, 1836, and organized by electing Michael D. Eberhard, President, David Stem, Treasurer, and William H. Blumer, Secretary. This is the first written record that has come down to us, of the school. Rev. Joshua Yaeger, pastor of the German Lutheran congregation, had already identified himself with the school. He took an active part in promoting its welfare and attended the meetings, which were held at first every two weeks, and afterwards every week. Already, at the above-named meeting, Rev. Joshua Yaeger and Mr. Solomon Keck were appointed a committee to ask the Consistory of the German Lutheran congregation for permission to hold the school in their church. Joshua Yaeger was requested to supervise the school; in his absence the President, M. D. Eberhard, was to take his place. In case the numerous pastoral duties permitted, the Rev. J. S. Dubbs was to take the place of the President of the school. From this time on the school was conducted in both the English and German languages.

"At a meeting held December 5, 1836, the pastors of the Reformed and Lutheran congregations, Revs. Becker, Dubbs and Yaeger, were respectfully requested to take public collections in their respective congregations for the benefit of the school. Several weeks later, C. Pretz, who had been authorized to purchase the necessary books, reported that he had attended to the duty assigned, and presented several bills, to the amount of $32.58. Mr. D. Stem reported that he had bought coal for $2 50 for the use of the school. Messrs. S Keck and W. H. Plumer reported that they had bought books for $2.65, which were presented to the scholars. This indicates considerable interest and activity in behalf of the school. Though nothing is said in the minutes of the numerical strength of the school at this time, yet it must have become quite large, too large indeed, as it is said in its minutes, for one person to supervise it properly. Hence already at a meeting held December 22, 1836, only four weeks after its organization under the constitution, an additional office was created, and Mr. Christian Pretz had the honor of being the first Assistant Superintendent.

"The want of proper books for Sunday-schools especially, those in which the German language was used, can be

inferred from the fact that this school on January 17, 1837, appointed a committee to superintend the republication of a small work, entitled 'A Short Biblical Instruction in Questions and Answers,' for its use.

"On New Year's day, 1838, a celebration was held in the Lutheran Church, at 1 o'clock in the afternoon. Two short addresses were delivered on the occasion, one in the German, and one in the English language. A written report was read, giving an account of the condition of the school, its attendance, its wants, and its prospects."

Until March 6, 1838, the Superintendent performed the duties of Librarian. Now, however, Mr. Christian Pretz was elected to that office.

In 1837 the old Reformed Stone Church was taken down, and the present building erected. As the basement, however, was not completed when the church was dedicated in 1840, ten liberal friends advanced the money to put the former in proper order for the use of the school. Since 1841 the school has held its meetings here. Among its furniture are still found some of the chairs originally used in the old school, marked with the letters R. & L. S. S., which mean, Reformed and Lutheran Sunday-school. After an absence of sixteen years, the school now returned to the place where it was started.

In the churches of Eastern Pennsylvania church-discipline is not generally and strictly enforced. In most communities public sentiment is very lax on this subject. And in many the discipline of a transgressing church member is rarely heard of. The more remarkable and praiseworthy is it, therefore, that this venerable Sunday-school of Allentown, already fifty years old, at a time when it could poorly afford to lose teachers, fearlessly disciplined and suspended those among its teachers, who were guilty of improper conduct.

"The Constitution and By-Laws which had been revised in 1845, plainly define the duties of the teacher whilst in the school, and also of the Christian life he should lead when out of it. The school all felt that such a rule was necessary to maintain its good reputation, and punish the guilty. In the following year, charges were brought against six teachers of the school for violating the Constitution by attending a ball and dancing. Upon examination, it was found that three had been merely spectators, but that the others had danced. The latter were suspended for four weeks; and in case they would return at the expiration of their term of punishment and promise an amendment of life, they should be reinstated and enjoy again all the rights and privileges of the school. At the meeting in four weeks, two of the suspended members appeared, made a confession, and promised to reform. They were accordingly received again, and admitted to full membership. One of the suspended teachers did, however, not return. The former three, who had been merely spectators, were reprimanded by the President for their misconduct. At the following meeting two other teachers of the school were charged with a similar offence. Having admitted their guilt, they were indefinitely suspended. One of the three teachers, who had been suspended for four weeks, but returned and promised amendment of life, was in three months found guilty again of a similar offence. That member was now formally expelled as unworthy of future fellowship."

We commend the above example to the Sunday-schools represented among the readers of the GUARDIAN. These good people knew very well that the scholars learn from and follow the example of the teachers; that an inconsistent teacher, however intelligent and high in social position, whose life contradicts the plain and pure teachings of God's Word, may ruin the scholars under his or her care. Like the Gospel ministry, so Sunday-school teachers must be held strictly accountable for their conduct.

The union school was continued until 1856. At this time the children and teachers of the Lutheran congregation peaceably withdrew, and organized a school in their own church. In 1858 the Sunday-school of the English St. John's Lutheran Church was formed out of this.

The mother school, after having become purely Reformed, grew rapidly. Until 1863 only half the basement had been used. Now, however, the whole was remodeled, and fitted up for Sunday-

school purposes. A Harmonicon was bought. The Library was increased to 784 volumes.

In 1865 the Sunday-school of St. John's Reformed Church was organized, mainly of scholars and teachers of the old school. The mother school, however, soon more than regained its former numbers. To accommodate these a one-story building was added to the rear of the church in 1872.

This mother Sunday-school of Allentown has been fruitful in good works. Already before 1850 a missionary box was put up, into which the members were invited to place their offerings once a month. It has bestowed many liberal gifts upon the cause of Missions, Beneficiary Education, and upon our Orphans' Home at Womelsdorf, Pa. To the latter as much as one hundred dollars were given at one time.

"Donations to private individuals, and also to congregations, were not wanting. At one time it presented a beautiful private communion set, and afterwards also a solid walnut writing-desk to its Superintendent, the present pastor of the congregation; at another time it surprised its present Assistant Superintendent with a truly beautiful walnut book-case. The present teacher of the male Bible-class was also honored with a present in the form of a solid walnut writing-desk. In 1872 it presented an altar to the Reformed Mission Congregation of South Bethlehem, Pa. During the past summer the Infant department bought for itself with its own funds, an excellent cabinet organ, which is used every Sabbath in the school. And last, though not least, the Sunday-school presented to the congregation *this* pulpit, altar, reading-desk, baptismal font and chancel-railing, made of solid walnut and beautifully finished. By erecting this 'memorial pulpit and altar,' it performed a great and good work. For generations to come they will be a standing monument of the liberality of the Sunday-school, and of the active interest it took in making the church an inviting place of public worship. They together with the church to which they now belong, and of which they form an important and central part, were dedicated on the day of their presentation, October 24, 1875.

"Though not the oldest Sunday-school of this city—however only by about four years—yet it compares favorably with any other school in point of numbers, influence, and liberality. It started fifty years ago as a union-school, with about twelve scholars. It grew gradually until it numbered several hundred. Its number was diminished by the withdrawal of those who belonged to St. John's Lutheran Church; soon its remaining number was again diminished by the withdrawal of those who belonged to the German Church. After it had become a Reformed school, its number was again diminished by the withdrawal of those who belonged to the St. John's Reformed Church. And yet notwithstanding all these deductions, to say nothing of removals, deaths, backsliders, apostates, &c., it numbered at different times from four to five and six hundred members. The largest attendance was in 1873 and 1874. On January 11, 1874, there were present 638, the largest number on record. Before and after that time there were present 607, 600, 560, 612, &c."

Crafty men contemn studies; simple men admire them; and wise men use them, for they teach not their own use; but what is a wisdom without them, and above them, won by observation. Read, not to contradict and confute; nor to believe and take for granted; nor to talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Reading maketh a full man, conference a ready man, and writing an exact man. And therefore, if a man write little, he need have a great memory; if he confer little, he need have a present wit; and if he read little, he need have much cunning, to seem to know that which he doth not.—*Bacon.*

Procrastination.—It is with our good intentions as with our wishes—to-morrow is but too often the hash of to-day.

GOSPEL LESSONS.

FEBRUARY 6. LESSON VI. 1876.

Fifth Sunday after Epiphany. Genesis xxxii. 24–30.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.

29. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

QUESTIONS.

How long had Jacob been with Laban? Gen. xxxi. 41. Whither was he now journeying? Gen. xxxi. 18. Who were with him? To what place had they now come? Ver. 22. What reason had Jacob to fear the approach of his brother Esau? See chap. xxvii. What measures had he taken to conciliate his brother? Vers. 13-20.

24. Who wrestled with Jacob? Who was this man? What does Jacob call Him in ver. 30? What is He called in Hosea xii. 4, 5? What is *wrestling?* Was this an outward, bodily wrestling, or an internal struggle of soul, or both?

25. What is the meaning of "prevailed not against him?" What did He who wrestled with Jacob do to him? What was the effect? Why was a *touch* sufficient to produce this effect? Because it was *God* who wrestled with Jacob.

26. What request did He then make? Was it simply that He wished to get away from Jacob? What was Jacob's reply? What does this show to have been the real desire of Jacob's heart? What does this teach those who wrestle with God in prayer? In which of His parables does our Saviour teach perseverance in prayer? Luke xviii. 1–8.

27, 28. What change did the Lord then make in Jacob's name? What is the meaning of the name *Jacob? Supplanter;* Gen. xxvii. 36. What is the meaning of *Israel?* Captain or Prince of God. Did an inward change of heart go along with this outward change of name? Mention another instance in which God changed a patriarch's name. Gen. xvii. 5.

29. What did Jacob ask of God? What did God reply? What did He do to Jacob? What blessing was this? The blessing already implied in the name *Israel;* the confirmation, to him, of the promise made to Abraham and Isaac.

30. What did Jacob call that place? What is the meaning of *Peniel?* Face of God. Do Jacob's words contradict what is said in Exodus xxxiii. 20?

CATECHISM.

VI. Lord's Day.

16. Why must He be very man, and also perfectly righteous?

Because the justice of God requires that the same human nature, which had sinned, should likewise make satisfaction for sin: and one, who is himself a sinner, cannot satisfy for others.

17. Why must He in one person be also very God?

That He might, by the power of His Godhead, sustain, in His human nature, the burden of God's wrath; and might obtain for and restore to us, righteousness and life.

18. Who then is that mediator, who is in one person both very God, and a real righteous man?

Our Lord Jesus Christ, "who of God is made unto us wisdom and righteousness, and sanctification, and redemption."

19. Whence knowest thou this?

From the holy Gospel, which God Himself revealed first in Paradise; and afterwards published by the Patriarchs and Prophets, and was pleased to represent it by the shadows of sacrifices, and the other ceremonies of the law; and lastly has accomplished it by His only begotten Son.

COMMENTS.—Jacob's wrestling was evidently a crisis and a turning-point of the highest importance in the history of that patriarch. The outward occasion of it grew out of his relation to his brother Esau, whom he had wronged, and whom he was about to meet face to face. There seems to be no good reason to doubt the occurrence of an outward bodily wrestling. This seems to be implied in the circumstances of the narrative, and, particularly, in the laming of Jacob's thigh. In its essence, however, the wrestling was an internal, spiritual struggle. Hosea (xii. 4) speaks of it as consisting in weeping and supplication, which are not the characteristics of a simple bodily wrestling. Jacob is here as one who is passing through the throes of a spiritual birth. His previous life and character throw light upon the occurrence. On the one hand, he had not been without faith in God. On the other hand, he had a strong tendency to rely upon his own strength and resources, particularly in the way of shrewdness and cunning, as in his dealings with Esau and Laban. A bearer of the promise, he had used artifice in fulfilling God's holy purposes, and had thus seemed to involve God in the dishonor of such acts. These two conflicting elements in him, could not but come, under suitable conditions, to a great, decisive crisis. This came when he was about to meet Esau. The consciousness of guilt; the sense of God's displeasure which needed to be appeased; the fear lest the promise and blessing of the covenant should slip from his grasp; all these awoke within him. His agony takes the form of a wrestling with God. He wrestles first with the accustomed weapons of his natural strength; only when this forsakes him, he casts himself on the Lord, and, with weeping and supplication, overcomes Him.

In this transaction, Jacob is the representative of all those in whom the grace of God, struggling with the old, evil nature, brings about a crisis in the history of the soul, a wrestling with God in the weeping and supplication of penitence. Especially is he the type of those who, having already the promise and blessing of the covenant, need to obtain it for themselves by the crisis of a spiritual struggle, by personal repentance and faith.

24. He who wrestled with Jacob was none other than Jehovah Himself. Jacob recognizes this (ver. 30). Hosea calls Him "the Angel" (xii. 4); also, "the Lord of hosts," (xii. 5). He is identical with the "Angel of the Lord," who appeared to Moses (Exodus xii. 2), and is frequently mentioned in the Old Testament. In the "man" who wrestled with Jacob, and whom Jacob discovered to be God, we have a previous manifestation of the Second Person in the Trinity, in the form of that manhood which He was to assume in the fulness of time. It was one of those pre-revelations, which were the beginnings of the Incarnation. It was not the already Incarnate Christ, but "Christ on the road to His Incarnation."

26. When God says, "Let me go," it is but to call forth the desire and prayer that He may not go. We see instances of similar dealing in our Saviour's treatment of His disciples. When He came to them, walking on the sea, "He *would have passed by them*," (Mark vi. 48). When walking with His two disciples, after His resurrection, to Emmaus, He "made as though he would have gone further," (Luke xxiv. 28). Doubtless, in both cases, to call forth the prayer that He would not pass them by, but abide with them. When God "hides his face," or says, "Let me go," it is, to awaken that desire after Him, which prepares the way for His blessing.

27, 28. The change in Jacob's name is the outward sign of an inward change of character. In his after history, we do not find any instances of the practice of cunning or deceit. He went forth out of this struggle, a new man, in heart, as well as name.

30. "*I have seen God face to face.*" This is no contradiction of Exodus xxxiii. 20. The latter passage refers to a seeing of God *apart from* that form of revelation in which He revealed Himself, from time to time, before the Incarnation, and in which He here appeared as "a man" to Jacob."

SELF-WILL is so ardent and active that it will break a world to pieces to make a stool to sit on.

Beauty without honesty is like poison kept in a box of gold.

FEBRUARY 13. LESSON VII. 1876.

Third Sunday before Lent—Septuagesima. Exodus xii. 1–14.

1. And the Lord spake unto Moses and Aaron in the land of Egypt, saying,
2. This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.
3. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:
4. And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.
5. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep or from the goats:
6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
7. And they shall take of the blood, and strike *it* on the two side-posts, and on the upper door-posts of the houses, wherein they shall eat it.
8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.
9. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.
10. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.
11. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it *is* the Lord's passover.
12. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I *am* the Lord.
13. And the blood shall be to you for a token upon the houses where you *are:* and when I see the blood I will pass over you, and the plague shall not be upon you to destroy *you,* when I smite the land of Egypt.
14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever.

QUESTIONS.

How many Sundays after Epiphany has this year contained? Are there so many every year? What is the greatest number possible? What the least? What is the cause of the variation? What season now begins? The Easter Season. What season of humiliation precedes Easter? Lent. How many preparatory Sundays precede Lent? What is the first of these named? What is the meaning of *Septuagesima?*

Of what Old Testament festival does Easter take the place? The Passover. What are the principal passages of the Old Testament, which relate to the Passover? Exod. xii. 1-51; xiii. 3-10; xxiii. 14-19; Lev. xxiii. 4-14; Num. ix. 1-14; Deut. xvi. 1-6.

1. Where were the Israelites at this time? What great event was about to take place?

2. What month was this? Abib. Exod. xiii. 4. By what other name was it afterwards called? Nisan. To which of our months does it correspond? March. What place did God now give it in the year? What month previously began the year? Tisri or September.

3, 4. What animal were they to choose? When? How many to a house? Was any other than a lamb allowed? See ver. 5. What provision was made for smaller households?

5. What was to be the character of the lamb or kid? What does "without blemish" mean? Where is this more fully explained? Lev. xxii. 19-24. Whom did this spotless lamb represent? See 1 Pet. i. 19; Heb. ix. 4. How was Christ "without blemish?" Which one of our Saviour's titles implies this typical reference? "*Lamb of God.*"

6. How long was the lamb to be kept? When was it to be killed? What is meant by "in the evening?"

7. What should be done with the blood? With what was the blood sprinkled? Ver. 22. Whose is the true "blood of sprinkling?" Heb. xii 24; 1 Pet. i. 2.

8-10. What directions are given as to the eating of the lamb? What is unleavened bread? Why with bitter herbs?

11. What further directions? What does the girding of the loins signify? What did the Lord call this ordinance? Why was it named *Passover?*

12. What did God say He would do? What is here meant by "smite?" Chap. xi. 4, 5. Where is the fulfillment of God's words recorded? Vers. 29, 30.

13. What purpose did the blood on the door-posts now serve? Was the blood there simply that the destroying angel might *recognize* the houses of the Israelites? Was the Paschal Lamb a *sacrifice?* What is the idea of a sacrifice?

14. What was this day to be? What did the Lord command as to its observance? What is meant by "for ever?" How often was it to be celebrated? Chap. xiii. 10. Did our Saviour keep the Passover? At what feast was He crucified? Who is the true and original Paschal Lamb? What sacrament contains and presents that which the Paschal repast typically exhibited?

COMMENTS.—The Church now turns towards Easter. Since Easter is a movable festival, occurring, never earlier than the 22d of March, and never later than the 25th of April, the Easter Season begins sometimes earlier and sometimes later in the natural year, thus diminishing or increasing the number of Sundays after Epiphany, which may vary from two to six.

Whilst the general course of the Church's path is now in the direction of Easter, the more immediate reference of her Lessons and Services is to the season of humiliation preceding Easter. The present Sunday, the first of the three before Lent, is called *Septuagesima*, (or *seventieth*), because it is the seventieth day before the close of the Paschal Season, (*i. e.*, the octave of Easter).

The Christian Passover, toward which we now turn, naturally suggests the Passover of the Old Testament, of whose institution our lesson contains the history.

2. This month had formerly been the seventh. The year was now changed so as to begin (according to our reckoning) with the middle of March, instead of, as before, with the middle of September. The year thus instituted was the *sacred* year; so that, for all religious festivals and observances, the year began with Nisan. In matters of business, the old or *civil* year was preserved.

3. The word translated "lamb," signifies either lamb or kid, as appears also from ver. 5.

5. "*Without blemish;*" *i. e.*, whole, sound, without defect, or deformity, or disease. This bears typical reference to Christ, who is called (1 Pet. i. 19) "a Lamb without blemish and without spot;" *i. e.*, sinless and holy.

6. "*In the evening.*" Literally "between the two evenings." Opinions differ as to the meaning of this term. One explanation is, that it signifies the interval between sunset and dark. Another, the interval between the time of the sun's beginning to decline, and that of its setting. This latter interpretation was held by the Pharisees and Rabbinists, and, according to Josephus, the practice of the Jews, in our Saviour's time, was in accordance with it. He says: "They slay their sacrifices from the ninth hour (3 o'clock) to the eleventh, (5 o'clock)." Christ, the true Paschal Lamb, was offered at the usual time of killing the Passover Lamb, dying on the cross soon after the ninth hour, *i. e.*, after our three in the afternoon, (Matt. xxvii. 46, 50).

7. The sprinkling of the blood upon the door-posts points to the *sacrificial* character of the Paschal Lamb. The Paschal Lamb was a sacrifice, and, as such, was intended to make atonement for sin. The blood designated each house of the Israelites as an altar of God, and was "not intended to enable the destroying angel to recognize the houses of the Israelites as he passed *by*, but to make atonement for them, in order that he might pass *over* them."

8. Unleavened bread was alone permitted to be eaten, because leaven is an image of moral impurity. It is at least most frequently used in the Scriptures as the symbol of something evil, (1 Cor. v. 7; Luke xii. 1; Gal. v. 9). It bore this evil character, doubtless, as being itself a species of corruption and decomposition, caused by fermentation.

"*With bitter herbs.*" In memory of the bitterness of their bondage in Egypt. Exodus i. 14.

10. "*Ye shall let nothing of it remain.*" This was partly to prevent putrefaction, the Paschal Lamb being an image of our Lord, who "saw no corruption." (Ps. xvi. 10; Acts ii. 27).

11. The girding of the loins signifies preparation for a journey. The long and loose robes of the inhabitants of the East need to be drawn up and fastened by the girdle, to prevent embarrassment in work or traveling. The other directions in this verse have the same general significance.

"*The Lord's Passover.*" So called from the destroying angel's *passing over* the houses of the Israelites.

14. The annual festival of the Passover is here instituted. It is a "*memorial*" in remembrance of Israel's exemption from the plague and deliverance from bondage. But, like all the other divine services of the Jews, it had also a prospective reference to the future deliverance from the bondage of sin and death, through Jesus Christ. The Paschal feast has its fulfillment in the Lord's Supper, in which Christ, the true Paschal Lamb, gives Himself to His people, to be received and eaten as the bread of everlasting life.

FEBRUARY 20. LESSON VIII. 1876.

Second Sunday before Lent—Sexagesima. Exodus xiv. 23–31.

23. And the Egyptians pursued, and went in after them, to the middle of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25. And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall to them on their right hand, and on their left.

30. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

QUESTIONS.

What did Pharaoh do after the Israelites had fled? Vers. 5-9. What effect had this pursuit on the Israelites? Vers. 10-12. What did Moses say? Vers. 13, 14. What great miracle was then wrought? Vers. 19-22.

23. What did the Egyptians do? What sea was this? Did the Egyptians know that they were going into the bed of the sea? Was it day or night? What was between the two hosts? Vers. 19, 20.

24, 25. What was the "*morning watch?*" From 2 A. M. to sunrise. What did the Lord do? What did the Egyptians say?

26. What did the Lord command Moses to do? For what purpose?

27, 28. What followed? Did any one of the Egyptians escape?

29. What became of the children of Israel? Did any one of them perish?

30, 31. What is the Lord said to have done for the Israelites by this act? Did the Egyptians ever afterwards attempt to bring them back? What did Israel see on the shore? What effect had this miracle on the people? Did they ever again murmur against God?

By what were the enemies of the Israelites overthrown? By water. Out of what bondage does the Lord now deliver His people? What enemies does He overthrow for them? Has *water* anything to do with the destruction of these enemies? Of what sacrament is the passage of the Red Sea a type? Baptism. Where does St. Paul declare this? 1 Cor. x. 1, 2. In what sense does baptism overthrow our enemies, and save us from their power? Were the Israelites *all* saved from the Egyptians at the Red Sea? Did they *all*, therefore, enter the promised land? 1 Cor. x. 5. Are *all* who are baptized delivered from the power of the Devil? Do they *all*, therefore, enter heaven? Will baptism finally save one who lives a bad life?

CATECHISM.

VII. and VIII. Lord's Day.

20. Are all men, then, as they perished in Adam, saved by Christ?

No, only those who are ingrafted into him, and receive all his benefits by a true faith.

* * * * * * *

22. What is then necessary for a Christian to believe?

All things promised us in the gospel, which the articles of our Catholic, undoubted Christian faith, briefly teach us.

23. What are these articles?

I. I believe in God, the Father Almighty, maker of heaven and earth:

II. And in Jesus Christ, his only begotten Son, our Lord:

III. Who was conceived by the Holy Ghost, born of the Virgin Mary:

IV. Suffered under Pontius Pilate: was crucified, dead and buried: He descended into hell:

V. The third day He rose from the dead:

VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:

VII. From thence He shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost:

IX. I believe in the Holy Catholic Church, the communion of saints:

X. The forgiveness of sins:

XI. The resurrection of the body:

XII. And the life everlasting. Amen.

24. How are these divided?

Into three parts: the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

25. Since then there is but one divine essence, why speakest thou of Father, Son, and Holy Ghost?

Because God has so revealed Himself in His word, that these three distinct persons are the only true and eternal God.

COMMENTS.—The passage of the Red Sea was the crisis of the Exodus. By it the power of Egypt was effectually broken, and the Israelites finally delivered from their Egyptian bondage. Though for forty years afterwards the camp of Israel was pitched within a short distance of Egypt, the pursuit of them was never renewed; no effort was ever made by Egypt to re-enslave them.

23. "*To the midst of the sea.*" It is probable that the Egyptians did not know that they were following the Israelites into the bed of the sea. It was night; and, moreover, the pillar of cloud was between the two hosts, which, while it gave light to the Israelites, shed additional darkness on the Egyptians. It is probable that they were guided by the noise of the flying host before them, and followed blindly, without being able to distinguish localities, or being aware that they were entering upon the bed of the sea.

24. "*Morning watch.*" The Jews divided the night from sunset to sunrise, into three watches, of four hours each.

"*Through the pillar.*" Or, *by means* of the pillar. It is probable that the Lord troubled the Egyptians by some sudden change in the appearance of the pillar of cloud, on the side towards them. It may have been a sudden blaze of light, which, flashing out of the darkness, frightened the pursuers, and caused them to rush together and become involved in inextricable confusion, thus falling an easy prey to the returning waves.

27–29. The scene must have been grand and terrible beyond imagination. The best description of it is contained in the sublime song of triumph in the following chapter.

"Not an Israelite perished, not an Egyptian survived. What an awful retribution upon the incorrigible king and people who had hardened themselves against God!"

30. The lying unburied was an additional disgrace to the Egyptians, whose religion inspired them with great horror of such a fate, and made them superstitiously careful in embalming and preserving the remains of the dead.

31. The Israelites are, for the time being, filled with the spirit of gratitude and praise toward God for this mighty deliverance. But soon they are again found murmuring against Him. How soon God's deliverances are forgotten! How slow we are in learning to trust Him!

The typical reference of this event to Baptism is so distinctly asserted by St. Paul (1 Cor. x.), that there is no room for the denial of it. Once before, Noah and his family were saved in the ark, by water, thus prefiguring Baptism. Here the Israelites are saved by water, and their enemies are destroyed by the same element, prefiguring, again, the same holy sacrament. As the enemies of the Israelites were destroyed by the water of the Red Sea, so, our spiritual enemies are, in an important sense, destroyed for us by the Sacrament in which we are "born of water and of the Spirit." All who are baptized are delivered from the power of the Devil, and receive the gift of a new and spiritual life by the Holy Ghost. But, as the Israelites' deliverance from their Egyptian foes was not their final entrance into the promised land; as most of them, though thus delivered, perished in the wilderness because of their sins, so many of those who are baptized are not *finally* saved, because they forfeit the grace they received by leading careless or wicked lives. This is the very point upon which St. Paul (1 Cor. x.) lays so much stress. The Israelites were *all* saved from their enemies at the Red Sea. They "were *all* baptized unto Moses in the cloud and in the sea. . . . . But *with many of them God was not well pleased, for they were overthrown in the wilderness.*"

ALL FOR THE BEST.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. "For every bad there might be a worse: and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission, one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost half won the battle of life at the outset.

FEBRUARY 27. LESSON IX. 1876.

Sunday before Lent—Quinquagesima. Exodus xvi. 1–15.

1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: And what *are* we, that ye murmur against us?

8. And Moses said, *This shall be* when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him; And what *are* we? your murmurings *are* not against us, but against the Lord.

9. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.

11. And the Lord spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel; Speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the Lord your God.

13. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness, *there lay* a small round thing, *as* small as the hoar frost on the ground:

15. And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what is *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat.

QUESTIONS.

1. To what place did the Israelites now come? Where was the wilderness of Sin? How long was this after their departure from Egypt?

2, 3. What did the people do? What was the cause of their murmuring? Upon what had they hitherto subsisted? What was the number of the people? Two millions. Were their provisions probably exhausted? What wish did they express? What charge did they make against Moses and Aaron? Was there any ground for it? In what worse straits had they been before? Who delivered them? Was God still with them? How do people now commit the same sin?

4. What did God promise? Whence does our bread usually come? How often should the people gather it? How much? How much was an omer? Three and a half quarts. Why only so much each day? Matt. vi. 11, 34. What happened if more than the fixed portion was gathered? Vers. 19, 20.

5. How much on the sixth day? Why? What was to be done with this? What is meant by "*prepare?*" Ver. 23. Did this become corrupt? Ver. 24.

6–8. What did Moses and Aaron say to the people? What is meant by the "*Glory of the Lord?*" Against whom were their murmurings?

9. What did Moses say to Aaron?

10. What happened as Aaron spoke to the people? What cloud was this? Chap. xiii. 21.

11, 12. What did the Lord say to Moses? What is meant by "*at even?*"

13, 14. What covered the camp at evening? What is a quail? When was another supply of quails granted to the Israelites? Numb. xi. 31. What lay on the ground in the morning?

15. What did the Israelites say? What name was given to the substance? Ver. 31. What does the word "*manna*" mean? (It means: "*What is this?*") What did Moses say of it? How is it described? Ver. 31. How long did the Israelites eat manna? Ver. 35. What did God command concerning it? Vers 32–34. See also, Heb. ix. 14.

Mention another occasion on which men were miraculously fed with bread in the wilderness. John vi. 5–14. How does God *now* feed men with bread in the wilderness? What makes this world a wilderness? Who is the true bread from heaven? John vi. 41, 51, 58. What is the effect of eating this bread? John vi. 58. Of what sacrament is the manna a type? The Lord's Supper.

COMMENTS.—1. "*The fifteenth day of the second month;*" *i. e.*, thirty days after their departure from Egypt.

2. The murmuring of the people was a natural one, in view of the circumstances. They were two millions in number; they were encamped in a barren desert; the provisions they had brought with them were nearly, if not altogether, exhausted; the horrors of famine seemed about to seize them. Nevertheless, their complaint was most impious and absurd. It was impious toward God, for they had just experienced the most remarkable deliverances at God's hand.. They had been in worse straits at the Red Sea, and God brought them through. They ought to have trusted Him now. It was absurd as directed against Moses and Aaron. They had no more to eat than the rest, and could have had no possible object in causing the people, themselves among them, to perish in the wilderness. Yet this complaint was no more impious or absurd than those which the children of God often make in the time of want or trouble.

4. "*Bread from heaven.*" "Man being made out of the earth, his Maker has wisely ordained him food out of the earth; Ps. civ. 14. But the people, Israel, typifying the Church of the first-born that are written in heaven, and born from above, and being themselves under the conduct and government of heaven, receiving their charters, laws and commissions from heaven, from heaven also received their food: their law being given by the disposition of angels, they did eat angels' food."

7. "*The glory of the Lord.*" Referring, probably, to the cloudy pillar, shining with a peculiar brightness and glory, in token of the Lord's special presence.

12. "*At even.*" Literally, "between the two evenings." (See note on Lesson VII.)

13. The quail is a bird somewhat resembling a partridge. Large flocks of quails are still seen in the countries through which the Israelites passed, often, exhausted by their long migratory flights, descending so low that they may be caught with the hand. The miracle, therefore, probably consisted not in the mere presence of the quails, but in their being present at that particular time and in such numbers as to satisfy the hunger of two millions of human beings.

14, 15. The same remark may perhaps apply to the Manna. A substance is still found in that region, having this name. It exudes from the tamarisk-tree, and is gathered by the Arabs, but, not even in the most favorable years, in very large quantities. It differs considerably from the manna of the Scriptures, yet it is thought by many that some connection exists between this natural product and the miraculous manna upon which the Israelites were fed. If this be correct, then the miracle consisted, not in the creation of an absolutely new substance, but in divinely multiplying and renovating a substance already at hand, and endowing it with such nutritive qualities as fitted it to be the daily food of a whole nation.

"*It is manna.*" The substance took its name from what the people said when they found it. They said, *man-hu*, which in their language, signifies, "*What is this?*" Hence it was called manna. Ver. 31.

The Manna is a type of Christ, who is "the true bread of heaven." This typical signification of the Manna is apparent from our Saviour's discourse after the feeding of the five thousand. See John vi. 31–35, 48–58. It is typical of Him as He gives Himself to be *eaten*, and to be the daily nourishment of His people, whilst they journey through the wilderness of this world toward the heavenly Canaan. Thus it becomes a type of the sacrament of the Lord's Supper, as the previous passage through the Red Sea prefigured Baptism. St. Paul thus connects the two types together: "And *were all baptized* unto Moses in the cloud and in the sea, and *did all eat the same spiritual meat.*" (1 Cor. x. 2, 3).

A SAFE END.—The way before us is often dark, and we find it dangerous to go forward. There are mist, fog, and gloom, and the regions which the eye cannot explore the imagination peoples with all kinds of enemies. But God sees the end from the beginning. The very darkness is light to Him, and if we give ourselves up to His leadership He will bring us safely to the end.

Opposition to Great Inventions.

Tradition says that John Faust, one of the three inventors of printing, was charged with multiplying books by the aid of the devil, and was persecuted both by the priests and the people. The strongest opposition to the press, has, however, been presented in Turkey. The art of printing had existed three hundred years before a printing press was established in Constantinople. From 1626 to 1740 that press issued only twenty-three volumes. It was then stopped, and did not resume its issue until after an interval of more than forty years. About 1780 and 1807 it issued forty volumes. Again its operations were suspended, and were not resumed until 1820, since which time it has worked more industriously than heretofore, although fettered with the parental oversight of the Turkish government.

The ribbon-loom is an invention of the sixteenth century; and on the plea that it deprived many workmen of bread, it was prohibited in Holland, in Germany, in the dominions of the Church, and in other countries of Europe. At Hamburg the council ordered a loom to be publicly burned. The stocking-loom shared the fate of the ribbon-loom. In England, the patronage of Queen Elizabeth was requested for the invention, and it is said that the inventor was impeded rather than assisted in his undertaking. In France opposition to the stocking-loom was of the most base and cruel kind. A Frenchman who had adopted the invention, manufactured by the loom a pair of silk stockings for Louis XIV. They were presented to the French monarch. The parties, however, who supplied hosiery to the court, caused several of the loops of the stockings to be cut, and thus brought the stocking-loom into disrepute at headquarters.

Table-forks appear so necessary a part of the furniture of the dinner-table, that one can scarcely believe that the tables of the sixteenth century were destitute of them. They were not, however, introduced until the commencement of the seventeenth century, and then were ridiculed as superfluous and effeminate, while the person who introduced them to England, was called Furcifer. They were invented in Italy and brought thence to England; napkins being used in this country by the polite, and fingers by the multitude.

The saw mill was brought into England from Holland in 1663; but its introduction so displeased the English, that the enterprise was abandoned. A second attempt was then made at Limehouse, and the mill was erected; but soon after its erection it was pulled down by a mob.

Pottery is glazed by throwing common salt into the oven at a certain stage of the baking. This mode of baking was introduced into this country in 1690, by two brothers, who came from Staffordshire to Nuremberg. Their success and their secrecy so enraged their neighbors that they were compelled to give up their work.

The pendulum was invented by Galileo; but so late as the end of the seventeenth century, when Hacke brought it forward as a standard measure, it was ridiculed, and passed by the nickname of swing-swang.—*Christian Weekly.*

You and I, as well as Bunyan, have met with Mr. By-ends, and Mr. Facing-both-ways, and Mr. Talkative. Some of us, perhaps, have seen Mr. Nogood, and Mr. Liveloose, Mr. Hatelight, and Mr. Implacable. All of us have at times been like Mr. Ready-to-halt, Mr. Feeblemind, Faintheart, and Noheart, and Slowpace, and Shortwind, and Sleepyhead, and "the young woman, whose name was Dull." All of us need to be cheered by the help of Greatheart, and Standfast, and Valiant for the Truth, and good old Honest. Some of us have been in Doubting Castle, some in the Slough of Despond; some have experienced the temptations of Vanity Fair; all of us have to climb the Hill of Difficulty; all of us need to be instructed by the interpreter in the House Beautiful; all of us bear the same burden; all of us need the same armor in our fight with Apollyon; all of us have to pass through the wicket gate; all of us have to pass through the dark river; and for all of us (if God so will) there wait the Shining Ones at the gates of the Celestial City, "which, when we see, we wish ourselves amongst them."—*Dean Stanley.*

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THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

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"LIFE, LIGHT, LOVE."

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A MONTHLY MAGAZINE,

DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

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The Guardian.

VOL. XXVII. MARCH, 1876. NO. 3.

A Sketch of the Life of Rev. Peter Sweigert.

BY THE EDITOR.

"In a home in Vermont, seventy-five years ago, a father lay a helpless cripple. His wife was in frail health. Six children needed the care of these unfortunate parents. Just then a seventh child was born into that household. It was "a scrawny, puny babe, weighing five or six pounds. The mother was worn out, and was apparently to be left poor, friendless, and alone, with her great family of little ones. But —that baby! Every one said, 'What a mercy if that child should die!' The poor mother almost thought so too. But the unwelcome babe would not die." That child was God's chosen one out of that family, for usefulness and honor in His service. He grew to manhood, became a minister of the gospel, won many souls to Christ, wrote books which influenced for good the lives of thousands, and now his story. as the life of the Rev. Dr. John Todd, is widely circulated, to do a new work while he is in his Father's presence."

Less known to fame was the humble subject of our sketch. He wrote no good books as did Todd, which are found in all our Sunday School libraries. His ministry covered but one year. His life did not cover thirty-two years, Todd's seventy-five. His parish was in a quiet country district, among plain people, Todd's fields of labor were in several large cities, among the wealthier and more showy classes. Yet both had much in common; both had everything against them at the start of life; both made the most of early disadvantages, battled manfully and overcame them.

Mr. Sweigert was born in the little village of New Franklin, about five miles south of Chambersburg, Pa. He was the child of poor parents From his parentage he derived neither physical, pecuniary, religious nor social advantages. When a youth he came to Chambersburg. Was indentured to a saddler, if we remember correctly. Learned this trade, and worked at it for several years. He was a quiet, timid, meek apprentice boy. Without the parental sympathies of a Christian home, he wandered into the Sunday School of Zion's Reformed Church, in Chambersburg. The excellent pastor, Rev. Henry L. Rice, and his active Sunday School laborers, among others, William Heyser and Bernhard Wolff, soon took him by the hand and befriended him. Very sweet to the forlorn youth, as good as homeless, was the kindly and Christian counsel of these good men. Then already he was of a serious, earnest turn of mind. Impressed with a sense of his sinfulness and need of a Saviour, he was ere long confirmed, and became a consistent, active member of the church.

This was then one of the most active congregations in our denomination. Its Sunday School was carried on with great vigor and success. As an evidence of this, in a period of less than ten years it sent eight or ten young men to the College to study for the ministry. Among these were Peter Sweigert, David Heffelfinger, Ephraim Kieffer, Henry Heckerman, Moses Kieffer, G. W. Aughinbaugh, and later, W. R. H. Deitrich. All true and good men, an honor to the church and to the cause of Christ. The first three named have entered into rest, the others save brother Heckerman, who is disabled by sickness,

continue actively and faithfully at work in their high calling.

A number of these were educated by the congregation; among the rest. Mr. Sweigert. When he was first sent to Marshall College he had little but his piety to commend him as a candidate for the ministry. He possessed a very limited preparatory education, little perceptible talent, and no gift as a public speaker. One thing he had in a preeminent degree—a burning love for Christ and for precious souls.

He took only a partial course in the College and Seminary, then at Mercersburg,Pa.; scarcely equal to half a course. He studied hard; had to do it. For his mind was a slow worker. And his lack of the necessary previous training increased the burden of his toil. Such talent as he had he tried to fit for service in the Master's vineyard. Many, if they cannot give the Lord five talents, are too proud to devote to His service one or two. Despite his hard study he was outrun by others, both in the class-room and in the Literary Society of which he was a member.

His zeal in the cause of Christ prompted him, along with a few others, to organize Sunday Schools in neglected country districts around Mercersburg. Every Sunday afternoon they would walk a distance of five and six miles to engage in this labor of love.

He completed his studies in 1845. In the early part of that year he accepted a call from the Millersville charge, in Lancaster county, Pa. It had shortly before been organized into a regular pastoral field, out of three small congregations. After his ordination by the Lebanon Classis, he at once addressed himself to his work. He often preached three times on Sunday, and sometimes every evening for weeks. We then attended his services at Millersville, and frequently for good reasons, remember him with gratitude. He was a tall, slender man, his form somewhat bowed or stooping. His black hair, sallow complexion, husky, unmusical voice, long bony hands, long arms, and few and ungraceful gestures, we remember well. Neither in voice, utterance, style nor manner had he the elements of a popular preacher. Indeed he never seemed to think about popularity. And yet this meek and unattractive pastor filled churches with devout hearers that had never been filled before. Without animation, and heedless of all elocutionary rules, he prayed with the artless trust of a child, and preached and pleaded with the tenderness of a loving parent. And deep and lasting were the impressions he made in many hearts. Rough, worldly men were drawn towards him, and opened their hearts to the thawing warmth of Gospel grace. His meek, unselfish love for souls disarmed all opponents of the gospel. Even bad men admitted that parson Sweigert's religion must be true, because he tried so hard to do them good. He lacked scholarship, and his theological attainments were neither extensive nor profound. He could hardly have carried on a successful controversy with a sceptical scientist. That is not every pastor's duty. Like a child, he assumed that the Bible contained the revealed word and will of God. This he pressed upon the hearts of his hearers with affectionate earnestness.

He preached from house to house. What he lacked in the pulpit he made up in his pastoral visits. His humble, child-like, winning demeanor gained the confidence of parents and children. As his salary did not allow him to keep a horse, he often traveled eight and ten miles a foot to his appointments. No trouble or exertion seemed too much for him, only so that he could speak a word for Christ and help some penitent soul to find and love Him. His enthusiastic spirit dwelt in a frail body. He seemed to be a hereditary consumptive. The seeds of the disease were in his system and began to develop soon after he began his ministry. His exposure and his unsparing labor soon brought it to a fatal issue. His friends and physician besought him not to overtax his frail powers. But with the spirit of a martyr he seemed determined to save souls, at the evident risk of life. In the spring and summer of 1846 he seemed to suffer from a severe cold. Although very hoarse, he kept on preaching; at last almost with the feebleness of a whisper. He ascended the pulpit with a tottering step—but kept on ascending. At length he was persuaded to desist—if only for a while. His life was too precious to others to be sacrificed in this way. Good medical treatment and nursing might

perhaps restore him. That, indeed, he himself desired. For this saintly man, although so ripe for heaven, and without a family or home of his own, was not tired of life. He wished to live longer —as Paul wished it, because he wished to lead more souls to Christ. He had battled hard to get into the ministry, had barely tasted the sweetness of preaching the Gospel and going about doing good. And now, after laboring but one year, already to enter into rest! He did not murmur; was sweetly resigned to the will of his Master; was cheerfully willing to depart or remain. His disease filled him with delusive hopes.

His last weeks were spent under the hospitable roof of a quiet farm-house. Here two persons took the place of natural parents, and with gentle hands and loving hearts nursed and provided for him, until he fell asleep in Jesus. Rev. D. Y. Heisler says, in a sketch of his life, in the "Lives of the Fathers:"

"On the very day preceding his death, I paid him a last visit, in the course of which we freely conversed, as usual, on subjects connected with the Kingdom of God—with my ear generally to his lips, in consequence of his extreme debility.

'You will not likely be with us long,' said I.

'Not very long,' was the reply.

'You do not feel any spec al concern about it, I suppose; your mind is perfectly easy.'

'Perfectly so. I am ready to go at any time; the sooner the better. But I shall have to wait until the Lord calls me.'

He died on October 22, 1846, aged 31 years and seven months, less one day. His remains were buried in the cemetery at Millersville, close by the church in which he had ministered. A large assembly gathered as mourners around his bier. Rev. G. W. Glessner preached a German sermon on John xii. 26, and Rev. D. Y. Heisler preached in English on Numbers xxiii. 10. Since then the two friends who kindly cared for him when sick and gave him a place where t die, have both followed him into rest.

His was a short ministry—*one year!* Say you it is not worth reporting as compared with those who have served forty and fifty years? Much glory and blessing can be achieved in such a long ministry, if faithfully spent. If not, then much shame, too. And one year, well improved, if that is all that God gives us, can be made a year of eternal glory. Not always those whose life is the longest do the most good, and gain the best reward. In the holy ministry, as in common life,

"We live in deeds, not years—in thoughts, not breaths—
In feelings, not in figures on a dial;—
We should count time by heart-throbs. He most lives.
Who thinks most—feels the noblest—acts the best."

This dear brother, though dead for almost forty years, still speaketh. Many people who never belonged to his church remember him—with respect, as one who was truly a man of God, and many with warmest gratitude. Even now one can still hear people say: "He was a good man." Not a few still live whom he taught to know and love our Saviour.

Perhaps to many his piety would have borne too gloomy a caste. Although pleasant in his social intercourse, a shade of sadness seemed to rest upon his features and feelings. We never saw him unbend in innocent cheer as many ministers do. His short life seemed to hurry him on to get all the earnest, telling, saving work out of it that he could. His temper seemed marvellously even. We never heard of him becoming impatient or in the slightest degree ruffled in his feelings. One never saw the least change in his temper, always he showed the same loving, gentle, meek and mild spirit towards every one, and under all circumstances. Whether this evenness of temper was the result of his natural disposition, or of grace and self-discipline, we cannot tell.

Mr. Sweigert's short ministry happened to us at a very opportune time. We had reached a point where the mind was sorely perplexed as to which way to turn. We were looking around in search of a life mission, wherein we might do some good. He often visited the house of our parents. Very kindly he took us by the hand, and spoke words of encouragement and counsel. Among other subjects of conversation, he often spoke of the need of having more ministers, the great good which they can accomplish; the duty which the parents and young men owe to the church in this respect. He would remain with us all

night, read the Scriptures and pray with us around our family altar. With much prayer we sought light for several months. He came to us as an angel of God. His help was just what we needed then. He turned our mind to the ministry, removed the supposed hindrances in the way, and helped us to come to an intelligent decision on this subject. To Peter Sweigert, under God, more than to any other person, we are indebted for being a minister of the gospel. This was part of his year's work in his holy calling. Often does grateful memory recall his loving, pleading voice, and we rejoice to believe that in the final reward of what little good we may, by the help of God accomplish, this humble and true friend and guide of our youth will have a large share.

When thinking of the great cloud of witnesses which encompass and look down upon us from the heavenly world, we sometimes think we can see Peter Sweigert watching the labors and life of his grateful disciple, and breathing blessings upon him.

The Silent Youth of Jesus.

BY A YOUNG PASTOR.

It must have been observed by every attentive reader of the New Testament, that very little is said about the Saviour's childhood and youth. There is a full account of the circumstances connected with His miraculous conception and birth, and there is a minute history of His early infancy; but of His childhood and youth very little is related. Excepting the narrative of His first visit to the temple at the age of twelve years, and there is almost an absolute silence with regard to that whole period of His life intervening between His circumcision on the eighth day, and His baptism, when He had come to be about thirty years of age. All that is said of Him prior to His twelfth year is this, (St. Luke ii. 40), "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And all that is said of Him after His return from the temple is this, (St. Luke ii. 52), "And Jesus increased in wisdom and stature, and in favor with God and man."

The question here naturally suggests itself, why is such a large portion of the Saviour's life passed over in such utter silence?

It can certainly not be because a knowledge of that portion of His life would be without interest; for that, being the formative period—is often considered as of the greatest interest in the history of the ordinary heroes of the world. Nor yet can it be because such knowledge would be without importance; for He is our great Exemplar, the model for our whole life. As He is the model man, so also is He the model child and the model youth; and hence a knowledge of this part of His life would seem to be of as much importance as any other; especially since it is just the youth who most needs a model after which to fashion his conduct and life.

It has been attempted to answer the question by saying, that it was not in accordance with the purpose of the evangelists to record the facts connected with this portion of the Saviour's life. It is said, by those giving this answer, that the evangelists were concerned not so much about the Saviour's history as about His words, and that they recorded only so much of His history as was necessary to confirm His words. But it must become evident upon a moment's reflection, that this answer is altogether unsatisfactory. It proceeds upon the assumption that Christianity is first of all doctrine, and that the Saviour's mission into the world was to teach that doctrine. But this assumption is evidently false. Christianity is life, and the Saviour's mission into the world was that He might become the source of that life. As St. John says, He was sent into the world that "we might live through Him." Moreover, this answer takes for granted that the Saviour's words and doctrine are of greater value than Himself, and that His revelation was made through His word, while He Himself says that He is the revelation of God. "He that hath seen me, hath seen the Father."

We must hence regard this answer as unsatisfactory. Jesus being Himself the Source of life, and being Himself the revelation of the Father, His history must be regarded as of first importance and not His words. And hence it would

be much nearer the truth to say, that the evangelists recorded His words only in as far as they were necessary to confirm and bring to light His history, than the reverse. It was the purpose of the evangelists most undoubtedly to record the Saviour's history, and hence there must be some other reason for their silence with regard to these thirty years.

Such a reason has perhaps been more correctly given, by saying, that the evangelists are thus silent with regard to the childhood and youth of Jesus, because these were themselves silent. It is said by those giving this answer, that this early period of the life of Jesus was one of such natural quiet growth and of such pious unfolding, that there were no extraordinary facts or incidents to be recorded, *and that hence St. Luke has told us all*, when he said, "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man."

The reasons which may be given in favor of this view are these:

1. That the silence of the records is a presumption that the life was silent. The evangelists were concerned about giving us a history of the Saviour's life, so that beholding Him in the mirror which they thus place before us, we might see in Him the Father, and knowing Him might have life, and that having received life we might follow Him, the Captain of our Salvation. Hence thirty years of His life cannot have been of small account to them, and the fact that they say no more is evidence that nothing more was needed to give us a perfect picture of His life.

2. The Saviour's sinless perfect life is an argument in favor of this view. That which usually makes the early life of the world's ordinary heroes extraordinary, is either the early freaks of passion, or the precocious development of their powers. But the Saviour's life, being a sinless perfect life, must have been without either. There were no early freaks of passion, because He was the sinless One. And on the other side there was in Him no precocious development. Precociousness on any side of human life always argues a defect on some other, and is always evidence of a one-sided development. But the Saviour, having been true and perfect man, can have shown no one sidedness in His life. His perfect humanity must have unfolded itself in most absolute accordance with the laws of human life, and always in most absolute harmony with itself. While at every stage of life He was the perfect model, He at no time represented more than that stage of life to which He had attained. Thus while He was the model boy, He did not show any elements of manhood while He was a boy. And hence the inference is, that while in these early years He was the model youth, His life was in such absolute accordance with the laws of human development that all is said when, as St. Luke has done, this is said.

3. But then a third reason, confirming this, is the fact that His early acquaintances were all so much astonished at His teaching, when He entered upon His public ministry. See Matt. xiii. 54-56. Now if these, who must have known all His previous history, had seen in Him anything but a deeply meditative, a profoundly quiet and an absolutely natural man, would they have been astonished that He should teach?

These reasons, it would seem, are sufficient to establish the answer above given, that the evangelists are silent with regard to the youth of Jesus, because that youth was itself silent.

Now, what was this silent youth of Jesus? and what does it teach us with regard to the proper life of youth?

It follows, as it is intimated by St. Luke, in the passages above quoted, that the youth of Jesus was a *natural, pious Jewish youth.*

His youth was *natural.* He grew up just as every other Jewish youth, sin only excepted. He was no prodigy. He did not perform any miracles for the amusement or astonishment of His playmates of Nazareth, as the Apocryphal gospels say He did. But as it is said by St. Luke, He grew up naturally, increasing gradually in wisdom and stature, and in favor with God and man. The expanding powers of His young mind needed the watchful superintendence of His pious mother. He needed the daily training and instruction which she alone could give. And so it is said that when He came down from Jeru-

salem, He was subject to her, and as is natural, His youthful life must have been passed in the ordinary relations and surroundings of a Jewish life. His early acquaintances knew Him only as the carpenter's son, the son of Mary, and brother of James, and Joses, and Simeon, and Judas.

His youth was *pious*. This is implied in what St. Luke says, that "the grace of God was upon Him," and that He grew "in favor with God and man." Of course this we would expect to have been the case with one growing up under the care of the Virgin Mary, and especially the one who had come into the world to be our Saviour from sin. He realized in Himself the perfect piety —as the New Testament bears abundant evidence, He was the *sinless* One.

But not only was His youth natural and pious, but it was also truly *Jewish*. To be the Saviour, He had not only to realize the perfect piety in His life, but He could realize that piety only in the then divinely established order of piety, viz., in the Jewish Church. The question is sometimes asked, why Jesus had to be circumcised on the eighth day, and we have the answer here. He was circumcised, not for the remission of sin, for He had none; but that He might become a member of the Jewish Church, so that His young life might unfold itself piously in the bosom of this divinely established order of piety. It was not a mere empty ceremony, but had positive meaning even for Him, the sinless one, in that it introduced Him thus into the bosom of the divine piety and grace. And becoming thus a true Jew on the eighth day, He grew up a true Jew, manifesting in His life all the good and noblest elements of the Jewish character.

Now in all this we have the Model Youth, and thus the model after which every youth should aim.

It teaches in the first place that in order that our youth may be right, there is something which must be done *for us*. Just as the infant Jesus was circumcised, in order that His powers might unfold piously in the bosom of the divine piety; so it is necessary that we should be baptized, in order that we may be brought into the bosom of the present divine order of piety, so that our young powers may be moulded in their development by the power of divine grace.

Then it teaches in the next place, that, being brought into the bosom of the divine order of piety, we must realize that piety in us by improving the privileges by which we are surrounded. The kingdom of grace must be the one great end of our young life. Nothing else can come between us and it. As the young Jesus in the temple, so must every youth constantly be about his "Father's business." That cannot be put off until last. The world cannot be served and enjoyed first, but as in the model, so in every youth the life should above all be pious.

And then it teaches in the third place also, how this piety is to be manifested and realized. Sometimes young men and young women suppose that in order that they may be pious they must in some way throw their life out of the ordinary channel. This they sometimes attempt to do by extraordinary pretensions to sanctity, by loud and public prayers, by setting themselves up as young reformers, as boy-preachers and as boy-exhorters. But there is nothing of the kind in the Model. His youth was *natural*, silent. He realized the perfect piety, but in so doing needed no other channels for its manifestation than His ordinary relations to His family, His Church, and His community. And so with all youths now. They can realize their highest piety by faithfully attending to the duties which rest upon them in their home, their school, and their church. Here they have a field broad and wide enough for the exercise of the most healthy piety; and whenever they go outside of that, and endeavor to be pious by means of special experiences and special works, they are on dangerous ground. Let all study their model in the *Silent* Youth.

TRIBULATION may come as a flood into the Church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way;" the word which they have heard and which they keep is a strong link binding them to him, who is more than all else to them.

Inherited Sin.—*Job* xxi. 19.

BY H. HARBAUGH, D.D.

Who has ever reflected with sufficient earnestness and solemnity upon the relation of parents and children! What parent has ever adequately felt what it involves to be a parent! The parent, under God, holds in his hands the destiny of his children. The fruit is not more dependent upon the tree, than is the child upon its parent.

This relation becomes the more solemn in view of sin—sin in human nature, sin in parents, sin in children, and sin in the world. How important the duty resting on parents to triumph over it for themselves, and secure to their children all the advantages of that victory—to make parental piety and family life a fort and fortress against the power of sin!

How do the sins of the parent stand related to the sins of the child? Is there such a thing as hereditary sin?—sin transmitted from parent to child? In what sense does God lay up the parent's sin for the children?

The question is not in regard to natural depravity—the general entailment of a depraved nature from parent to child by birth. This is abundantly taught in God's word, and verified to us by all history and experience. "That which is born," etc.

Nor is there any question as to the entailment of a parent's sin to his children by example. "If evil communications," etc., in general society; must not this the more be the case in a communion like the family, where influence is exerted upon the child at the earliest, tenderest, and most susceptible period—exerted by all the weight of a beloved parent's influence—exerted so constantly in every-day life, and exerted through so long a period. As well might we say that the air which a child daily breathes did not affect it for health or sickness, as it is pure or impure.

The question is as to particular forms or kinds of sin. Whether children inherit by birth any special bias or proneness to the particular sins which reign in the bodies and souls of their parents. Whether the power of natural depravity as transmitted from an ungodly parent is stronger than as transmitted from a pious parent? Whether a degenerate parent entails degeneracy upon his offspring in proportion to his own degeneracy?

Here, for instance, are two families living side by side in the bosom of the same social constitution. The one set of parents have been pious from early infancy—"sanctified from the womb." In childhood and youth they and their parents have earnestly and devoutly co-operated with the grace of God in suppressing and extirpating sin in all their members, faculties, affections and desires. They have succeeded. Their hearts are the abodes of triumphant grace—their bodies are the temples of the Holy Ghost. Yea, the effects of the dominion of grace are already seen upon their external persons, in the holy light and love of the eye—in the calm contentment of an open brow—in a countenance that at once covers and reveals a spirit where passion has been calmed, and all desires are radiant in the holy light of a higher world.

Beside this take a picture of the other family, or set of parents. From earliest infancy they were monsters of degeneracy. Before the apparently rosy innocence of childhood had spread its charm over their faces, it was already driven away by black shadows of sin and guilt. Where smiles of hope should have played, were the stern set marks of sin. Their youth was an unrestrained scene of ignorance and sin in all its forms. Manhood and womanhood finds them with souls and bodies in which sin has shut out every feeling of chastity, of noble affection, and of holy purpose. Their hearts, in the expressive words of revelation, are "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Morbid passions, polluted affections, stupified faculties reign rampant, in lusts of the flesh, lusts of the eye, and the pride of life.

Now the question is whether the offspring of these two sets of parents will have the same bias to sin—equally strong in both—whether grace will have the same power of depravity, stultification, sensualism, averseness to good, to overcome in both. Will the children inherit anything of the moral nature of

their parents? Would you choose your birth and existence from the one in preference to the other?

To look solemnly, and with deep reflection at such a contrast of pictures, is to have an argument, that seems to show with great force that there is such a thing as hereditary sin. It seems to warrant us in giving this sense to the words: "God layeth up His iniquity for His children."

The feeling that some sins, with their punishment, are to be traced to the sins of parents, has always been strong among pagans. Beyond doubt the doctrine of the transmigration of souls is an earnest effort to account for what experience and observation taught them to be true. They saw that bodily and mental evils were the results of sin. But how could such evils as afflicted them from birth be the result of their sin? The explanation was at hand: They existed in a previous state—and are now sent into another state, and into another body, to be punished for the sins committed in a state of pre-existence. They even went so far as to designate the particular sins of the former state, which entailed the particular bodily and mental afflictions of the present state. (Clark on John ix. 1.)

A deep and solemn truth underlies this "vain imagination" of the heathen! as there does all the endeavors of paganism. They knew not the doctrine that what is born of the flesh is flesh. They saw not that, in a profound sense, the child does pre-exist in the parent, and inherits the sin of the parent

The Jews in our Saviour's time labored in darkness in regard to this same awful mystery. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" John ix. 1, 2. They knew, and felt, that his affliction—as every sorrow and wo is—was a result of sin. They could not see how this man *born blind* could have brought it upon himself by his own act before he was born. Hence the question: Has *he* sinned or his *parents?* "Jesus answered, Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him." Now, our Saviour did not mean to say that this man or his parents had not sinned—they had sinned; but He wishes to check their curiosity on that point at that time. He would say: This man is not now before us that we may reproach his parents—the parents were already inclined to believe in Jesus and live (ver. 22)—he is before us, "that the works of God should be made manifest in him." We have met him not to make his case a subject of curious inquiry, but that he should be healed, that his parents and others should be led to believe, and that all should see the power of God in Me.

In like manner did our Saviour decline answering the question: "Lord, are there many?" etc. He had elsewhere taught that: "Strait is," etc. "Many are called," etc.

Strong light is thrown upon this question of hereditary sin, by observation of the hereditary law.

We see that bodily, or physical peculiarities are entailed and inherited. Family resemblances are well known. These are seen in the whole physical contour—size, shape, form, and feature. It includes the color of the hair, of the skin, of the eyes. Though these may not appear in some generations, they re-appear again in other, and later ones. That which causes them is thus sent down by inheritance.

The same is the case with physical infirmities. Particular diseases are hereditary beyond all doubt. The leprosy was sent down to the fourth generation: and this is, moreover, the Scripture type of sin. The hereditary nature of many diseases is so well known as to need no remarks or illustrations. This is especially the case with such diseases as are the more direct results of sin—such as are the results of drunkenness, licentiousness, and debauchery of any kind.

From these workings of the law of sin in the physical part of man, it is legitimate to conclude upon a similar transmission in the soul. This, indeed, we are compelled to do from the intimate union of body and soul Neither the one nor the other, but both in union, are the man and the bearer of his life.

Especially are we compelled thus to conclude from what we see in the body, upon the working of the same law in

the soul, when we remember the Scriptural fact that all bodily evils are results, the cause of which lies in the soul. The outward physical entailments, therefore, have their true ground and reason in the hereditary law of the soul. Every mark of sin upon the body is but the hell-blossom of the soul!—the external shame of the inward leaprosy—the open prophecy that damnation has begun within. "Some men's sins are open beforehand, going before to judgment: and some men they follow after." 1 Tim. v. 24.

But we may carry our analogy still nearer to the seat of sin. Not only physical, but also mental or spiritual infirmities are hereditary—such as deficiency of intellect, mental idiosyncracies, singular eccentricities, partial or entire idiocy and insanity. While many of these dreadful afflictions are the result of personal sin and abuse, and others come mysteriously so as not to be traced; it is equally clear that they are also entailed and inherited. When we see that maladies, so deeply imbedded in the being of man, are hereditary, how can we fail to find the same law operative in the law of sin and death, which is the malady of maladies?

There is a universal principle that no effect rises above its cause. Like begets like. Adam begat Seth "in his own likeness, after his image." As is the parent such is the offspring, if left to its own development.

The result is, moreover, by a general law of depravity, less than the cause. All things show a strong tendency to degenerate. Plants, fruits, animals, men. The offspring will, therefore, not only be *as* the parent, but *worse* than the parent. This would show itself always in fact, if it were not for remedial influences by which the offspring may be, and is, blessed be God!—raised above the parent. Where nothing remedial interposes, the course is always toward greater degeneracy. We need not be at a loss for instances of families, who have broken away from God and all His remedial means of grace, running down into semi-barbarism in one or two generations, even in the midst of enlightened Christian society. We know too, that in heathen lands children do not only inherit the stupid, dull, obtuse minds of their parents, but we see also that the whole course of pagan society is always toward greater barbarism. The stupor of the parent appears in the deeper stupor of the child. Nor can a pagan nation be mentally elevated to an equality with enlightened Christians in one or even two generations. The soul entails its stupor, and slumbering spirits are only after many generations able to surmount the dreadful power of hereditary evil.

How clearly do these, and such like facts, illustrate and prove, that the sin of the parent sinks the child—that all forms of moral evil entail a bias from parents to their offspring—and that in this sense "God layeth up his iniquity for his children."

How does the truth we have now illustrated reveal and set aside all superficial ideas of sin!

The Year of Jubilee.

BY THE EDITOR.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family."—Lev. 25: 10.

The Jews have always been a people given to sacred festivities. Besides their three great annual festivals, they had many minor sacred or festive seasons. The seventh year was always sacred, which had to be kept as a year of rest. And the seven time seventh, or the fiftieth year, was sacredly observed as a Jubilee, or "acceptable" year, as Isaiah calls it. As the seventh day was consecrated as a day of rest for man and beast, the seventh, or sabbatical year gave rest to the land also. There was to be a "Sabbath of the land," when there was to be neither ploughing nor sowing. Whatever might grow on the fields of its own accord could not be sold; it was dedicated to charity, or used by the slaves of the family, by the wayfaring stranger, or by the cattle.

The fiftieth year had all this and much more. It began on the evening of the day of Atonement—the greatest day in the Jewish year, the New Year's day. On it every pious Jew confessed and repented of his sin and implored pardon. The High Priest, after much

fasting and prayer, entered the most Holy place to offer sacrifices and make intercession for the sins of the people; the most awfully solemn and only entrance made into this place during the year. After such a day of wrestling for pardon the Jews were, at its close in a fit frame of mind to forgive the debts and give liberty to their enslaved captive brethren.

Great were the preparations made for this Jubilee year. The roads were repaired to facilitate communication and travel to the places of festive gathering. Even the year previous no seed was to be sown, else they would have had to harvest their crops on the Jubilee year. This year brought forth crops for three years, which it required an increase of labor and care to harvest and house. It was a year of great expectations and long-cherished hopes. For many years previous slaves pining in long bondage sighed for the freedom which it promised. Families long since driven from the homes of their fathers by misfortune, indulged cheering hopes to get back their long-lost possessions. It brought homes to the homeless, liberty to captives and slaves.

"Like the striking of a clock from the turret of some cathedral, announcing that the season of labor for the day is closed, so sounded the notes of the *silver trumpet* from the sanctuary, announcing that a year of cessation from all toil was come, and a year of redemption from all burdens. It is this that Isaiah seems to mean when, in Chap. 27 : 13, he speaks of '*The great trumpet being blown*,' and instantly Israel in all lands hear and flow together." *Bonar on Leviticus.*

This festival changed, for a season, the whole phase of Hebrew society:

1. It removed all incumbrances on property. Released persons of the burdens of their debts. Set every Hebrew on a free and square financial footing. It cancelled every liability and made estates bordering on bankruptcy solvent. In our debt-afflicted times such a Jubilee would cause many homes to resound with joy.

2. It was a season of general restitution. Among the Hebrews, as in all other forms of society, there were great inequalities of rank and wealth. With us the men of wealth of to-day are the sons or grand-sons of the day laborers of a past generation. And the descendants of the wealthy of fifty years ago belong to the poor of the present. Fortune is fickle and fluctuating. Gold takes unto itself wings and flies away. Spendthrift children soon squander the inheritance left them by industrious and thrifty parents. The low-born children of the poor, compelled to labor for their bread, and thereby acquiring industrious habits, become the prominent men. Their children or grand-children, spoiled by an excess of wealth, return to the lowly ranks from which their sires have sprung. Thus the fortunes of families fluctuate. The poor man of to-day passes with envious chagrin the palatial homestead of his ancestors, now inhabited by strangers, whom his father would have disdained to have set "with the dogs of his flock." For all such changes the Jubilee of the Jews brought a sure remedy. In temporal matters it was "the restoration of all things." The blast of the trumpet invited all the poor to take possession of the homes of their fathers. The beggar doffed his rags to put on a princely robe; the pauper returned to his palace; the laborer dropped his tools; families long separated were reunited, like divided streams; amid mirth, music and universal rejoicing, every man returned to his father's house, to end his days at home, and mingle his dust with that of his ancestors. This system kept a check on business inflations; it put a bit and bridle on greedy speculators and grasping, miserly idolaters of wealth. No one could hope to own a whole County, as in England and Ireland, in whose jurisdiction no poor man could acquire or own his own little home. It aimed to equalize society, in which there would be no people very rich or very poor. The Atonement of Christ restores a lost possession to the believing child of God, and makes us heirs of God, and joint heirs with Christ of an eternal inheritance.

3. It brought liberty to slaves. Some very poor Jews sold themselves into bondage for a living. In the year of Jubilee all such were to return free to their families and to the possessions of their fathers. By the law of Moses, no Jew could hold his brother as a bond-servant or slave for more than six years. Every seventh or Sabbatical year he had to be freed, unless the slave insisted

on staying longer with his Master. In the Jubilee all had to be released from bondage. The sound of the trumpet proclaimed liberty to all the people.

Sin enslaves us. All that are wilfully wicked are slaves of a cruel master. Slaves of evil habits. The profane swearer, the drunkard, the licentious, lustful person is not his own master. The gospel offers redemption to all the world. "Whosoever will let him take the water of life freely." Rev. 22 : 17. "If the Son, therefore, make you free ye shall be free indeed." "He is free whom the truth makes free, and all are slaves besides." This prepares for us the grand final Jubilee "when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Is. 34 : 10.

By means of the Jubilee restoration the complete genealogy or register of families and tribes could be preserved. The Lord never allowed the Jews to be held in captivity by foreign nations for a period of more than fifty years. That would have destroyed the completeness of the family and tribal records. By keeping these they were able to trace and prove the right of every family to the estate of its ancestors. And through these records the human descent of our Saviour could be ascertained. "Never was there a people so effectually secure of their liberty and property as the Israelites were."

A distinguished author thinks that our Saviour began His public ministry on a Jewish Jubilee. He bases his view on Luke 4 : 18, 19, 21 :

"The Lord hath anointed me (the word Christ means the anointed one) to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and restoration of sight to the blind; to set at liberty the bruised; to proclaim *the acceptable year of the Lord. This day is this Scripture fulfilled in your hearing.*"

Our Saviour quotes here from Isaiah where he beautifully describes the blessings this "acceptable year" should bring directly, and in its then remoter Gospel sense.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me (alluding to Christ as the anointed one) to preach good tidings unto the meek (Luke 2 : 10); he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim *the acceptable year* of the Lord, and the day of vengeance of our God; to comfort all that mourn." Is. 61 : 1-2.

"The broken-hearted" are the deeply afflicted and distressed Jews, and all sorrowing ones on any account; especially the penitent and broken-hearted on account of sin. "The captives" are the exiled Jews in Babylon, whose return home is predicted; but chiefly does it refer to souls exiled from their Father's house by sin, whom Christ would bring back. Those pining in Babylonian "prisons" should be released, but above all should those whom "Satan hath bound" (Luke 13 : 16) be released from the chains and imprisonments of sin, and of the penalty of a violated law. This should become "the acceptable year of the Lord," the Jubilee of Jubilees, towards which all previous fiftieth-year Sabbaths pointed, and leading to the "rest remaining for the children of God" in heaven. Then God in "vengeance" would totally vanquish the persecutors and oppressors of His people. He would comfort all who had mourned over their absent and long-lost friends and kindred in Babylon, by restoring them to their people, homes, and country. Above all that, through the coming and atonement of Christ, He would comfort all His people who mourn over their sins, and are depressed about the loss of their sainted, departed friends and kindred, with the assurance that in our "Father's House above" they are all in perfect happiness with the Lord, and those who remain, and abide in the faith, should follow and rejoin those "who have already inherited the promises."

Thus in the final and fullest sense should God's people, under the gospel dispensation, "return every man unto his family" in the heavenly Canaan. Great was the joy in the dwellings of Israel at this general home-coming. Then the lost would be found, the captives receive their liberty, the exiles take their harps from the willows by the rivers of Babylon, and with jubilant songs return to their sacred and sadly-remembered Jerusalem. With anthems of joy their friends and brethren welcome their return. Parents and chil-

dren whom misfortune and poverty had long since driven from their homes and scattered hither and thither, re enter their long-lost homes with songs of jubilee, and bring their sacrifices of thanksgiving to God around the hearth of their fathers. The poor are made rich, the sorrowful are comforted, the enslaved are made free. The low are raised up, the high and haughty are brought low. Under no other form of government could such a complete system of social leveling and restitution have been carried out as among the theocracy of the Jews. No other nation could ever retain such a complete genealogical record of all families and tribes. None could preserve to each family its house and lands for more than a thousand years as that of the Jews has done. And this Jubilee year was the great balance-wheel in the grand machine. Its blessings, however, are but dim foreshadowings of what the acceptable year of the Gospel declares:

"The gospel trumpet hear,
The news of pardoning grace;
Ye happy souls, draw near,
Behold your Saviour's face,
The year of Jubilee is come,
Return, ye ransomed sinners, home."

Trust in the Mines.

BY C. W. M'C.

FORT GARLAND, *Colorado.*

DEAR GUARDIAN:—During an extended summer and fall tour over the plains and grand old mountains of Colorado, very many incidents occurred which might be interesting to many of your readers who have never enjoyed the grandeur of the Rocks alone—but I will not weary you save to tell of one, of which I took note to send you.

It was at Georgetown, the centre of the furthest developed silver mines of Colorado, with an elevation of 8,452 feet. Except Virginia City, Nevada, it is the liveliest "mining camp" in the country—and lies in a huge gorge with high mountains around—filled with the precious metal—all of which flows into the town. Its situation may best be defined as lying on the bottom of a huge, deep bowl.

Upon the office wall of the hotel where I was tarrying—sight-seeing—I one day noticed a large frame, enclosing the cards of the business houses of the place, and above the advertisements was a huge eagle, rampant, with his beak holding a motto, reading, "In the mines, we place our trust." Drawing near, I noticed that some one had in pencil, written below these lines, which I think all the GUARDIAN'S friends will agree are worthy of preservation:

"In the mines we place our trust,"
But mines, like men, are only dust,
And in the final great assay,
When the dross of souls shall burn away,
The richest ore appearing then,
Will be the noble faithful men,
Who, rich or poor, what e'er their minds,
Put trust in God and not in mines."

The Face of our Saviour.

BY THE EDITOR.

True piety looks "not at the things which are seen, but at the things which are not seen." Yet in praying to and thinking of our blessed Saviour, the eye of the mind sees Him with a certain human face. As His mother, the disciples, and the group of pious followers saw Him with their natural eyes in the days of His flesh, so during the ages since have Christians thought of Him. Great artists have put their thoughts as to our Saviour's personal appearance on canvass, and left us grand paintings. Some of these have given their authors immortal renown. As the creations of genius they are worthy of our grateful admiration and study. The most of these represent our Saviour in the state of His infancy, and of His sufferings.

In the Dresden Gallery is the celebrated picture of the Virgin Mary and the infant Jesus in the manger, by Correggio. The artist could not put so much expression into the face of the little infant as those who painted Him in later life. But the face of the mother, and the several parts of the scene are given with fine effect. Mrs. Jamieson says:

"Correggio has here converted the literal representation of a circumstance of sacred history into a divine piece of poetry, when

he gave us that emanation of supernatural light streaming from the form of the celestial Child, and illuminating the ecstatic face of the virgin mother, who bends over her infant undazzled; while another female draws back, veiling her eyes with her hand, as if unable to endure the radiance. Far off, through the gloom of night, we see the morning just breaking along the eastern horizon—emblem of the day-spring from on high."

In the same Gallery is Raphael's famous Madonna. In this Mary holds the celestial little boy in her arms. "The head of the Virgin is perhaps nearer the perfection of female beauty and elegance than anything in painting." Her face blends an expression of sadness and meek submission, as if she were pondering in her heart the sorrowful life and ignominious death of her child. Jesus seems to be from a year to a year and a half old. His dark Hebrew eyes seem to look away from the people around Him, as though he wonderingly saw something in the distance. His face beams with intelligence not common with children, and yet it is the face of a child. The longer you look at it the more wonderful and wonder-inspiring it seems to be. Besides these two, there are many other paintings of the holy child, Jesus. Some very good ones representing "Christ among the Doctors," asking and answering questions in the temple, when twelve years of age. Raphael, after giving the child Jesus in His mother's arms, gives us the man Jesus, in His great and last work, the painting of the Transfiguration of our Saviour. Many of our readers are doubtless familiar with Leonardo da Vinci's painting of the "Last Supper." Originally he painted it on the wall of the refectory of a convent in Milan. Copies of it are circulated all over the Christian world. We have met them in the huts of the poor and the palaces of the rich, in prayer-books, family Bibles, and hung in frames on the walls of the sick-chamber. In this our Saviour's face looks meek and mild, with an expression of calm and saintly sorrow.

In the Roman Catholic Church there is a tradition that Luke, the beloved physician, was a painter, and that he painted a portrait of our Lord, which was handed down through the ages of the Church. We need hardly say that this is simply a legend. The most ancient picture of our Saviour is the so-called Veronica portrait, in St. Peter's Church at Rome. Tradition says that Veronica is the woman whom Christ healed of an issue of blood. That on His way to Calvary she, with adoring love, wiped the bloody sweat-drops from His face with her veil. He rewarded her love by printing with the blood-drops His picture on her veil. This legend is first spoken of in the fourth century.

It is said that seven different Roman Catholic churches claim to have it. They hold that the original vail had seven folds, so that each can possess a fold with a perfect picture. And the portrait which St. Luke is said to have painted is said to be in the Benedictine Convent of Vallambrosa, in Spain. It is painted on a panel of cypress wood, and must be very old. The features of our Lord are strongly marked: "the face is long, the eyes large, bright and mournful, with drooping eyelids and arched brows." Some of the earlier paintings of our Saviour give Him a sorrow-stricken countenance. Their authors evidently caught their inspiration chiefly from the 53d chapter of Isaiah. They represent Him as "a man of sorrows and acquainted with grief." Paintings representing His arraignment before Caiaphas and Pilate, His crucifixion and His descent from the Cross, give Him a face full of divine agony.

All the painters give our Saviour the face of a person in His early prime, full of benignity, patience, and calm, heroic endurance. The hair of His face seems to be fine and neither thick nor long. The hair of His head is long, parted in the middle, covering His ears and flowing upon the neck somewhat after the style of the ancient Nazarites. On the sarcophagus or tomb of Junius Bassus, at Rome, who died in 359, there is a picture of our Saviour which represents Him "as of youthful, almost childish appearance, with flowing hair, beardless chin, and the face of that classic type which is so familiar to all."

On a certain ancient goblet, found in the tomb of Eutychia, "happiest of women," as she is called, there is a representation of the resurrection of Lazarus, in which our Saviour looks

youthful, with curled hair and a beardless face.

In the catacombs of St. Sebastian, at Rome, the early Christian martyrs, who sought refuge there, graved and painted pictures of their Lord, for whom they suffered, on the rock-walls of their dark dwellings. There all the pictures of our Saviour's face are of the same general type, showing that during that dark and trying period a common idea of His personal appearance must have prevailed. On the rock-ceiling of the fourth chamber from the entrance is one of the best preserved pictures. "Here the face is oval, the brow lofty and smooth, the eye-brows arched, the expression peculiarly grave and mild. The hair is parted in the middle, and flows in curls to the shoulders, the beard is scanty, short and divided or forked, and the appearance that of a man between thirty and forty years old."

St. Jerome says that our Saviour's "face was heavenly, and that from His eyes the hidden Godhead flashed forth." As the godly man lived three hundred and fifty years after Christ, he must have drawn on tradition, his faith and pious imagination, for his description.

St. John of Damascus wrote to the Emperor Theophilus, that "Jesus, the Son of God, was tall and stately, of grave and earnest manner, with large, tender eyes, and hair which curled at the ends, of a golden brown color, like ripe wheat, and that His head was bowed somewhat forward."

Probulus Lentulus is said to have lived at the time of Christ, and to have been employed about the person of Pontius Pilate. The following description of the personal appearance and character of our Saviour is credited to him, which he is said to have written to the Roman Senate. We cannot vouch for its authenticity. The first authentic record of it is found in the writings of St. Anselm, A. D., 1107. We have seen two versions of it. The first is as follows:

PROBULUS LENTULUS, HIS LETTER TO THE SENATE OF ROME.

There appeared in these our days a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a prophet of truth, but His own disciples call Him the Son of God; He raised the dead and cures all manner of diseases; a man of stature somewhat tall and comely, with a very reverent countenance, such as the beholder may both love and fear; His hair is of a chestnut color full ripe, plain to His ears, whence downwards it is more orient, curling and waving about His shoulders; in the middle of His head is a seam of partition of His hair like the Nazarites; His forehead smooth and very delicate; His face without a blemish, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; His look innocent and mature; His eyes gray, clear, and quick; in reproaching, He is terrible; in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity; it can not be remembered that any have seen Him laugh, but many have seen Him weep; in proportion of body not to be excelled; His hands are white and delicate to behold; in speaking, very modest and wise; a man for His singular beauty, surpassing the children of men.

The second varies somewhat from the foregoing. It says: Anselm, A. D. 1107: "He is a man of tall stature, comely, with a solemn and majestic countenance. His hair is the color of the ripest wheat, curled, rolling to the shoulders, and having a parting in the middle, after the manner of the Nazarites. His eyes are grayish blue and full of light, his brow serene and calm. There is no fault to be found with the nose and mouth. He has a short, full beard bifurcated. His hands and arms are beautiful. He is terrible in reprehension, but full of love in instruction, cheerful, but with steadfast earnestness. No one ever saw him laugh, but often has he been seen to weep. Precise and modest in His speech, He is in all things perfect, and fairest of the sons of men."

Whether the difference of these two papers are translations of the same original, or whether they are two letters which claim to emanate from the pen of Lentulus, we do not know, as we have not a copy of Anselm's works at hand.

The Holy Scriptures are silent about the personal appearance of our Saviour. How tall of stature, the color of His hair and His eyes; how long His beard and hair and how arranged, are matters about which Revelation gives us no light. Artists body forth a face and form such as their genius and piety may dictate. These paintings of our Saviour have their true and useful meaning, not only as works of art but as showing the

outreachings of great minds after the ideal, the highest man—the God-man. Divested of their fabulous and legendary qualities, the various traditions as to His external bodily appearance, which have come down to us through the ages, have their truth, too.

His face must have appeared sorrow-worn, in which the natural eye could see neither "form nor comeliness." And yet, how heavenly must His countenance have been! Never man looked as this man did. He was "fairer than the children of men." Psalm 45: 2. "He is altogether lovely." Canticles 5: 10. Unbelief can see "no beauty in Him." To the eye of faith "He is the fairest among ten thousand." All the great masters give our Saviour's face a certain expression which enables you to tell it from all other figures. To no Greek or Roman do they give such a divine countenance. Yet how much lovelier and grander will He seem to us when "we shall awake and be satisfied with His likeness." Then "we shall see Him as He is."

Pleasant Words.

In Paris, when I went into a store, the store-keeper, who was sitting as I went in, rose, and bowed and bade me good morning. I thought it was perhaps some acquaintance of mine whom I did not recognise. I bowed and waited for him to talk to me, but found it was only the courtesy of the shop, and proceeded to make my little purchases. I was served with great kindness and consideration; and when I left, all that were in the store bade me good morning.

I said to myself, "Singular! singular!" for these are not the manners of our country. Here people are apt to be indifferent, gruff, and rude. We fall into coarse, rough ways, which are neither pleasant nor becoming. Life is made a great deal pleasanter if people are kind and polite in their manners. It is very little to say "Good morning!" and yet, if every time you meet a friend or neighbor you look him fair in the face and say, "Good morning, my friend," if it is morning, or "Good evening. my friend," if it is evening, is not the effect a hundred times better than if, when you met them, you hardly looked at them, and passed on? The habit of acting as though you felt interested in other people's happiness will by-and-by make you really feel interested in their happiness.—*Child's Paper.*

A Mother's Love.

Some time since, one cold day in winter, a woman was obliged to cross a mountain with her little boy in her arms. When she got to the top of the mountain she became very cold, and began to fear that she and her little babe would freeze to death; but she resolved to take some of the clothing from herself, and wrap it around her child and save his life. So she folded her shawl all around her infant; then she laid him out of the wind in a cleft of the rock. The next morning she was found dead near by, but the babe in the cleft of the rock was quite well and warm. When the child grew up he must have loved that mother very much; for he knew how she had died to save his life. He could not remember her face for he was too young when she died; but he loved her, and was not ashamed of her, though she was a poor woman. If he had been, I think the boys in Scotland would have felt like taking him to some high mountain and leaving him there to freeze to death. One day, many years after, a minister was relating this story, when a soldier came forward, and with tears in his eyes, said: "That was my mother; she died to save my life; she hid me in the cleft of the rock. I love her; but I can never tell how I love my Saviour, who, when I was in danger of dying the 'second death,' said to me, 'I will put thee in the cleft of the rock, and will cover thee.'"

CHRISTIAN GENTLENESS.—A heathen who stood in a crowd in Calcutta, listening to a missionary disputing with a Brahmin, said he knew which was right, though he did not understand the language. He knew he was in the wrong who lost his temper first. For the most part, this is a very accurate way of judging. Try to avoid debating with people. State your opinion, and let them state theirs. If you see that a stick is crooked, and you want people to see how crooked it is, lay a straight rod down beside it; that will be quite enough. But if you are drawn into

controversy, use very hard arguments and very soft words. Frequently you cannot convince a man by tugging at his reason; but you can persuade him by winning his affections.—*Spurgeon.*

TRAINING CHILDREN.—Whether or not your children grow up loving the church, and identifying themselves with it, will depend on the way you influence them. If they see you putting the church above all things else, laboring for it, sacrificing and suffering for it, they will learn to love it. If you are careless, indifferent, critical in regard to services, preachers, and preaching, captious, carping, and disagreeable, they will learn to despise it. Always teach them, both by precept and example, but most of all by example, that the church must be attended to, as a matter of course—that no matter what is neglected or suffers the church must be cared for—and they will not disregard it. Hesitate, and discuss in indecision and irresolution, and you put stumbling-blocks in their way that no after instruction can take away.

SACRIFICE OFTEN PUT FIRST.—Men have built churches with part of their ill-gotten gains, in the belief that God would be so pleased with the new house of worship that He would forget to overlook their lives of sin. Many a dollar has been paid to religious charities with the idea that somehow the gift atoned for the wrong-doing of the giver. Some who are profane or dishonest or bad-tempered all the week are regular in church attendance on Sunday, with more than half the thought that they stand approved of God because they openly worship Him before men. Brigands in Italy are careful to pray to the Virgin before setting out on an expedition for robbery. Hindoo robbers offer sacrifice to their gods before committing murder.

BE SHORT and to the point. The prayer with an Infant Sunday-school ought at furthest not to be over two minutes in length. We have heard of excellent Superintendents who prayed ten minutes, and spoke fifteen—spoke just twelve minutes longer than was right. Look at your watch before you begin. Time yourself, even in your prayers. Come right to the point. In short words and sentences, such as you would use if you had your little child on your lap.

In prayer-meeting and in the pulpit, beware of being pointless in your prayers to God. The best friends of the best pastors are often glad when the long prayer is ended. It is unwise to run over the whole scope of the fall and of redemption in one's prayers. One tires the worshipers, and unfits them devoutly to worship. Above all, in the Sunday-school, *be short*, BE SHORT, and simple, and to the point. As Spurgeon says: Above all things beware of letting your tongue outrun your brains. Guard against a feeble fluency, a garrulous prosiness, a facility of saying nothing. It is a hideous gift to possess, to be able to say nothing at extreme length.

ABOUT the only family quarrel of which we have heard, that turned out well, is that of which a pastor tells. He went into a house and saw a Bible on the table, and said, "What a pity that this Bible should be so torn! You do not seem to take much care of it. Half the leaves are gone." The man answered, "This was my mother's Bible, and my brother John wanted it, and I wanted it, and we could not agree about the matter, and so we each took a half. My half has been blessed to my soul, and his half has been blessed to his soul. And now we are both saved, and love each other very tenderly."

AT a recent Sunday-school convention in the West, there was present a Seminole Indian Superintendent of a school of seven hundred. He holds a teachers' meeting every week. If an absentee from that meeting should come to teach his class next Sunday, he is quietly informed, said Tala Mar Mico, in broken English, but unbroken sense, "he can't teach that class, cause he haint got nothing to teach 'em with." An appreciation of teaching like unto that would soon plant a normal-class in every school.

The Boyhood of a Vice President.

Vice President Wilson says: "I was born" in 1812, and at the age of ten years was put out as an apprentice to a farmer. From the day of my birth to the day I was twenty-one years old I never had a dollar in money, to spend for anything. During the whole of my apprenticeship my master never but once gave me a penny. On that occasion he gave me a holiday with permission to attend a muster seven miles from home, and gave me three cents to spend. I walked to and from the muster, and of course spent no more than that sum.

On the day I was twenty-one years old,—I remember it very well, one Saturday, the 16th of February,—in the afternoon, my master gave me a yoke of oxen and six sheep. The latter I sold the same afternoon for nine dollars but, not being able to dispose of the oxen that day, I requested my master to keep them until Monday morning, which he did, but charged me fifty cents for it. I paid him this and took them away. I sold them to a man for seventy-five dollars, and took his note for the amount. So when I became of age I had for eleven years' work (I was sent to school only four weeks each year) eighty-four dollars. I had saved fifty-seven cents, which I had in some way obtained, but I had paid fifty of this to my master for keeping my oxen two nights. I then hired myself to a farmer, agreeing to work for six dollars a month and board. I used to get up long before daylight, feed the stock, get my breakfast, and just as the east was beginning to be streaked with red, start off for the woods with my team. I used to place my dinner-pail on the sunny side of a tree, and continue drawing saw-logs to the mill until after dark at night. Then I went home, fed the stock, ate my supper, and went to bed. My father tended the saw-mill most of the time for many years for fifty cents a day.

"In the spring of the same year, I took my pack upon my back and started afoot for the town where I now live, Natick, Mass., one hundred miles away, and that journey cost me just one dollar and twenty-five cents. I worked there at shoemaking, averaging fifteen hours a day, and the last week's work I did at the bench was bottoming shoes for five dollars a week. Out of this I paid fifty cents for pegs and two dollars for board, so that I had left just two dollars and fifty cents. I have bottomed fifty-four pairs of men's shoes without sleeping, and that for a little more than fifty cents. But even at this rate I got some money ahead, and made up my mind to work my way through college. I lent my money to a man in Boston, and went to the Academy at Concord, N. H. I had been there only six (three?) months when the man to whom I had entrusted my fortune failed, and I lost it all. I was so reduced that, although I owed for two or three weeks' board, I was absolutely unable to pay it, or even to take a letter from the Post-office without borrowing money to pay the postage. But a friend invited me to remain and board with him, and pay him when I was able. So I stayed through the term, and in the winter earned money enough to pay him by teaching school. Now the men who are working at shoemaking ten hours a day, and earning from three to five dollars a day, complain."

Mr Wilson in his speeches sometimes referred to the events of his early life, and on one memorable occasion he did so most eloquently. In 1858, in reply to the famous "mudsill" speech of Gov. Hammond, of South Carolina, he said:

"Sir, I am the son of a hireling manual laborer, who with the frost of seventy winters on his brow, 'lives by daily labor.' I too have 'lived by daily labor.' I have been a 'hirling manual laborer.' Poverty cast its dark and chilling shadow over the home of my childhood and want was sometimes there—an unbidden guest. At the age of ten years—to aid him who gave me being in keeping the gaunt spectre from the hearth of the mother who bore me—I left the home of my boyhood and went forth to earn my bread by 'daily labor.'"

THE truly great are humble, as those ears of corn and boughs of trees that are best laden bent lowest.

The Sunday-School Department.

The Sunday-schools of Reading, Pa.

The teachers of the Reformed Church and mission schools of the city of Reading have organized themselves into what is called "The Sunday-school Teachers' Association." This organization has accomplished much good, for the individual members, and especially for the cause to which their labors are devoted. It has been in existence for ten years. On Sunday evening of January 30th, the anniversary was celebrated. The four churches were closed, and as far as possible, the friends of the cause assembled in the First Church. After prayers were offered and hymns were sung, a report was read by the retiring President, Rev. H. Mosser. Several items which may be of general interest we herewith transfer.

Five church-schools have made commendable progress in all the departments of work. The Second Reformed Church-school has removed their closed partition, and substituted one of glass. This affords the privilege of bringing all the departments together in the opening services, and of separating them in hearing the lessons.

Last July St. Paul's Ref. Church-school unveiled a beautiful oil painting called "Christ Blessing Little Children." It is the work of our townsman, Mr. Geo. Seiling, and was presented by the Superintendent of the First Church-school, Mr. A. F. Boas. Not to speak of its artistic merits, for it has many, it will do very much in generating in the hearts of the attendants a true home-feeling. It constantly reminds the school of Christ's injunction, "Suffer little children to come unto me," etc. It is a *beautiful* sermon addressed to the conscience through the eyes.

The First Church-school has labored under many disadvantages since the beginning of the present pastorate. Until last June the congregation and school worshiped in the same apartment. After the congregation again assembled in their remodeled church, the school only had the opportunity to attend to their wants. New seats were procured for the main school apartment. The whole basement was painted and made comfortable. The library, which was closed for more than a year, was considerably enlarged and re-opened.

The mission schools, remembering that some of them meet in buildings not as convenient as desirable, have been carried forward in a self-sacrificing spirit on the part of officers and teachers, and with commendable success. They have been the means of conserving our material. They have assisted in housing the lambs against the wolves.

The association held during the year ten monthly meetings—always on Sunday afternoon between three and four o'clock. As little business as possible is done that smacks of dollars and cents. The time is taken up in the discussion of practical Sunday-school questions. By this means the membership engender among themselves a deeper sense of Christ's commission, "Feed my Lambs," and make each other acquainted with the best methods of teaching, &c.

A weekly union Bible-class is also maintained, when one of the pastors attends and studies the lesson for the coming Sunday.

The statistical table exhibits the following prominent facts. There are five church and six mission schools. These schools employ 293 officers and teachers. They have in charge 2,138 scholars. There are distributed 2,000 copies of the Sunday-school papers; a small number in the German language. They distribute 175 copies of the GUARDIAN. The combined libraries contain 4,724 books. There was collected in the several schools $2,151.30. The schools made use of these moneys, as to each seemed best. They expended the sum of $1,878.49.

The Treasury of the Association is replenished principally by collections taken up in the monthly meetings, the weekly Bible-class, and on the occasion of the anniversary. The Treasurer, Mr. W. Dechant, reports as income of the past year $201.36, and the expenditures $191.70, leaving a balance on hand of $9.66.

After the reading of the report a sermon was preached by Rev. J. W. Steinmetz, on the text St. John xxi. 15, "Feed my Lambs." He ably designated the requisite qualifications of Sunday-school teachers. The discourse was throughout attentively listended to.

Drs. A. F. McCauley and B. Bausman, and Rev. F. Dechant were also present, and took part in these interesting services.

Thus gratefully a year of labor was closed. All felt that labor was not spent in vain. These Sunday-school workers look hopefully into the future. Under God's blessing they will go forward. They labor and pray that all these young people may become examples in the faith and workmen in the blessed vineyard of the Lord, that need not be ashamed. H M.

The Ephrata Saturday-school of 1740-1777.

[Rev. Edwin W. Rice, in The Sunday-school World.]

Among the earliest Saturday Sabbath-schools of this country, that at Ephrata, Pa., has long held a prominent place. The late Mr. Pardee, in his *Sabbath-school Index*, mentions it as "the first Sabbath-school of which we have any *authentic, definite, and detailed* account, extending over a period of a quarter of a century." This statement might lead some to suppose that there is quite a full history of the school now to be found. But it is not clearly known in what year the school was organized, precisely how it was conducted, nor whether it continued uninterruptedly from its organization to its final discontinuance, after the battle of Brandywine, when the building in which it was held was given up for an army hospital.

Some account of the school, however, may be of interest.

The Sabbath-school was first proposed and commenced by Ludwig Hacker [Hœcker], or "Brother Obed," as he was familiarly called. He was the teacher of a secular school established at Ephrata, under the direction of the German Seventh Day Baptists, a denomination which separated from the Dunkers, or German Baptists, in 1728, under Conrad Beissel, who adopted the observance of the seventh, instead of the first day of the week, as the Christion Sabbath.

Beissel and many of his associates were men of education, and they established, at a very early period, a secular school, which soon gained such an honorable reputation, that many young men from Philadelphia and Baltimore were sent there to be educated. Ludwig Hacker came to Ephrata, in 1739, as a teacher of this school.

Some time after his arrival, probably in 1740, he projected and commenced a school in the afternoons of their Sabbaths, "to give instruction to the indigent children, who were kept from regular school, by employments which their necessities obliged them to be engaged at during the week, as well as to give religious instruction to those of better circumstances."

Of the success of this school, Dr. Fahnestock, writing in 1835, says: "It flourished for many years, and was attened with some remarkable circumstances. It produced an anxious inquiry among the juvenile population who attended the school, which increased and grew into what is termed a revival of religion. The scholars of the Sabbath-school met together every day, before and after common school hours, to pray and exhort one another, under the superintendence of one of the brethren. The excitement ran into excess, and betrayed a zeal not according to knowledge, which induced Friedsam [Beissel] to discourage an enterprise which had been commenced, and was partly under way, viz., to erect a house for its especial use, to be called Succoth." The building was, however, completed some time after the year 1749. It was located upon the brow of the hill, some distance from, and overlooking the chapel and the other buildings of the society. It is believed to have been built in the same general style, and of materials similar to the "Sisters' House,"

the small "Chapel," and the "Brothers' House," which are still standing, and are still occupied by a few of the surviving members of this religious colony.

The buildings are singular, and of very peculiar architecture, the outside of the walls having been covered with shingles or clapboards. It must be remembered that Beissel and his religious followers adopted a conventical mode of life in 1732, and also the dress of the White Friars, giving monastic names to their members, as Friedsam to Biessel. They commended celibacy, and the holding of property in common, but did not make either compulsory; they did not approve of paying ministers any salary, and their order of worship was very simple. The society at Ephrata owned a farm, and were offered five thousand acres of land by William Penn, but declined the gift, fearing that the possession of so much property by them might create a worldly spirit.

Each of the main buildings was divided into small rooms, where the several companies pursued their avocations. These rooms were surrounded by smaller ones, barely large enough to admit a cot (in early days a bench and billet of wood for the head), hour-glass, and chair; all the walls being ornamented with texts of Scripture and with hymns, executed on large sheets of paper, in a very beautiful style. The "Brothers" occupied the largest building, and the "Sisters" the smaller, to which a "Chapel" is still attached. When these buildings were needed for hospitals, the one on the hill, where the Sabbath-school was held, was also given up for this purpose, and the school was never afterwards resumed. That building has long since been taken down.

How to Increase the Sabbath-school.—A pastor in an eastern city being asked how the Sabbath-school in his congregation had been increased within a few years from three hundred to eight hundred scholars replied: "By no means except such as are in the power of any other church having the same consecrated workers. Our officers and teachers began five years ago to make the Sabbath-school a special subject of prayer. We then divided our parish off into blocks, and assigned these blocks to any teachers who were willing to canvass them for scholars. The result was a large and permanent increase."—*Am. S. S. Teacher.*

The passage from the New Testament, "It is easier for a camel," etc., has perplexed many good men, who have read it literally. In oriental cities there are in the large gates small and very low apertures, called metaphorically "needles' eyes," just as we talk of windows on shipboard as "bulls' eyes." These entrances are too narrow for a camel to pass through them in the ordinary manner, or even if loaded. When a loaded camel has to pass through one of these entrances it kneels down, its load is removed, and then it shuffles through on its knees. "Yesterday," writes Lady Duff Gordon from Cairo, "I saw a camel go through the eye of a needle; that is, the low arched door of an enclosure. He must kneel, and bow his head, to creep through; and thus the rich man must humble himself."

—*Home Companion.*

When the English fleet under Lord Nelson was bearing down upon the French ships anchored in Aboukir Bay, just before the ever-memorable battle of the Nile, the captain of one of the British vessels addressed his crew at considerable length, and, having exhorted them to remember their duty, and what their country required at their hands, he turned to the captain of the marines and said: "Now, sir, you have heard what I have said to the ship's company; it may be as well for you to say something to the men more particularly under you." Upon which the marine officer commanded "attention," and addressed them in the following pithy and laconic manner: "My lads, do you see that land?" pointing to the shores which they were rapidly nearing. "That," said he, "is the land of Egypt; and, if you don't fight, you'll soon be in the house of bondage." The effect was electrical.

Write your name with kindness, love and mercy on the hearts of the people you come in contact with year by year, and you will never be forgotten.

Our Daily Habits.

"How doth use breed a habit in man."—*Shakespeare.*

It seems to me to be best to be most strict in regard to our daily habits. As we approach middle life, each habit, be it good or bad, gradually becomes fixed, and less easily changed, while in old age scarcely any change can be effected without much uneasiness. If we form good habits in our youth, we shall enjoy them not only from the time that they are first formed, but forever afterwards, and gradually grow stronger in them if we will. Religion, if adopted in youth, will remain with us as years roll on, and continually grow more perfect. He who does not regard religion in youth, is like a ship slowly drifting from the protection of a safe harbor towards the perils of a tempestuous sea; on the other hand, he who regards it is like a ship sailing from the sea to a safe harbor, and will soon enjoy an everlasting peace. Let us therefore not neglect the subject of our daily habits. Let us therefore strive to reform them where they need it, and we shall never have cause for regret, but live a purer, nobler, and happier life. J. W. D.

Children's Hymn.

Only beginning the journey,
  Many a mile to go;
Little feet, how they patter,
  Wandering to and fro!
Trying again so bravely,
  Laughing in baby glee;
Hiding its face in mother's lap,
  Proud as a baby can be.

Talking the oddest of language
  Ever before was heard;
But mother—you'd hardly think so—
  Understands every word.
Tottering now and falling,
  Eyes are going to cry;
Kisses and plenty of love-words,
  Willing again to try.

Father of all, oh guide them,
  The pattering little feet,
While they are treading the uphill road,
  Braving the dust and heat;
Aid them when they grow weary,
  Keep them in pathways blest;
And when the journey is ended.
  Saviour, oh, give them rest!

—*Orthodox London.*

The Strayed Lamb.

A giddy lamb, one afternoon,
  Had from the fold departed;
The tender shepherd missed it soon,
  And sought it, broken-hearted;
Not all the flock, that shared his love,
  Could from the search delay him;
Nor clouds of midnight darkness move,
  Nor fear of suffering stay him.

But night and day he went his way,
  In sorrow, till he found it;
And when he saw it fainting lie,
  He clasped his arms around it;
And closely sheltered in his breast,
  From every ill to save it,
He brought it to his home of rest,
  And pitied and forgave it.

And so the Saviour will receive
  The little ones that fear Him;
Their pains remove, their sins forgive,
  And draw them gently hear Him,
Bless while they live, and when they die—
  When soul and body sever—
Conduct them to His home on high
  To dwell with Him for ever.

The Way is Long and Dreary.

The way is long and dreary,
  The path is bleak and bare,
Our feet are worn and weary,
  But we will not despair.
More heavy was Thy burden,
  More desolate Thy way,
O Lamb of God, who takest
  The sins of the world away;
    Have mercy on us!

The snows lie thick around us
  In the dark and gloomy night,
And the tempest wails above us,
  And the stars have hid their light.
But blacker was the darkness
  Round Calvary's cross that day.
O Lamb of God, that takest
  The sin of the world away,
    Have mercy on us!

Our hearts are faint with sorrow,
  Heavy and sad to bear;
For we dread the bitter morrow,
  But we will not despair.
Thou knowest all our anguish,
  And Thou wilt bid it cease,
O Lamb of God, who takest,
  The sin of the world away.
    Grant us thy peace!

—*Adelaide Anne Procter.*

A BOY came from Ireland to America two years ago to seek his fortune. A few months since he found his Saviour and became a happy child of God. Now he writes home, "*I have found a fortune.*"

GOSPEL LESSONS.

MARCH 5. LESSON X. 1876.

First Sunday in Lent. Jonah iii. 1–10.

JONAH AT NINEVEH.

1. And the word of the Lord came unto Jonah the second time, saying,
2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
3. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.
4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5. ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
6. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.
7. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
8. But let man and beast be covered with sackcloth and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.
9. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?
10. ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

QUESTIONS.

1. Who was Jonah? Chap. i. 1. Had the word of the Lord come to him before?

2. What did the Lord command him to do? Where was Nineveh? What is it here called? What should Jonah do there? Preach what?

3. Did he obey God? What is said of the extent of Nineveh? What is a day's journey? Were cities in the East as compactly built as they are in Europe and America?

4. Entering the city, what did Jonah do? What did he say? Why *yet forty days?* What should be the fate of Nineveh at the end of this time?

5. How was Jonah regarded by the people of Nineveh? What was the effect of his preaching? How did the people manifest their repentance? What is meant by a *fast?* What by *sackcloth?* Did all unite in this service?

6. Had the king been told of the prophet's arrival and preaching? What did he do? What do his rising from his throne and laying aside his robe denote? How did he further show his humiliation? Was this a common practice among ancient Oriental people? (Job xlii. 6; Dan. ix. 3).

7, 9. What proclamation did the king now make? Who concurred with him in this decree? Who are meant by *his nobles?* In what way should even beast, herd and flock be made to partake of the general mourning? What other religious services should the people add to their fasting and sackcloth? How were they told to amend their life? In what way were decrees, like this, anciently made known to the people? What good effect was this fast designed to accomplish? Had God expressly promised to spare them on repentance? With whom is He justly angry? (Ps. vii. 11). May all who do His will hope for mercy at his hands? In what respect does a Christian's hope differ from that of the Ninevites? Was the king's decree generally obeyed? Ver. 5.

10. What is meant by *God saw their works?* What was the evil with which He had threatened them? Ver. 4. Was the city spared? How long did their repentance delay the destruction of the city?

What does this lesson teach us? Is our responsibility to God greater than that of the Ninevites? Why? (St. Matt. xii. 41). What prophet, greater than Jonah, has called us to His service? To what season of the Church have we now come? What is Lent? Have we examples of fasting in the Bible? (Ps. cix. 24). How long a time did our Saviour fast? Matt. iv. 2. How did He teach the duty of fasting? In what way may *we* properly employ this season?

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1. Jesus, our Lord, who tempted wast
In all points like as we,
And didst achieve in that dread fight
Undoubted victory;

2. Behold Thy spouse, a season laid
Beneath the Tempter's power,
Led up into the wilderness
To wait her trying hour.

COMMENTS.—1. *Jonah* was the son of Amittai, and a native of Gath-hepher, in Galilee, in the borders of Zebulon. (2 Kings xiv. 25.) He prophesied during the reign of Jeroboam II., which began 825 years B. C. The second time he had once before been instructed to go and prophesy against Nineveh, but avoided the command (chap. i. 3.) Now the Lord a second time ordered him to go to that city, and he obeyed.

2, 3. *Nineveh* was the metropolis of the Assyrian Empire. It stood on the East bank of the Tigris, about three hundred miles north of Babylon, and justly deserved the title of *an exceeding great city.* It was sixty miles in compass, and had walls one hundred feet high, and so thick that three chariots might go abreast on them. On these walls were fifteen hundred towers, each two hundred feet high.

Three days' journey The sixty miles may be reckoned three days' journey for a footman, twenty miles a day. Nineveh was not as compactly built as cities of western nations. Its houses stood apart, surrounded by gardens, parks or farms, according to the rank and wealth of their owners. At the time of Jonah's visit it had about 700,000 inhabitants, of whom 120,000 were children. (Chap. iv. 11.)

4. *Began to enter.* It is likely that the prophet preached as he went. So our Reformed missionaries do in India. On entering a heathen city for the first time, they walk slowly through the streets, talking to the people, preaching Christ, distributing portions of the Scriptures, &c.

Yet forty days—to give the Ninevites time for repentance. *So long* God will wait to see if, on this alarm, they will humble themselves and amend their doings, and so prevent the ruin threatened. If they repent not, Nineveh shall be overthrown.

5. *Believed God, &c.* Jonah was regarded as God's ambassador, the representative of Him who has power to fulfill His prediction. (Luke i. 70; Acts i. 16.) The word spoken by him had a blessed effect—the people believed God.

A fast—sack-cloth. A fast is a voluntary abstinence from food, for a certain length of time, with a view to mortify the appetites, and thus grow in spiritual-mindedness. *Sack-cloth* is a sack made of coarse dark cloth of goat's hair, with arm-holes, thrown over the person. Fasting and wearing of sack-cloth were signs of repentance.

6. *Word came unto the king.* Jonah's threatening prophecy, uttered boldly as he passed through the streets, naturally caused alarm. Report of it was quickly brought to the king. By *rising from his throne* and *laying aside his* robe—the badge of his imperial dignity—the king acknowledged on his part that he had forfeited them to the justice of God. *Sack-cloth and ashes* are an outward expression of inward sorrow, humiliation and mourning.

7–9. *The nobles*—evidently the whole legislative power—concurred in appointing this fast. Compare Dan. vi. 7. The fast was a general one; even *herds and flocks*, by being denied their usual food for a time and being decked with sack-cloth, should show signs of mourning.

Cry mightily unto God. To their fasting and sack-cloth they must add prayer and supplication to God.

Evil way—the sinful manner of their life generally. The sincerity of our repentance becomes truly evident only when we turn from our evil way.

Violence—crimes of all kinds. They must turn from them all. The Lord delights in clean hands and a pure heart. Ps. xxiv. 3-5; Matt. v. 8.

Proclaimed, published.—When the decrees had received the seal of the king's signet-ring, heralds or criers were sent to *cry them aloud* to the people. Dan. iii. 4.

Turn and repent, spoken of God, express here a hope that He would, in the event of the repentance of the Ninevites, change His purpose concerning them. Their small degree of light convinced them that fasting, humiliation before God, confession of sin, and turning away from known iniquity, were means of escaping wrath and obtaining mercy.

Who can tell, &c.—We, living under the Christian dispensation, are more highly favored than the Ninevites. We have the sure promise and oath of God, and especially the merit and mediation of Christ to trust to for pardon.

God saw their works, &c.—Saw that there was among them a general conviction of their sins, and a general resolution not to return to them. About

753 years before Christ, Nineveh was taken by the Medes; and about 600 B. C. (Nahum i. 3; Zephan. ii. 13), it was a second time taken by Cyaxares and Nabopolassar, after which it no more recovered its former splendor. Its destruction had been delayed by the people's repentance about 150 years.

This lesson teaches us that the faithful proclamation of God's Word and its hearty acceptance by the people to whom it comes, never fails to secure the divine favor. We have now come to the Lenten season of the Church year. *Lent* is a fast of forty days, observed as a time of humiliation before Easter. The Saviour taught the duty of fasting just as He taught that of prayer and giving of alms. (Matt. vi. 1, 5, 16-18.) We may properly employ this time by devoting it to sorrow for sin, sobriety, moderation, the exercise of charity, the visiting of the sick, the reconciling of differences, and a faithful attendance upon the public worship of God. (Mark i. 15; 1 John v. 5.)

A Remarkable Sunday-school.

"When there's a will there's a way," is a maxim applicable to Sunday-school work, as well as to many other affairs. In proof, we submit the following description of a Sunday-school at Amsterdam, Holland. The account is from Mr. T. B. Bishop, a prominent Sunday-school worker of England. Of the school under consideration he says:

"It is rather a remarkable school, for it is scattered about in various parts of a brewery and vinegar manufactory —some classes in one large room, others in separate rooms, and some not in a room at all. It is next to impossible for all the children to meet together for opening or closing the school, so that these exercises are confined to those in the large room. We first saw two classes of boys in the lower floor, near the engines, and close to where the coals were stowed. There were twenty-one in one class and twenty-four in the other. They seemed remarkably attentive and intelligent. The teachers were questioning on the lesson, and the boys evidently answered well and were taking a real interest in the subject. Next we went up some very steep stairs, and found a class of big lads, twenty-two in number. Then we visited a class held in the coopery-shed, tools and shavings being all around. There were forty-four younger boys in this; and, though the teacher was a new one, lately come from a country district, they were thoroughly attentive and under control, and were answering questions intelligently. Then we came to the large room up-stairs, where there were five classes of girls, from twelve to twenty-one in a class, two of them taught by male teachers. The larger classes, of course, had to be arranged on forms, two or three deep, and one young lady, evidently an earnest, good teacher, had to speak quite loudly to make herself heard by all. In another room there was a class of elder girls; but I saw no infant class. None of the children were as young as many we find in English schools. The school in the large room closed with the singing of a psalm, and a collection was made (for a Christmas clothing fund for poor children and for missions) in a curious large tin canister. Library books were then given out to the children."

STUDY THE CLASS, not the lesson only. I have seen in the mountains a fine and stylish city gentleman trouting. He had a superlative jointed rod, to which he had given his whole mind for a fortnight. But he lost both his hook and his temper, and caught nothing but a cold. But not far off, on the same brook, would be a farmer's boy, with a branch of a sapling and a yard or two of pack-thread and a bent pin for a hook, who would land one speckled beauty after another on the grass. Why the difference? The man had studied gear and tackle, while the boy had studied *fish*. And if teachers would study, not the lessons less, but the scholars more, they would soon see new ways of capturing them, and leading them to Christ.—*S. S. Times.*

A NORRISTOWN YOUNG LADY who had no time to sew for the poor, spent three weeks embroidering a blanket for her poodle dog.

MARCH 12. LESSON XI. 1876.

Second Sunday in Lent. Exodus xx. 1–17.

THE TEN COMMANDMENTS.

1. And God spake all these words, saying,
2. I *am* the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them hate me;
6. And shewing mercy unto thousands of them that love me, and keep my commandments.
7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath-day to keep it holy.
9. Six days shalt thou labor and do all thy work:
10. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:
11. For *in* six days the Lord made heaven and earth, the sea and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.
12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbor.
17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

QUESTIONS.

1. What is the subject of this lesson? What do you understand by the Law? Where were the Ten Commandments given? (Ex. xix. 20.) Where is Mt. Sinai? To whom were they given? When? Who accompanied Moses to the Mount? (Ex. xix. 24.) How did Jehovah communicate the Commandments to the Israelites? Could they distinguish the words spoken? Do you remember any other occasion when God spoke by a voice from heaven? (Matt. iii. 17.) Has God other ways of speaking to His people?

2. Who speaks here? Why does God use the language recorded in this verse? Why did He add, "*Thy God?*" Is the same Lord still the God of His people? Is the Moral Law, as here given, still binding on them? Have we this Law substantially in the New Testament? (Matt. xxii. 37–40.) How are the privileges of the New Covenant described? (Heb. xii. 18–29.)

3. What is the first commandment? Why are all the commandments addressed to each person—"*thou?*" What does God enjoin here? Why was it necessary to enjoin the worship of the One true God only? Are sorcery, fortune-telling, &c., forbidden by this command? Why?

4, 6. Repeat the second commandment. What does God require in this command? What is a graven image? May images not be made in order to serve God by them? (Deut. iv. 12, 15–18.) What is meant by bowing down to them? By serving them? How many reasons does God assign to enforce this prohibition? What is the first? What is the meaning of jealousy here? What is the second reason? What is meant by visiting the iniquity, &c.? What by *visiting upon the children*, &c.? Does God limit His visitation? How does He characterize His faithful worshipers? How will He favor them? Ex. xxxiv. 6, 7. What is meant by *unto thousands?*

7. Repeat the third commandment. What does it forbid? How do men profane God's holy name? How only should it be used? What penalty is annexed to the violation of this command? How was blasphemy punished among the Jews? (Lev. xxiv. 13, 16.)

8–11. Repeat the fourth commandment. Had the Sabbath been known to the patriarchs? (Gen. ii. 3.) How were the Jews to keep it? What reasons does God assign for its observance? What is meant by *not do any work?* In memory of what great fact is the first (instead of the seventh) day of the week observed by the Christian Church? (Matt. xxviii. 1, 6; Mark xvi. 9.)

12. Repeat the fifth commandment. What particular duties are involved in this command? (Eph. vi. 1-3; Heb. xi. 9.) What is meant by honor? What is the reward of filial love? (Eph. vi. 1, 2.) What was the punishment of children who struck or cursed their parents? (Ex. xxi. 15, 17.)

13. What is the sixth commandment? What does God require in this command? Does God also forbid the causes of murder? Name some. But do we fulfill this command if we do not kill or hate any one?

14. Repeat the seventh commandment. What does it forbid? What does it enjoin? What does St. Paul say of the believer's body? (1 Cor. vi. 19.)

15. Repeat the eighth commandment. What does it set forth? What does it forbid? What is enjoined?

16. What is the ninth commandment? Of what does it treat? What does it require?

17. Repeat the tenth commandment. What is meant by *covet?* What does this law require of us?

Who is the Author of the Ten Commandments? Does God require anything impossible or unreasonable? (Phil. iv. 13.) How then should we order our lives in reference to them? *Obey them.* What will be the reward of such obedience? (Rev. xxii. 14.)

COMMENTS.—1. The lesson to-day treats of the giving of the Law or the Ten Commandments "The Law" is used to designate indifferently precepts and appointed observances of any kind, as well as the books in which they are enjoined. The law of the Ten Commandments was, however, properly and distinctively *the Law* to Israel, and on that account had a peculiar and pre-eminent place assigned to it in the dispensation. *Sinai* is a mountain in Arabia Petræa, in the peninsula formed by the two arms of the Red Sea. The Law was given in 1491 B. C. *Spake all these words.* These alone, of all the precepts which form the Mosaic code, were spoken immediately by the voice of God, in the hearing of all the people; while the rest were privately communicated to Moses, and by him delivered to the people. Demonstrations of the infinite majesty and greatness of Jehovah, such as were never witnessed on any other occasion, accompanied the deliverance of the Commandments, and invested them with a peculiar character and bearing. (Ex. xix. 16-19; xx. 18.) God has many other ways of speaking to His people; by His Spirit, by conscience, by reason, by providence, &c.

2. *I am the Lord.* God here asserts His authority, as the Fountain of all being and power, to enact this law, and proposes Himself as the only object of the worship enjoined in it. Having brought them out of the land of Egypt, He lays them under obligations of grateful obedience to Him. *Thy God* expresses Israel's relations and obligations to Him. In like manner believers now owe divine service to the Lord, who freed them from the bondage of sin and the power of the devil. (Gal. iii. 24 29.) The Law demands perfect and perpetual obedience of the whole world. We must abide by it, as the rule of our conduct. It is given for this very purpose, that we may see our duty and abstain from sin. (Rom. iii. 31.) Christ Himself came not to destroy the law, but to fulfill it. (Matt. v. 17-20) Its substance is concisely given in the two great commands, in which Christ teaches what the Law of God requires of us. (Matt. xxii.)

3. *Thou shalt, &c.* The Commandments are addressed to each one, because every one is concerned in them on his own account, and each prohibition implies a positive duty. (See Heid. Cat., Quest. 94-115.) The Israelites, long accustomed to the idols of the Egyptians, who had many gods, were in great danger of the sin of idolatry. We are here commanded to avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, and to know and worship the only true God, and trust in Him alone. Sorcery, magic, fortune-telling, &c., partake of the guilt of idolatry, because in these ways men expect that information or assistance from other beings, which God alone can afford. To place our trust in something instead of, or besides God, is idolatry. All sinful lusts come equally within the scope of this command. (1 Pet. iv. 3.) Nothing must be permitted to rival God in our affections.

4-6. The second command requires "that we in no wise represent God by images, or worship Him in any other way than He has commanded in His word." *Graven image,* strictly a carved image in wood or stone, including also molten images finished with a graver or carving tool. *Thou shalt not bow down, &c.* As the first command concerns the object of our worship, namely, Jehovah, so the second has to do with the way in which He will be worshiped He requires a worship suited to His perfections and honorable to His name. His incomprehensible nature cannot be represented by the likeness of anything in heaven, earth or sea. *Bowing down* indicates respect and honor to the idols. *Serving them* denotes worship by sacrifice, incense, or any other religious act. God assigns three reasons for this prohibition: 1. His *jealousy* in the matters of His worship. This intimates His care of His own institutions, His hatred of all false worship and everything that leads to it, as well as His displeasure against idolaters. 2. The punishment of idolaters. *Visiting the iniquity, &c.,* means that God will severely punish the breach of His Law and the violation of His covenant. *Visiting—upon his children* refers, in part, to temporal punishments. (Levit. xx. 5, 6.) Children, among the Jews, were made sufferers for their parents' idolatry, just as children are, among Christians, punished for the crime of high treason in their fathers. Children are in general

sufferers for the sins, vices and follies of their parents, by hereditary diseases, poor constitutions, bad education, and example, bad name, intemperance, &c. But this also reaches to men's spiritual and eternal interests. Israel was under a peculiar covenant, which idolatry violated in its primary condition. If then the parents forfeited the covenant blessings, their posterity must suffer the effects of the forfeiture. Besides the children on whom God's visitation falls are not morally different from their parents. It falls on the generations of *them that hate God.*

Third and fourth generation. God appeals to the parents' natural affection to restrain them from sin. "*Them that love Me,*" &c., designates God's faithful servants. To the inward worship of love we join the outward worship of prayer, praise and solemn attendance on God's Word. *Unto thousands*—His chastisement extends to the third and fourth generation; His mercy, *unto the thousandth generation*, that is, forever.

7. The third command forbids the profane and idle utterance of the name of God. It is *taken in vain* by cursing, perjury, hypocrisy, or rash swearing; also by connivance at these horrible sins in others. The holy name of God should be used no otherwise than with fear and reverence. *Will not hold guiltless:* God will Himself will be the avenger of those who take His name in vain.

8–11. The Sabbath once known to the patriarchs may have been forgotten by, or denied to the Hebrews in Egypt. Hence, *remember.* They are commanded to use it as a day of rest from worldly business, to be devoted to the worship of God. (Numb. xxviii. 9, 10.) The following reasons are here assigned for its observance: 1. We have six days to labor. 2. The seventh is the Sabbath. 3. It is a memorial of the creation of the world. 4. God Himself gave us an example of rest on this day. 5. God blessed, and hallowed it: it is the Lord's day. *No work* should be done on this day, except works of charity, piety and necessity.

12. *Honor*—respect, love, obey thy parents; heed their advice, instructions, alleviate their sorrows, rejoice their hearts. *That thy days . . . long*, includes both long life and continuance in the promised land.

13. *Kill.* God required that neither in thought, word nor deed, we dishonor, hate, wound or kill our neighbor. Envy, hatred, anger, and desire of revenge, are here forbidden. (Gal. v. 19-21; 1 John iii. 15.) Yea, we shall love our neighbor, show kindness to him, and do good even to our enemies.

14. This command forbids all impurity of heart and life; and requires us to live chastely and temperately, whether in holy wedlock or in single life. Marriage is an institution of God, and every violation of conjugal fidelity is *adultery.* All impure discourse, imaginations or desires are likewise condemned by this law. Obscene books, indecent pictures or statues, or whatever else may excite sinful passions, partake of the same guilt.

15. In this verse we have the law of love in respect of property. This law forbids all thefts and robberies, all devices by which we would appropriate our neighbor's goods, as by extortion, unjust weights and measures, fraudulent merchandize, &c. Also all covetousness, and all waste and abuse of God's gifts. We shall promote the advantage of our neighbor, deal fairly with him, and so labor that we may be able to relieve the needy.

16. This command treats of the law of love respecting our neighbor's *reputation.* In everything that affects our neighbor's character, property or life, we shall speak the truth, slander no one, avoid all lies and deceit, have sacred reverence for an oath, and defend, as far as we are able, our neighbor's good character.

17. *Covet*—to desire inordinately what is withheld from us by the command and providence of God (1 Tim. vi. 9, 10); to "wish away from." We are commanded to restrain evil inclinations, hate sin, and delight in all righteousness. Gaming, lotteries, gift enterprises, "post-offices" and grab-bags, such as are employed at fairs, and all shifts designed to get money by proportionably impoverishing other men, are in direct violation of this law.

Old Dr. Johnson used to say it was worth a thousand pounds a year to have the habit of looking on the bright side of things.

MARCH 19. LESSON XII. 1876.

Third Sunday in Lent. Exodus xxxii. 1–14.

THE GOLDEN CALF.

1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2. And Aaron said unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3. And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4. And he received *them* at their hand, and fashioned them with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast unto the Lord.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7. ¶ And the Lord said unto Moses, Go, get the down: for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:*

8. They have turned aside quickly out of the way which I have commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9. And the Lord said unto Moses, I have seen this people, and behold, it *is* a stiff-necked people:

10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11. ¶ And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12. Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13. Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidest unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14. And the Lord repented of the evil which he thought to do unto his people.

QUESTIONS.

1. What is the subject of this day's lesson? Who desired an idol-god? What tempted them to this? Where was Moses? What mountain was this? (Ex. xxiv. 15, 16.) What relation did Moses sustain to the people? Who took his place during his absence? (Ex. xxiv. 14.) What did the people do? What did they say to Aaron? Was not this rejecting the true God? What commandment did they violate? What sin did they commit against Moses? Did they speak respectfully of him? Did they know what had become of him?

2. Did Aaron yield to the demand of the Israelites? Did he do so willingly? What did he direct them to do? Where had they obtained the ornaments? (Ex. xii. 35, 36.)

3. Did the people do as Aaron had ordered? What may we learn from their readiness to contribute their ear-rings to make an idol? To whom did they bring the ear-rings?

4. Did Aaron accept the gold? What did he do with it? In what words did they adopt this idol as their god? What command did they violate? Was ox-worship a form of idolatry well known to the Israelites? Who else made calves of gold, and ordered the people to worship them? (1 Kings xii. 28.)

5. When Aaron saw the adoption of the idol, what did he do? What proclamation did he make? Why a feast to the Lord? What did the altar and the proclamation signify? What lesson should this fall of the people teach us? (1 Cor. x. 12.)

6. Were the Israelites zealous in their false worship? How did they manifest their zeal? What offerings did they bring? What do burnt-offerings signify? Peace-offerings? What followed these offerings? (Num. xxv. 2.) After eating, what did they do? What is meant by *play?* (Ps. cvi. 19–21.) Do not the ball-room dances of our day partake largely of the same injurious tendency?

7. What did the Lord say to Moses? Why should he go down? What is meant by *corrupted themselves?*

8. What proof of their apostacy did God give Moses? How does He further characterize their sin? Had Moses known this?

9. Had God seen the people? What does He say of them? What is meant by *stiff-necked?*

10. What did the Israelites deserve? What is meant by *wrath—wax-hot?* What by *consume?* Do the words *let me alone* absolutely forbid the intercession of Moses for his guilty people? What promise is given to Moses?

11-13. What did Moses now do? Repeat his prayer in concert. How does the Psalmist speak of Moses in this solemn act of worship? (Ps. cvi. 23.) Of whom is Moses here a type?

14. Did Moses' prayer prevail? What does his success show? Should Christians often avail themselves of the privilege of prayer for others?

COMMENTS.—1. The making of an idol was first suggested by the people. They had to a great extent lost the patriarchal faith, and were but imperfectly instructed in the reality of a personal unseen God. Disappointed at the long absence of Moses, they now fall back to that form of idolatry that was most familiar to them. Moses was the ruler and guide of the Israelites. During his absence, Aaron and Hur took his place. In cherishing this desire for "gods," they violate the first command, and are guilty of idolatry. By their acts they displayed mistrust, disobedience and rebellion against the authority of Moses, the immediate agent of God. The expression, "*This Moses*," is an ungrateful affront—shows disrespect. They say, "*We wot not*," &c.; but he was seen to go into the cloud on the top of the Mount, and they had every reason to conclude he was safe there.

2. *And Aaron said.* Aaron yielded, though we might hope that he did not willingly lend himself to the mad design of the multitude. But we do not find that he discountenanced their proposal, or reasoned with them concerning the sin and folly of it. (Deut. ix. 20.)

3. The Israelites were ready in their fanaticism to make any sacrifice. The Israelitish women wore rings not only on their fingers, but also in their nostrils and their ears, and on their ankles; also bracelets and necklaces. The liberality with which they contributed for an idol should shame many Christians out of their niggardliness in the service of God.

4. *Fashioned it, &c.* Aaron poured the melted gold into a mould, and then produced it in the shape of an ox or calf, giving it some finishing strokes with a graving tool. A violation of the second commandment. They paid divine honor to the work of men's hands. The ox Mnevis was worshiped at Heliopolis, near the borders of the land of Goshen, which the Israelites occupied in Egypt. They must also have known the famous rites of Apis at Memphis. They had indeed yielded to that form of idolatry while they were in bondage, and now find it only too easy to fall again under the influence of their early training. (Josh. xxiv. 14; Acts vii. 39, 40.)

5. *A feast to the Lord.* There is here a mixing up of the idolatry of Egypt with what they still retained of the truths revealed to their forefathers. The calf is regarded as a representative of Jehovah—a visible symbol of Him, whom no symbol could represent. The events noted in this verse denote the formal establishment of idolatry.

6 In a *burnt-offering* the whole victim was consumed except the skin. It signified on the part of the offerer, entire devotion of himself and all his substance to God, and on the part of the victim the completeness of the expiation. *Peace-offerings* were made in fulfillment of vows, to return thanks to God for benefits. (Levit. vi. and vii.) *Sat down to eat, &c.* The sacrifices were no sooner offered than the people also followed the heathen practice of eating of the things sacrificed to idols. *Rose up to play.* This playing consisted in lively, licentious dances accompanied by loud singing and wanton sport.

7. *Corrupted*—have become depraved, tainted with sin. Their sin was a self-corruption.

8. Next they *turned aside* from the way of duty. *Quickly*, after the Law was given them and they had promised to obey it. They made a calf, worshiped it, sacrificed to it—all which had, until then, been concealed from Moses.

9. *Stiff-necked*, obstinate, stubborn, averse to all good, inclined to all evil. Like the ox refusing to be yoked for service, this people is indisposed to come under the yoke of the divine law.

10. Sin exposes us to the wrath of God. *That my wrath may wax hot.*—In executing judgment, God intended to inflict the punishment they justly deserved. *Consume*—a punishment, namely, that would destroy them as fire burns stubble. *Let me alone*, is not so much a positive prohibition of intercession by Moses, as an intimation that nothing but his intercession could save them from ruin.

11–13. Moses now interceded for his people. God had shown him the power of the prayer of faith (ver. 10), and of this he now avails himself. He pleads 1. The Lord's love for His ancient people, 2. His concern for His glory, (*Wherefore should the Egyptians say*), and 3. His promise to the patriarchs.

Moses is represented as having here stood in the breach to turn away the wrath of God. Moses is a type of Christ, by whose mediation alone God reconciles the world unto Himself. (2 Cor. v. 18.)

14. In answer to the prayer of Moses, God abates the rigor of the sentence; He will punish, but not destroy His people. Behold here the power of intercessory prayer. (Eph. vi. 18.)

Lost by Leakage.

In the transportation and storage of fluids, it is found that a considerable loss takes place from leakage. Under certain conditions this loss is much greater than under others. The wise and prudent dealer seeks to have this loss reduced to the smallest possible percentage, well knowing that the settlement of his accounts at the end of the year will be largely affected by it, either for the better or for the worse.

To fill a basket with water, and to keep it full, is a difficult undertaking. Our Sabbath-schools, in too many cases, seem to lose the scholars brought into them much as a basket loses the water poured into it. Often a school gathers in dozens of new scholars from month to month, and yet at the end of the year is no larger in numbers than it was in the beginning; perhaps not quite as large. We ask, should this be so? Need it be so? If it should not and need not lose so much by leakage, what is the remedy for this evil? Several things may be suggested.

First, tone up the school itself. When a bucket or barrel has been exposed to sun and wind for a length of time, while it is but partially filled with water, its joints spring open, and however full it may be when it leaves the bottom of the well, it fails to bring a full measure to the top. The first thing such a vessel needs is a little tightening of the hoops. The staves need to be brought nearer together, in order that they may hold the water committed to them. A school that fails to hold the great body of scholars brought into it (some few will, of course, always spill over and be lost), has not yet secured the vigorous life which it ought to have. The teachers are not bound as closely to each other and to the Superintendent as they should be. Draw the bands of love, and confidence, and sympathy a little closer by social intercourse and prayerful study, and the evil will be in a great degree remedied. 'Throw this same spirit of earnest and loving study into the classes. Make each class a centre of interest to its members. Compel the members of the school to feel that they gain something of value by sharing in the services of the school, so that if the question arises whether they had better miss the class or go dinnerless, they will cheerfully give up dinner rather than the class; and then they will be in a condition to hold others added to their number.

Second, look up the absentees. Those who have once been in the school, and have gone away, but have not found any other Sunday-school home, should be looked after and gathered in. Few Sunday-schools but could increase their average attendance ten or twenty per cent. by attention to this matter. In this effort the teachers must take the lead; but they ought to enlist the active efforts of their classes also.

Third, seek out the uncared for. There are many such in almost every neighborhood. In some communities, considered church-going, a careful canvass shows that from thirty to fifty per cent. are without any church home. All these may not—nay, we are sure will not—accept the invitation to go to the house of God and to the Sunday school, even if it be given to them. Still, it is the duty of Christians to give them such invitation. Some will accept it.

Last, look after and keep each one who comes. To retain one in the school is no less important than to bring one into it. The loss by leakage needs to be looked after carefully and systematically.

GATHER and HOLD, should be the motto of every Sabbath-school and of each teacher.—*S. S. Times.*

IT is related of a late eminent and devoted missionary to India, that on an occasion when he was endeavoring to excite an interest for missions to the heathen among the children of America, one day he received a note from a little girl, as follows: "My dear Dr. Scudder, I send you ten cents. When you want any more money write to me."

MARCH 26. LESSON XIII. 1876.

Fourth Sunday in Lent. Leviticus x. 1–7.

THE STRANGE FIRE.

1. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2. And there went out fire from the Lord, and devoured them, and they died before the Lord.

3. Then Moses said unto Aaron, This *is it* that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5. So they went near, and carried them in their coats out of the camp; as Moses had said.

6. ¶ And Moses said unto Aaron, and unto Eleazer and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

7. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moses.

QUESTIONS.

1. What is the subject of this lesson? Who were Nadab and Abihu? (Num. iii. 2.) Who was Aaron? What did each of his sons do? What is a censer? What did they put in it? What is this fire here called? Why *strange fire?* Whom had God appointed to conduct this service? (Ex. xxx. 7-10.) Had Nadab and Abihu known this? What was their proper office?

2. How did the Lord punish them? What is here meant by *devoured?* What had Aaron done just before this occurred? (Levit. ix. 22, 24.) How had the offerings been consumed? Is it likely that the same fire also, like lightning, struck the intruders dead in an instant? What may we learn from this event?

3. To whom did Moses here address himself? What did he tell him? Where is the principle he here announces, recorded? (Ex. xix. 22.) What do these words mean? How did they affect Aaron?

4. Whom did Moses now call? How were they related to Aaron? What did Moses command them to do? Where had Aaron's sons died?

5. Did Mishael and Elzaphan obey? How did they carry out the dead? To what place did they remove them? Why?

6. What did Moses say to Aaron and his sons? Of what were baring the head and rending the garments a sign? Did God forbid the feeling of grief on their part? How would the offence of disobedience be visited upon them? How upon all the assembly? Were the Israelites permitted to mourn?

7. What is the meaning of this prohibition? What does "the anointing oil" signify? Did Aaron and his sons comply with this solemn injunction?

CATECHISM.

XIII. Lord's Day.

33. Why is Christ called the only begotten Son of God, since we are also the children of God?

Because Christ alone is the eternal and natural Son of God, but we are children adopted of God, by grace, for His sake.

34. Wherefore callest thou Him our Lord?

Because He has redeemed us, both soul and body, from all our sins, not with gold or silver, but with His precious blood, and hath delivered us from all the power of the devil, and thus hath made us His own property.

---

1. God, my Supporter and my Hope,
My Help for ever near!
Thine arm of mercy held me up,
While sinking in despair.

2. Thy counsels, Lord! shall guide my feet,
Through this dark wilderness:
Thy hand conduct me near Thy seat,
To dwell before Thy face.

3. Were I in heaven without my God,
'Twould be no joy to me;
And, whilst this earth is my abode,
I long for none but Thee.

4. What, if the springs of life were broke,
And flesh and heart should faint?
God is my soul's eternal Rock,
The strength of every saint.

COMMENTS.—1. Aaron was the son of Amram and Jochebed, and consecrated as the first high-priest by God's direction, in which office he was an eminent type of Christ, interceding for and blessing the people of God. *Censer*—a vase or pan in which incense is burned. It was made of copper and of gold. *Strange fire.* In the daily offering, the censer was filled with coals from the perpetual fire, and placed on the altar of incense, where the incense was thrown upon the coals. Nadab and Abihu used common fire, which was strange, because fire, "which He commanded them not." It differed from that prescribed by law, and was therefore not holy. (Levit xvi. 12.) The presenting of it was an act of will-worship. Nadab and Abihu were priests, (Ex. xxviii. 1), but on this occasion they were evidently only to assist Aaron. (Levit. ix. 9, 12–18.)

2. *Devoured*—caused them to die. This event plainly teaches that on the same occasion the act of divinely-appointed worship is accepted by God, and the act of presumptuous will-worship instantly and sternly punished. A solemn warning this, to those who minister at God's altar now, not to offer incense unto Him in forbidden ways. It is a dangerous thing in His service to decline from the institutions which He Himself has prescribed. The worship of God is a holy service, and demands a pure and undivided heart.

3. *That which the Lord hath spoken.* Moses draws a quieting consideration from the Word of God. *Will be sanctified, &c.* God will be praised and acknowledged as a holy being; will have His majesty honored, and His character and laws reverenced. He requires exact compliance with His will in all His attendants, and visits any departure from it with prompt and condign punishment. *Those who come nigh me*—who are in actual relation with God, as confidential servants, holding offices of trust and authority from Him. No one not called and qualified of God, may intrude himself into His presence. *Aaron* was *mute.* When God corrects us and our children for sin, it is our duty to be silent; not to quarrel with Him, but humbly to submit. It is the Lord.

4. *Take .... from before the sanctuary.* Nadab and Abihu were on their way to the sanctuary, and just "before it," when they were struck down.

5. *In their coats.* The fire, like a lightning flash, left their coats comparatively uninjured. *Outside of the camp.* The bodies and the priestly dress in which they were arrayed were desecrated by the presumptuous act of the deceased. Hence they were to be removed out of the holy place.

6. To *bare the head* and *rend the garments* were ancient signs of grief. Their grief, which was natural, was not forbidden, but it must not interfere with the functions of their office. *Lest ye die.* Should they allow outward acts of grief to interfere with their duties in the sanctuary, death would be their punishment. *Wrath .... upon all the assembly*—the displeasure of God would be visited upon the whole congregation. The high-priest was afterwards forbidden to mourn for any friend. (Levit. xxi. 10–12.) Inferior priests might do so. (Vers. 2, 3.) *Your brethren .... shall bewail.* The Israelites were permitted to mourn the burning, in its cause and consequences.

7. They should not take part in the burial of the deceased. No private occupations of any kind, much less the defiling concerns of the grave, were allowed to interrupt the service of the sanctuary. The *anointing oil,* as the symbol of the spirit of life, was upon Aaron and his sons, and that has no relation with the pageantry of death. It is the emblem of purity, and must be kept free from the contamination of evil. It proclaimed all who were anointed with it, to belong to the Lord, and did not permit them to engage in anything that would interfere with His claim upon their service. *And they did it, &c.* In yielding obedience to Moses they obeyed God, whose agent he was.

We behold here the mournful end to which human infirmity may lead. The lesson we here learn is indeed sad, but yet salutary. Truly, the heart is deceitful above all things and desperately wicked. Let us be constantly mindful of our own weakness, and daily pray for strength from on high for the performance of every good word and work. From all blindness of heart; from pride, vain-glory and hypocrisy; from all the deceits of the world, the flesh and the devil, *Good Lord, deliver us.*

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AND THE

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The "GUARDIAN" is a monthly, devoted to the highest interests of the young, at the most solemn and interesting period of their life. It offers its friendly counsels to them in an earnest, though free and cheerful way. At the same time, a portion of its pages are appropriated to the interests of Sunday-schools. Among other things, it furnishes LESSON PAPERS for Scholars, accompanied with terse and pithy comments upon the Lessons, for Teachers, all gotten up in the spirit of the Church Year. It is in all respects, a most valuable publication for the young, and Sunday-school Teachers.

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THE GUARDIAN:

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Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

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"LIFE, LIGHT, LOVE."

THE

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DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

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The Guardian.

VOL. XXVII. APRIL, 1876. NO. 4.

Good Friday.

BY THE EDITOR.

On this day we commemorate the crucifixion of Christ. This event in our Saviour's life brought to all who believe the greatest good. Hence it is called *Good Friday.* The Germans call it Charfreitag—the sorrowful Friday, the Friday of lamentation, or the penitence Friday. The Saxon Christians used to have more and longer religious services on this day than on any other Therefore they called it "Long Friday." The Germans also call the day "Der Stille Freitag," the still or quiet Friday, on account of the solemn stillness of sorrow and of this sorrow-burdened day. They give the name of the day to the whole week—Char Woche and Stille Woche.

Formerly the day was always observed as a strict fast. Not even the holy communion could be celebrated, as that would have broken the fast. No doxologies were sung. None but the saddest strains of music were heard. No bells were rung. No knee was bowed, because the Jews bowed the knee before Christ when they reviled Him. The usual kiss of charity was omitted, because Judas betrayed our Saviour with a kiss. The altars were stripped of their ornaments. The Scripture reading was confined to the Gospel of John, because he was a faithful and true witness of our Lord's passion.

The term Still Friday expresses the character of pious sorrow. It is in tender sympathy with our Saviour's suffering. Silence is becoming in the presence of agony. Seven days and seven nights the friends of Job sat on the ground with him, "and none spake a word unto him, for they saw that his grief was very great." At the bed of pain we speak, if speak we must, in a soft, subdued tone of voice. In the chamber of death we sob out our grief in silence. In Gethsemane, amid the holy hush of midnight sorrow, naught was heard but the sighs and groans of the agonizing Redeemer. In such a presence the heavy olive leaves refused to rustle the faintest whisper of sympathy.

At length Judas and the rude rabble break the silence. The wicked "madly rush where angels fear to tread." What do they care about suffering innocence and mercy! Nor Christ, nor Church, nor woe of suffering love can move their stony hearts to reverence and sympathy. Our Saviour speaks little here, and that little in softest tones of affectionate compassion and forbearance. To the betrayer's kiss He gently says: "Friend, wherefore art thou here?" To the rash disciple, "Put up again thy sword into its place."

And then He follows His cruel guides. Up the winding way of Kedron's banks He wends His trembling steps. In the High Priest's palace He speaks only a few subdued words. Like a lamb, without blemish, He is bound before Pontius Pilate. "And when he was accused by the chief priests and elders. *he answered nothing.*" Pilate saith: "Hearest thou not how many things they witness against thee? *And He answered him to never a word,* inasmuch that the governor marvelled greatly." Scourged, spit upon, mocked, crowned with thorns, He yet kept silence. "As a sheep before her shearers is dumb, so He opened not His mouth."

"They that passed by reviled him, wagging their heads. Likewise also the chief priests, mocking him, with the scribes and elders." Here, as elsewhere, "when he was reviled, he reviled not again."

Silently our Saviour endured the cross, and bore the stripes by which we are healed. And the Silent Friday brings His atoning agony to our minds, whilst with contrite hearts we adore and praise Him. A solemn day will it be to many who then will assume their baptismal vows, and receive the blessing of confirmation. Tears of penitence will bedew many faces; vows will fall from quivering lips—"vows they dare not break." Ardent prayers will ascend to God from many hearts which consecrate their fresh, hopeful young lives to Christ.

"And while they turn their vows to prayers,
He turns their prayers to praise."

Easter.

BY THE EDITOR.

The past winter has been unusually mild. Yet now and then blasts of keenest cold swept over the country. Be it never so mild, winter brings bleak and cold weather. The return of spring changes the face of the earth. A new spirit seems to pervade all animate things. The sun beams upon us with new power, and evokes new life from the living. The earth teems with new grass. Buds, blossoms and leaves are pushing out on trees great and small. Birds of passage are on their way back from a warmer clime The robin pipes its cheery lays in every poor man's garden, and joyous notes greet us from house and tree-tops. Men say the sun produces this great change. But how or why it is done no one can explain. A simple faith is content in knowing that the Lord God "is a *sun* and a *shield*." He calls all this beautiful, happy life from the cold, silent grave of winter.

Thus a fallen world lay buried in sin and sorrow, slumbering beneath the winter of spiritual death. In the human heart all was bleak and desolate. Then Christ came, and died, and rose again, revived and glorified. And thereby He brought immortal spring into the souls of all who believe. Easter comes in the spring of the year. And now, whenever the earth puts on her beautiful vernal garments, it is that she may greet and welcome her risen Lord in her choicest apparel. From thousands of fields, meadows and mountains, myriads of happy birds warble a resurrection anthem in praise of the risen Saviour. "The flowers appear in the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig-tree putteth forth her green figs, and the vines with tender grapes give a good smell"—all calling upon the loved and fairest one of believing hearts to arise.

The Jews always had their altars turned toward the west, and prayed with their faces towards the *setting sun*. From the earliest ages Christian altars were built towards the east, and Christians prayed with their faces toward the *rising sun*. The heavens and the earth proclaim the resurrection of Christ, of which the rising sun is the daily symbol. Easter is the most ancient of Christian festivals. With it the Church year used to begin. In the oldest writings it was known as "the feast of the resurrection." Formerly all Christians, and the Greek Christians of this day, saluted each other on Easter morning with the words, "Christ is risen;" to which the response was made, "Christ is risen, indeed, and hath appeared unto Simon."

A modern traveler in Russia says that on Easter morning "a Russian came into my room, offered me his hand, and gave me, at the same time, an egg. Another followed, who also embraced me and gave me an egg. I gave him in return the egg which I had first received. The men go to each other's houses in the morning and introduce themselves by saying, 'Jesus Christ is risen' The answer is, 'He is risen, indeed.' The people then embrace and give each other eggs."

Another traveler says: "Every year against Easter they color red, with Brazilwood, a great number of eggs, of which every man and woman giveth one to the priest of the parish upon Easter morning." For hundreds of years has this custom of coloring eggs prevailed. As Christmas brings all manner of presents to children, so Easter brings them eggs. Before they can understand the full meaning of the day, the eggs teach

them that Easter is a blessing to children.

The central theme of apostolic preaching was "Jesus and the resurrection." Easter is the day of Christ's triumph. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

In the early Church, as in some parts of the Church now, the week before Easter was spent with special solemnity in fasting and prayer. It was called *The Great Week.* As the day approached Christian emperors released their prisoners. The pastors endeavored to settle all disputes among their people, by reminding them of the approaching festival. Leo the Great says, in a fast sermon: "If many have wounded their hearts by heavy transgressions, let them receive forgiveness in these days of reconciliation."

Chrysostom says: "From all parts of the world congregations consisting of thousands come to meet the Lord Jesus, not holding and waving palm branches, but presenting to the Lord Christ alms, philanthropy, virtue, fasting, prayer, and all indications of piety." On Saturday night old and young proceeded to the churches with lights and torches, where with watching, praying and singing, they waited for the morning of the resurrection festival. Thus Easter was observed by God's people fifteen hundred years ago.

Augustine says, about the same time, "Even many of those who are not yet Christians watch during this night—many from grief, many from shame. Some also, who are almost believers, do not sleep from the fear of God."

Easter morning brought the dawn of universal joy. It was like the rising of a bright light after great darkness Thousands of catechumens, arrayed in white garments, emblematic of the Christian purity which they were to preserve, united for the first time with the multitude of believers at the Holy Supper The preacher said: "All distinctions are here taken away. There is one table for rich and poor, bond and free."

THE motions of Providence are all judicious; the wheels are full of eyes! it is enough that the affairs of Zion are in a good hand.

Self-Culture.

BY REV. I. E. G.

This means being educated without help from others, or with but a limited degree of such help. And those who rise to eminent scholarship and position, without the aid of teachers or passing through the established routine of a liberal culture, are therefore called self-made. It is of course understood, that no one becomes a scholar under the most favorable circumstances without severe self-application. The best teachers in the world and all the advantages of a strictly first-class institution can afford no genuine culture to an individual, who lacks either brains or the will to develop the same. Hence, if any one goes to school, or to college, or to the university, he must carry with him such an outfit of both mind and energy as the conditions of intellectual culture require, or else he will come away uneducated in the end. Proper help is of immense importance, however, to all such as know how to turn it wisely to account; and all who reach the same end by their unaided energy have to do so in the sweat of their faces. Under all circumstances, they who make up their minds to climb the hill of science must be prepared to do it with much weariness of the flesh.

The leading spirits of nations, in the first stages of mental development, are commonly self-made. In ancient times, when education was confined to the few, this was perhaps more fully the case than at present Still the fact remains the same, though there may be a difference in degree—a rising mental culture ordinarily begins with a few progressive minds, who have risen above the masses in intelligence and who take measures to found schools for the training of others. The ancient classic era was ushered in and brought to its high perfection in this way; and in this way also the culture of modern Christian nationalities had its rise and broad growth. If we look at the subject in this comprehensive sense, we find the number of self-made, or self-cultured, minds by no means small. History records the names of scores of them in the annals of every people. But when we confine ourselves to the prevailing

rule of acknowledging only those as entitled to the honorary distinction of self-made, who have actually risen to eminent scholarship by the force simply of their own will, then of course the number will not be so great but perhaps all the more worthy of regard. To the honor of manhood it may at least be said that, though the race is fallen and much enslaved by the sensual and carnal tendencies of our nature, the power of the will to rise to the nobler enjoyments and pleasures of the mind has not been entirely broken. There are here and there intellectual heroes who rise above the vulgar crowd, and whose names should be embalmed in our grateful memory as a rich legacy, coming down to us through the ages, fragrant with the odor of a holy martyrdom.

Our own history as a nation records not a few of such names. And within the still narrower limits of our native Pennsylvania, the fires of intellectual self-culture have been brightly ablaze. We have had those who received their training, not in the bosom of some generous *alma mater*, but at the altars and firesides of the people, who were nevertheless masters in statesmanship, oratory, science, the arts of war, and the comprehensive lore of theological literature. Some of these bright-shining stars of what may be regarded as a primitive order of mind-culture, will scarcely ever be dimmed by the most brilliant geniuses of more cultivated eras. They shine all the more brightly because the surroundings, in their day and generation, were less elevated and clear. And then also it must be borne in mind that these self-cultivated American master-spirits of a bygone day, did not unfrequently draw largely on the culture of Europe, which moved in the full tide of a higher education; and therefore, though they sat not at the feet of living university professors, they spent many hours in poring over the scholarly productions of thoroughly educated men. Hence, if we may justly regard their culture as home-spun, we will be obliged to allow that the spinning was of sound material in a masterly style.

The advantages for general culture are now much greater than in former times. The journalism of our age, which has reached a scope and a magnitude of which our fathers never dreamt, is by itself an educational force such as the world had not seen before; to say nothing of the influence of the printing-press in other forms, and of the enlargement of schemes of education for the benefit of the masses. What we are thus gaining in general culture we may lose in depth and thoroughness, however. At any rate, those, who in former ages devoted themselves to some particular department of study, had less to distract them than we, who are surrounded by a perfect Babel of tongues. Besides, our age is materialistic and utilitarian. Generally speaking it has an eye to what brings money and sensual enjoyment, rather than to any course of self-denying culture for the development of a higher manhood. Hence it requires no small degree of self-possession and control to remain faithful in the interests of a truly liberal mind-culture, for its own sake and for the benefit of the true humanities of our nature, while the popular current of the day is so powerfully against us. Still those who know how to use the means which now lie in such abundance all around, may with comparative ease rise to such a degree of intelligence as will not only enable them to cope successfully with the practical demands of the times, but also to rise truly to the higher plane of a most elevated scholarship.

In self-culture we must guard against a few errors, into which we may be led either by mistaken notions of our own, or by the false popular notions of our age. We make a serious mistake if we undervalue a regular, full, and thorough education, because some men have risen to eminent scholarship by faithful self-culture. Not all have the brain and will-force to do this, and even if they had, this would be no reason why they should not go through the elaborate routine of a full course, in case they had the means and opportunity. In this way their culture would be likely, more easy and more complete, and they would gain much valuable time in firmly laying the foundations of a happy and a useful life. We think it would be difficult to find a self-made man anywhere, who has really ascended high enough in the scale of intelligence to know what liberal culture actually is, who does not sincerely regret that he

had not the good fortune of receiving that kind of culture in the broadest sense. The sainted Harbaugh was a noble specimen of this kind. More than once did he state his regrets to us, and lament his want of judgment and of means to do more wisely in his younger days. He rose high, because he was a man of calibre and of will; but had his early culture been more perfect, he might have risen higher still. Had any one appealed to him as a witness against a full literary and classical course, as preparatory to specific training, he would have repelled such a summons with all the energy of his great soul.

Again, we do wrong if we yield too readily to the bread and butter idea of education, which seems to grow immensely in the estimation of many people now-a-days. To get bread and butter is all right of course, if it is done in that spirit of noble independence which never forgets that man lives not by bread alone. Where money-making and the demands of secular life are made the standard of intellectual culture, the better angels of our nature are driven into mournful exile. It is a great pity that the material interests of the day, which are of vast importance in the advancement of the race, should be made to encroach upon the higher claims of intellectual and moral manhood, and that the multitude, in a blind rush after mammon, sacrifice the riches of a truly liberal and Christian culture.

All should cultivate their intellects and their hearts to the full extent of their ability. If they can have the advantage of a liberal education in some of the higher institutions, they ought to embrace the opportunity without a moment's hesitation; thus they may lay by treasures which moth and rust do not corrupt or consume, and which thieves will not have the power to steal. And if these high privileges are out of their reach, then let them resort to self-culture with all the energy of soul that God has made them heir to. Difficulties will, no doubt, present themselves in their way, but victory will surely come after the battle is bravely fought.

And, lastly, we make the most serious mistake of all if we fall in with the prevailing notion of the times, that mental culture under any form can be satisfactory or complete without the genius of religion to mould and guide it. The social foundations of society have been laid by religious influences, and the morality of the race can be maintained in this way only. Those who strike at religion, therefore, and endeavor to drive the influence of the Gospel from the schools of the people, are the enemies of all true culture and of the public good. Against this growing fanaticism of our age and country the young ought to be especially guarded. A literature ought to be put into their hands that will furnish them with correct ideas of a Christian education and of social life, so that they may be able to stand against the wiles of modern unbelief. By all means let every one seek after knowledge; and, whether this is gotten by self-culture or through the organized channels of education, let it be inspired and ennobled by that faith which lays hold upon Christ as the principle and life of all true development.

Washington at Valley Forge.

BY THE EDITOR.

The year of Jubilee has come—of our national Jubilee. The nation exults in the one hundredth anniversary of its independence. Old Independence Hall in Philadelphia, in which the decisive action which, under a kind Providence, led to its free and independent existence, is being restored precisely to the condition it which it was in 1776. The old bell, with its incient inscription: "Proclaim liberty throughout all the land, unto all the inhabitants thereof," waits to ring out its sweet message of liberty, as it did on July 4, 1776. Meanwhile all the nations of the earth are busy in preparing and shipping their products to the colossal Centennial buildings in Fairmount park. The ends of the earth are already packing their trunks for the trip to the Centennial American Independence. This will be a year peculiarly memorable in the annals of our country. The GUARDIAN, too. is moved by its patriotic inspiration, and claims the privilege of "a free press and free speech," on thi subject.

VALLEY FORGE.

The traveler on the Philadelphia and Reading Railroad will remember a small station, on the south side of the track, about twenty miles from Philadelphia. It is on the southern bank of the Schuylkill, at the mouth of a narrow valley, called "Valley Forge." A few dozen houses are scattered in the rear of it. Rarely does a train pass here when some persons will not hasten to a car window, as they hear the conductor anounce the name of the historic vale. Although the view extends only over a short distance, many a one settles back in his comfortable seat as the train whirls him away on his further journey, and gratefully ponders over the heroic sufferings of Washington and his army at this place, in the winter of 1777.

The summer of 1777 had been marked with reverses to our army. On the 11th of September previous, our forces had been defeated by the British, under Gen. Howe, on the banks of the Brandywine, in the northern part of Chester County. Certain aspiring officers, at the head of rival factions, carried on a secret correspondence with the view of undermining Washington's influence, and displacing him. Congress hesitated in voting the army the necessary supplies. The battle-stained warriors were in a destitute condition.

"Winter had now set in with all its severity. The troops worn down by long and hard service, had need of repose. Poorly clad, also, and almost destitute of blankets, they required a warmer shelter than mere tents against the inclemencies of the season. The nearest towns which would afford winter quarters were Lancaster, York, and Carlisle; but should the army retire to either of these, a large and fertile district would be exposed to be foraged by the foe, and its inhabitants, perhaps, to be dragooned into submission."

At length Valley Forge was decided upon. Sad and dreary was their march thither, after a season of such fruitless battles. Hungry and cold, the poor, worn-out, famished patriots wearily drudged along. A ragged starving-looking set of warriors, forsooth. "Provisions were scant, their clothing worn out, and so badly were they off for shoes, that the footsteps of many might be tracked in blood" Yet it is reported that at this time "hogsheads of shoes, stockings and clothing, were lying at different places on the roads and in the woods, perishing for want of teams or of money to pay the teamsters."

They arrived in the valley on December 17th. Although very cold, they had to live in tents until they had cut down trees and built log-huts for their better accommodation. Many were sick; some of these found shelter and nursing care among the farmers in the neighborhood. Ere long a village of log huts arose.

"Each hut was 14 by 16 feet in size, with walls of logs filled in with clay, six feet and a half high; the fire-places were of logs plastered; and logs split into rude planks or slabs furnished the roofing. A hut was allotted to twelve non-commissioned officers and soldiers. A general officer had a hut to himself. The huts of the soldiery fronted on the streets. Those of the officers formed a line in the rear, and the encampment gradually assumed the look of a rude military village."

While in the act of building these log huts, five days after their arrival word came one morning before daybreak, that the enemy was making a threatening move towards Chester. Washington ordered Generals Huntington and Varnum to hold their troops in readiness to march against them. The former replied: "Fighting will be preferable to starving. My brigade are out of provisions, nor can the company obtain any meat. I have used every argument my imagination can invent to make the soldiers easy, but I despair of doing it much longer."

General Varnum replied: "It is a very pleasing circumstance to the division under my command, that there is a probability of their marching; three days successively we have been destitute of bread. Two days we have been entirely without meat. The men must be supplied, or they cannot be commanded."

It seems a dangerous mutiny had broken out the previous night. The sufferings of the soldiers had become so great, that the officers had great difficulty to prevent the most serious results in their own ranks

At this critical juncture of affairs the Legislature of Pennsylvania protested

to Congress against the army's going into winter quarters. This drew a letter from Washington, which gives us a distressing view of the lamentable condition of his army. He complains that the sufferings of the army were charged to his account, although he had advised against the plan that helped to produce it. That not only the vulgar rabble, but those in power preferred such charges against him. Although a standing order required that the troops should always have two days' provision by them, so as to be ready for a march at any sudden call, almost every opportunity to take advantage of the enemy, and provide the needed supplies, was impeded or obstructed by certain ambitious men in power. As a consequence, he says: "We have by a field return this day made, no less than two thousand eight hundred and ninety-eight men now in camp, unfit for duty, because they are barefoot and otherwise naked." Only eight thousand two hundred men remained fit for duty. Numbers were obliged to sit up all night by fires, because they had no blankets or garments to cover their nakedness in bed. He assures croaking and opposing factions and officers that it is much easier, and less distressing to draw remonstrances in a comfortable room by a good fireside, than to occupy a cold, bleak hill, and sleep under frost and snow, without clothes or blankets.

Amid such harassing cares and trials he devoutly sought refuge for himself and his country with God through prayer. Indeed all through his public life, as well as after his retirement, he practiced the daily habit of prayer at his headquarters, and sometimes amid the seclusions of the forest. A lady says that she discovered it to be his habit, while at Valley Forge, to retire a short distance from the camp for prayer.

In *Watson's Annals of Philadelphia*, the following incident is found:

"The late Isaac Potts, well known for his good sense, hospitality and urbanity, who resided at the Valley Forge, near the Schuylkill river, a preacher to Friends, and with whom my informant spent a few days in March, 1788, informed him that at the time our army was encamped there, he one day took a walk up Valley Creek, and not far from his dam he heard a solemn voice, and walked quietly towards it; he observed General Washington's horse tied to a sapling, and in a thicket he saw the General on his knees, praying most fervently. He halted, as he did not wish to disturb him at his devotions, and as the General spoke in a low voice, he could only now and then understand a word, but not enough to connect what he said; but he saw the tears flowing copiously down his cheeks! He retired quietly and unobserved. The Quaker came agitated to his family, and as he mentioned the incident to his wife, he burst into a flood of tears. Long afterwards he related it, always with deep emotion, and drew for h tears from those who heard it—a proof positive that the incident was true, and that it had deeply affected him at the time. He added, in relating it, 'If there is any one on this earth that the Lord will listen to, it is George Washington.' On December 17th, 1777, the same day on which his dispirited army reached Valley Forge, he issued the following order:

'To-morrow being the day set apart by the honorable Congress for public thanksgiving and praise, and duty calling us all devoutly to express our grateful acknowledgments to God for the manifold blessings He has granted to us, the General directs that the army remain in its present quarters, and that the Chaplains perform divine service with their several regiments and brigades; and earnestly exhorts all officers and soldiers, whose absence is not indispensably necessary, to attend with reverence the solemnities of the day."

The Fruits of Palestine.

In former times numerous forests appear to have stood in different parts of Judæa until the repeated invasions and sieges caused their fall, and the bad government of the Turks prevented their restoration All this vegetation must have reacted on the moisture of the climate, and by preserving the water in many a ravine where now it is rapidly dried up by the fierce sun of the early summer, must have influenced materially the appearance and resources of the country. There is a strange dearth of timber about the central parts; olive trees are to be found everywhere, but they are artificially cultivated for their fruit, and the olive is not a tree which adds to the look of the landscape. A few carobs are also met with in such richer spots as the valley of Nablus, but of all other trees there is a singular dearth. It is this which makes the wooded side of Carmel and the park-like scenery of the adjacent slopes and plains so remarkable. When compared

with European timber, the trees are but small, but their abundance is in stong contrast with the nakedness of the neighboring mountains Besides the constant destruction of trees there is another cause in the decay of the terraces necessary to retain the soil on the steep slopes of the round hills, and it is hopeless to look for any improvement in the general face of the country until they have been first reëstablished.

The traveler from England whilst he recognizes the oak, pine, walnut, maple, juniper, alder, poplar, willow, ash, dwarf elder, plane, ivy, arbutus, rhamnus, almond, pear and hawthorn, at the same time misses the beech, chestnut, lime, holly, birch, larch, and spruce; while he sees for the first time such southern forms as Pride of India (melia) carob, sycamore, fig, jujube, phillyrea, vitex, celtis, and many new kinds of oak, the papyrus, castor oil, and various tall, tropical grasses. Of cultivated English fruits he sees the vine, apple, pear, apricot, quince, plum, mulberry, and fig, but misses the gooseberry, raspberry, strawberry, currant, cherry, and other northern kinds, which are, as it were, replaced by such southern and subtropical fruits as the date, pomegranate, orange, shaddock, lime, banana, almond, prickly pear, and pistachio nut. Amongst cereals and vegetables he finds wheat, barley, peas, potatoes, many varieties of cabbage, lettuces, endive, and mustard, and misses oats, rye, and the extensive fields of turnip, beet, mangel wurzel and fodder grasses. On the other hand he sees for the first time the cotton, millet, rice, sorghum, sesamum, sugar-cane, maize, egg-apple, various beans and lentils, melons, gourds, pumpkins, cumin, coriander, fennel, anise, sweet-potato, tobacco, yam, colocasia, and other subtropical and tropical field and garden crops.

The vine is abundantly cultivated throughout the country, and produces, as in the time of the Canaanites, enormous bunches of grapes. This is especially the case in the southern districts, those of Eshcol being still particularly famous. The bunches produced near Hebron are sometimes so long that when attached to a stick, which is supported on the shoulders of two men, the tip of the bunch trails on the ground. The time for the treading of grapes comes on during the dry months of autumn, and is ordinarily soon over; but in the case of an abundant vintage it is prolonged into the rainy season, when alone the husbandman can begin to sow his seed. The custom of planting the palm trees in the courts of temples and palaces, and in "all high places" used for worship, is still common. Nearly every palace and mosque and convent in the country has such trees in the courts, and being well protected there they flourish exceedingly. The Jews used palm branches as emblems of victory in their seasons of rejoicing, and Christians do the same on Palm Sunday, in commemoration of our Saviour's triumphal entry into Jerusalem.

The olive has become inseparably connected with one of the earliest records of the human race, and repeated references are made in the Scriptures to its beauty. It probably needs an educated eye to appreciate the effect of its silver-like leaf, but it must be refreshing to ride through one of these groves when clothed with flowers, or when bowed down with fat and oily berries. Of all fruit-bearing trees the olive is the most prodigal of its flowers, but not one in a hundred comes to maturity. The tree is of slow growth, and, except under peculiarly favorable circumstances, it bears no berries until the seventh year; nor is the crop worth much until the tree is ten or fifteen years old, when it is extremely profitable and continues to yield fruit to extreme old age. There is little labor or care of any kind required, and, if long neglected, it will revive when the ground is dug or ploughed, and begin afresh to yield as before. Vineyards forsaken die out almost immediately, and mulberry orchards neglected run rapidly to ruin, but not so the olive. If the olive bore every year its value would be incalculable, even with this deduction it is the most valuable piece of property in the country. Large trees, in a good season, will yield from ten to fifteen gallons of oil, and an acre of them gives a crop worth at least one hundred dollars. The fruit is indispensable for the comfort, and even the existence of the mass of the community. The berry, pickled, forms the general relish to the farmer's dry bread. When he goes to the fields

at early dawn, or sets out on a journey, he has no other provision than olives wrapped up in a quantity of paper-like leaves, and with this he is contented. Early in autumn the berries begin to drop of themselves, or are shaken off by the wind. They are allowed to remain under the trees for some time, guarded by a watchman of the town. Then a proclamation is made by the Governor that all who have trees should go out and pick what has fallen. Previous to this not even the owners are allowed to gather olives in the groves. The proclamation is repeated once or twice, according to the season. In November comes the final summons, when no olives are safe unless the owner looks after them, for the watchmen are removed, and the orchards become alive with men, women, and children. The shaking of the olive, which is always accompanied with much noise and merriment, is the severest operation of Syrian husbandry, particularly in the mountainous regions. The rainy season has already set in, the trees are dripping with the last shower, or bowing under a load of snow, and the shakers below become drenched with an artificial storm of rain, snow and olives. The groves are in common, although this tree belongs to Zaid, and that to Abeid, and so on through the whole plantation, and amongst these many owners at "shaking time" every one must look sharply after his own, or he loses all. There is an utter confounding of the *meum* and *tuum* in the general conscience of olive gatherers. In different parts of the country there exist remains of ancient oil mills and presses in a state of more or less preservation. These consist of two upright posts, with a transverse stone upon the top. The posts have a deep groove in the inner face, running from top to bottom. In this groove moved the plank on the top of the olive "cheeses," forced down by a beam, as a lever, acting against the huge stone which lies on the top of these columns. There is a stone trough, into which the oil ran, and close by are two immense basins, in which the olives were ground to a pulp by the stone wheel that was rolled over them. These basins may have likewise served to tread the olives with the feet, a process not now in use, but which was the ordinary custom in those days.

The orchards around Jaffa and Sidon are said to be remunerative investments. The *biarah*, or watered garden, which costs 100,000 piastres, will produce annually 15,000; but 5000 of this must be expended in irrigation, ploughing, planting and manuring. This allows the proprietor, 10,000 piastres, which is a very fair percentage on capital invested in agricultural pursuits. The fruits of Jaffa are the same as those of Sidon, but with certain variations in their character. The oranges of Sidon are more juicy and of a richer flavor than those of Jaffa; but the latter hang on the trees much later, and will bear to be shipped to distant regions. In March and April these gardens are enchanting. The air is overloaded with the mingled spicery of orange, lemon, apple, apricot, quince, plum, and cherry trees in blossom. The people then frequent the groves, sit on mats beneath their grateful shade, sip coffee, smoke the nargela, sing, converse, or sleep till evening, when they slowly return to their homes in the city. To the restless inhabitants of the West this mode of enjoyment soon wearies by its monotony, but it is Elysium to the Arabs.

As the result of two years' residence, Mr. Farley thus records his experience. He says: "Truly Syria is well worthy to be the home of civilization, possessing as she does, land fertile even under complete abandonment, fields producing cereals for food, and silk and cotton for clothing; timber of every description and of the best quality, from the cedar to the oak, from the plane to the pine, and which may be had for the felling; while sycamores of enormous size spread their branches wide enough to cover a whole caravan with their grateful shade. Here are valleys rich and luxuriant, groves of citron and olive, and apple trees of the finest sort. Whatever in the vegetable kingdom is useful is here found in the natural unforced produce of the soil, spread out in rich and prodigal abundance. Here are gardens where the rose, the orange flowers, the jasmine, mingle their perfumes into one delicious odor almost too powerful for the senses. Avenues of fig trees shade the roads, growths of oleander follow the course of the rivers, red-flowered grass blends its hues with a thousand gay flowers that enamel

the meadows; above is the blue vault of heaven, and between stretches the ocean of clear pellucid atmosphere. The loveliness of this favored region has deserved and obtained the praise of Oriental poets—in the poetry of the Turks it has been called the 'odor of paradise;' in that of the Hebrews, 'a garden planted by God for the first man.'—*E. T. B., in Gardener's Chronicle.*

Ancient and Modern Libraries.

Is it not cheering to see that in all ages man was anxious to record great deeds, glorious achievements, and historical facts, and preserve knowledge, in order to communicate them by the medium of the traveler and adventurer to all mankind, and to hand them down to posterity? As our methods of spreading and diffusing knowledge were unknown in those exceedingly remote ages, the ancient ones understood how to make such records safe and certain, lasting and accessible to all in their own peculiar manner. They engraved them on metal, stone, brick, and tile, at highways and upon steep walls of rocky mountains, sometimes extending many, many miles! These records were engraved from immemorable ages. There they stood for over four thousand years; there some still stand to testify in the presence of the traveler how faithfully they redeemed their mission of recording and preserving knowledge to spread and to hand it down to posterity; and to communicate to us through the traveler, those facts which otherwise would have remained unknown. Such evidences of the desire and duty implanted in man, to record, preserve, impart and diffuse knowledge, are found all over the globe—in China (from 2,278 B. C.), Central America, India, Egypt, Babylonia, Assyria, Arabia, and all over Europe. God's ancient people was no exception. The Jews were commanded (Deut. xxvii. 2–8): "Thou shalt set thee up great stones . . . . and write upon them all the words of this law . . . . and set up these stones at the mount Ebal." The Book of Joshua (viii. 32), tells us that the Israelites executed this command. These inscriptions of old, found all over the globe, were justly styled "The public libraries of antiquity, consisting of books of clay," declaring the wonders of God and the history of man.

From about 600 years B. C., however, there were real public and private libraries (of course in manuscript only), comprising literature in their numerous branches and languages. To the effort of the library (comprising about 700,000 volumes or rolls), we are told we owe the translation of the Old Testament into Greek, (the Septuagint, about 277 B. C.) Persia, Greece, and Rome especially had public and private libraries, and so had other countries. From the third century A. D. (after the persecution abated), the Christians began more fully to redeem their duty as pertaining to collecting libraries, to concentrating, preserving, spreading and diffusing knowledge. One of the first literary productions of a Christian library was the first Christian Church-history, composed by Eusebius of Cæsarea. In the dark (middle) ages, when mental progress was almost at a stand-still, and most of the libraries had already been destroyed by the crowding of the barbarous nations into the civilized portions of Europe, numerous convents faithfully redeemed their duty as guardians over those literary relics which, having escaped the barbarians' hands, were committed to their care for the benefit of the generations who were to live after the birth of humanity, of the invention of the art of printing, and of the Reformation. These convents not only preserved the copies handed to them, but also employed their monks in copying, and thus multiplying; so that if ten copies of a valuable manuscript perished in the course of centuries, the eleventh was in many cases permitted to live to the age of printing to benefit whole generations. We express our warmest thanks for these noble deeds. From the invention of printing, Europe stored up public and private libraries in nearly all its cities and towns; and the convents handed over most of their manuscripts to the Vatican and other Italian libraries. We have thus far seen how, in all ages, the better class of men felt themselves conscientiously called to record, preserve, concentrate and spread knowledge.

Our own country—though comparatively new and young, and which can

therefore not boast of first-class libraries like old Europe—does not lack in patriotic and noble efforts, and has spent great sums of money in order to obtain the best selections and collections possible, and add them to larger libraries. The libraries of Washington number about 300,000 volumes. The oldest library in the country, however, is that of Harvard College (established in 1638), with 125,000 volumes. The country numbers more than a hundred libraries, most of which range from ten to ninety volumes. A great many of these libraries are denominational, that is, they have been bought (either at once or gradually) by this or that denomination, and placed in their respective theological seminaries, or in universities with which theological seminaries are connected.—*Lutheran and Missionary.*

Woman in India.

[Extract from a letter of Rev. E. C. Scudder, missionary of the Reformed Church in India:]

Woman in India, as in all barbarous and semi-civilized nations, feels the influence of that barbarism, and occupies a position in society far beneath that which she is entitled to as a moral and intellectual being. She is but the slave, the tool and convenience of her lord and master, dependent on his will not only for her subsistence, but for her conscience and entire rule of action. Society has assigned her this subordinate position; custom has kept her there from time immemorial, and she has accepted her position not only as a necessity, but would regard any other as inappropriate and unbecoming.

HER CHILDHOOD.

It is difficult for us, reared as we are where woman reigns queen, to understand the degraded condition of the uneducated, unhonored female of India. She is despised from her very infancy. Her birth is looked upon as a misfortune. The Hindoo delights not in his female offspring; while the boy is fondled and caressed, the girl is treated with indifference. The former is educated; the latter is reared in ignorance and in the midst of domestic brawls. Never do you see a female in a Hindoo school, save that one who, as soon as she arrives at age, is, as their saying is, to be married to the god; become the dancing-girl of the temple, and lead a life of shame and infamy. According to Hindoo law and custom, no female is allowed to learn the art of reading and writing, and hence when you see one with a book in her hands, you at once know her vocation and destiny.

AS A WIFE.

The married life of the female presents no more attractive future. Betrothed in infancy; becoming a wife and mother before she is fitted to assume the duties and responsibilities of either; and subjected to the surveillance of a mother-in-law, who rules her with the rod of a tyrant, her life is often one of excruciating misery. Nor does this conclude the catalogue of evils to which she is subjected. Wife-beating is among the commonest occurrences of married life. It is a prerogative which the husband assumes, which he claims as a marital right and which he enforces with greater or less severity according to his own disposition and temperament, and the provocation to which he is subjected. Ill-cooked food, gossiping about among the neighbors, and a variety of other major and minor faults, call down the husband's wrath. Well does he handle the rod. Well does his wife's back smart, and loud and bitter are her lamentations and abusive epithets. This system or habit of wife-beating is one which is advocated by all, interfered with by none, and hence it is a difficulty which missionaries have to meet, an evil which they find it most difficult to eradicate after the people have embraced Christianity. They *will thrash* their wives, and when rebuked for it will maintain with some surprise its necessity, telling us that their women are not like our women, and that unless they give them an occasional beating, they will neither respect nor obey them. So great is the evil, that we have been forced to legislate in reference to it among our Christians, and to make it a disciplinary offence in the church. You cannot, however, convince them that they are not aggrieved, and that one of their most precious and personal rights have not been infringed.

The rules relative to the conduct of married women, as laid down in the Pasma Purana, a work of the highest authority among the Hindoos, will still farther illustrate their degraded condition. One of them is as follows: "Her husband may be crooked, aged, infirm, offensive in his manners; let him be choleric and dissipated, irregular, a drunkard, a gambler, a debauchee; suppose him reckless of his domestic affairs, even agitated like a demon; let him live in the world destitute of honor; let him be deaf or blind; his crimes and infirmities may weigh him down, but never shall his wife regard him but as her god. She shall serve him with all her might, obey him in all things, spy no defects in his character, nor give him any cause of disquiet."

From whatever stand-point we view the women of India, we shall find them thus, down-trodden and degraded, living lives of uselessness or drudgery; among the higher and wealthier classes not knowing how to pass the time and relieve their ennui; among the lower overwhelmed and wearied out with toil and with the laborious duties of their households. Especially are they given to the use of impure and indecent language, and there is not an obscene thought or word or allusion with which they are not perfectly familiar, and which they do not use with peculiar venom and energy when exasperated and quarreling. The latter is a pastime in singular favor, and nothing is more common than the sound of shrill voices, accompanied by furious threats and terrifying gesticulations. Many an effort to preach the gospel has been frustrated by these feminine belligerents.

HER INFLUENCE.

Such is the female in India, and truly a sad picture is her life; still, as before remarked, she has accepted this position herself. She knows of nothing better, or higher, or nobler than her present experience. To better her condition in life is a question she never disturbs or discusses, and the only way of rescuing her from her degradation, and placing her in the position she should occupy, is to let light into her soul. The females *must* be reached, influenced, instructed, and to a certain degree Christianized, before we can expect to make any general and permanent impression upon the male community. Though they occupy a degraded position in society; though excluded from the advantages of education; though reared with the idea that they must be subject to the direction, control, and will of their husband and male relatives; though secluded and holding but little intercourse with any beyond the circle of their own household and immediate relatives, and though the Hindoo himself does everything to foster the idea that the woman is his inferior, though he may say what he likes to depreciate her talents, her standing, her objects in life; though he may assert his own independence with ever so much assurance, he is as much influenced by the females of the land as any human male being in existence. The Hindoo wife, mother, and daughter, are in one sense the mistresses of their homes, oftentimes the directors of public opinion in their separate communities, and it is almost an impossibility for their male relatives to effect anything without their approval, consent and co operation. This may seem strange where woman occupies the position of a slave, and where, too, she is entirely uneducated, but such is nevertheless the fact, and hence to get at the men you must first get at the women. To raise, refine, and Christianize the former, you must elevate, instruct, and evangelize the latter. Many a book has been returned to us through the persuasions and almost peremptory demands of the women. Audiences quietly listening to the preaching of the truth have been dispersed by them, and when converts have come to us, especially from the higher classes of the heathen, they have come to us not only in the face of, but almost invariably without their wives and female relatives. The wife refuses to follow the husband, and is among the last to come. It is from her that he experiences the severest opposition.—*Gospel Field.*

PSALM xxxi. 22.—No, no, Christian; a prayer sent up in faith, according to the will of God, cannot be lost, though it be delayed. We may say of it as David said of Saul's sword and Jonathan's bow, that they never returned empty.

The Farmer King.

BY GEO. W. BUNGAY.

The farmer sat in his old arm-chair,
Rosy and fair,
Contented there.
"Kate, I declare,"
He said to his wife, who was knitting near,
"We need not fear
The hard times here,
Though the leaf of life is yellow and sere.

"I'm the king, and you are the queen,
Of this fair scene,
These fields of green
And gold between,
These cattle grazing upon the hill,
Taking their fill,
And sheep so still,
Like many held by a single will.

"These barn-yard fowls are our subjects all;
They heed the call,
And like a squall
On fast wings fall,
Whenever we scatter for them the grain.
'Tis not in vain
We live and reign
In this our happy and calm domain.

"And whether the days be dim or fine,
In rain and shine,
These lands of mine,
These fields of thine,
In cloudy shade and in sunny glow,
Will overflow
With crops that grow,
When gold is high and when it is low.

"Unvexed with shifting of stocks and shares,
And bulls and bears,
Strifes and cares,
And the affairs
Of speculation in mart and street,
In this retreat
Sweet peace can meet,
With plenty on her rural beat."

Dr. John Todd's Early Career.

On the 9th day of October, A. D., 1800, a poor insane woman of Rutland, Vermont, the wife of a helpless cripple, gave birth to a puny babe, whom the good neighbors were moved to hope that God would mercifully recall from so inhospitable a world as this promised to the new-born child.

On the 24th day of August, A. D., 1873, there died in Pittsfield, Massachusetts, a venerable clergyman, loved and honored throughout the country, and known in his books the world over. The unpromising infant who came unwelcomed into the world at the beginning of the century had become the Dr. John Todd, whose influence for good has been felt to the very ends of the earth, and whose published writings are read in more languages than one can well count on the fingers.

From beginning to end the story of his life is full of interest; and luckily his letters, of which he wrote an unusual number every year, are so rich in personal detail, and so frank and unreserved withal, that his biography is, in fact, almost an autobiography, written from day to day, as the events chronicled occurred, and with no thought on its author's part that his account of his life's experiences was ever to be put in print.

The childhood of the young John was passed, after the fashion of rural childhood, in New England, at that early day, chiefly at hard work. His crippled father died about six years after the boy's birth, leaving a large family, which, by reason of extreme poverty and the helplessness of the maniac mother, was necessarily scattered. John found a home with an aunt in North Killingworth, Connecticut, where he remained several years, working hard "for his food and a part of his clothing," and trapping wild animals for the rest. When ten years of age he passed a brief time in New Haven, attending school, and earning his bread in the capacity of "chore boy" in the house of a kinsman. It was during this residence near Yale College that he first came in contact with the people of a higher culture than common among the rural folk of North Killingworth, and the accident appears to have determined the whole course of his life. His ambition was awakened, and from that time forward his purpose was fixed—to secure the benefits of a thorough training in the schools. The task he thus set himself seemed a hopeless one—so much so, indeed, that from first to last his friends labored diligently to dissuade him from the undertaking. He was without money, without prospects, and without friends able to help him; but, young as he was, the iron will which served him so well in after-life was already his, and he appears never to have faltered in his purpose after it was once formed. He lived poorly by such

work as he could get to do, saved every moment of time, studied under any masters he could find, and finally, in the autumn of 1818, entered Yale College, having traveled thither on foot from Charlestown, Massachusetts, "with his entire wardrobe under one arm and his entire library under the other." At the time of his matriculation, he tells us, he had but three cents in the world, two of which he paid out for toll in crossing a bridge on the same day.—*George Cary Eggleston, in Harper's Magazine for February.*

Passing By.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN."

"And they told him, that Jesus of Nazareth passeth by."

O rich man, from your happy door,
Seeing the old, the sick, the poor,
Who ask for nothing, scarcely weep,
To whom even heaven means only sleep;
While you, given good things without measure,
Sometimes can hardly sleep for pleasure;
Let not the blessed moment fly:
Jesus of Nazareth passes by.

Is there a sinner, tired of sin,
Longing a new life to begin?
But all the gates of help are shut,
And all the words of love are mute;
Earth's best joys sere, like burnt-up grass,
And even the very heavens as brass;
Turn not away so pitilessly—
Jesus of Nazareth passes by.

Self-hardened man, of smooth, bland smile;
Woman, with heart like desert isle
Set in the sea of household love,
Whom nothing save "the world" can move;
At your white lie, your sneering speech,
Your backward thrust no sword can reach,
Look, your child lifts a wondering eye—
Jesus of Nazareth passes by.

Oh, all ye foolish ones, who feel
A sudden doubt, like piercing steel,
When your dead hearts within you burn,
And conscience sighs, "Return, return."
Why let ye the sweet impulse fleet,
Love's wave wash back from your tired feet—
Knowing not Him who came so nigh—
Jesus of Nazareth passing by?

He must not pass! Hold Him secure;
In likeness of His helpless poor;
Of many a sick soul, sin-beguiled;
In innocent face of little child;
Clasp Him—quite certain it is He—
In every form of misery;
And when thou meet'st Him up on high,
Be sure He will not pass thee by.

—*Good Words.*

A Lesson from a Lad.

Shall I mention to you one instance, which will show how Christian people may grapple with and overcome difficulties? Week before last one of my correspondents about Sabbath-school work, whose letters give me great pleasure, mentioned to me this circumstance, which to his knowledge had occurred in a remote Northwestern district, where it has been excessively difficult to keep Sunday-schools in operation during the hard winter just closed, especially where those Sunday-schools were assembled in the dug-outs and sod-cabins, as in many cases they are on the North Platte. (And you who live on the borders of the Sunny South, embowered in flowers, have little conception of the fierceness with which the winds sweep over the prairies there in the winter.) In that North Platte district there was a small school, concerning which the adults had come to the conclusion that it was impossible to keep it up through the severe weather. The children were not of that mind. They came to the school. No superintendent, no officer, no teacher, no adult was present. There they were without a leader. One of the older boys that had taken a great interest in the school determined to have school—to go through with it and make the best of it. One hymn they had learned by heart, and could sing without the book. They sang it. The boy then read a portion from the Bible—the Lesson for the day. He knew that it was customary next to offer prayer. Here was a difficulty. The boy trembled and grew pale. But he felt that it had to be done, so he said, with a faltering voice, "Let us pray," and began with "Our Father who art in heaven,"—and his voice choked, he broke down and cried, and the children cried with him. Then he gave expression to one agonizing groan for help and finished the prayer as well as he could. They went through the Lesson, sang another hymn that they knew and closed the school. The children went home and told their parents what they had done—how the boy cried, and they could not help crying with him, and the parents said, "If God has given us such children, it is a shame for us to leave them alone; we must keep the school."

Budding Child-Life.

BY REV. I. E. G.

How amazingly queer
Is wee little dear—
The babe in that cradle yonder?
Its senses are yet
In a budding state;—
What it knows while it buds we may wonder.

Its wee little frame,
Which body we name,
Is marvelous fragile and tender.
We hardly can see
What this bud may be;
And yet homage to it we will render.

What is it that draws,
By love's magic laws,
Our hearts to this budding treasure?
A mystery hid,
Of which God forbid
That sense and earth only it measure.

Just look at the brow
Of that wee one now;
There is more in that skull than matter.
The whole tiny frame,
Which body we name,
Is not just dust for to scatter.

When Jesus was laid
In His manger-bed,
The magi were led to His presence.
If God is not here
In that tiny dear,
There is something akin to His essence.

Oh, infancy sweet;
With worship we greet
Thy presence in earthy houses.
Thy life evermore
We laud and adore,
As sweet love our worship arouses.

Sleep sweetly and grow
Till mind gets aglow,
And rises to rule in its glory;
While angels will sing,
And wise men will bring
Their gifts, with a marvelous story.

This worship is paid,
With Heaven's kind aid
To Thy budding of manhood, sweet blossom.
It flows from the heart
With heavenly art;
In the regions of bliss heaves its bosom.

An infant, O God,
Let me be—one brought
To a gracious fruiting of reason.
In Thee let me rise
Towards yonder skies:
Take me home, O Father, in season.

Behaviour in Church.

1. As the house of God is the place where men honor and recognize the Supreme Ruler of the Universe, who holds the destinies of nations in His hands, you will, of course, feel it your duty to go there, though you should not claim to be a Christian, but simply a patriot or good citizen.

2. Let the neatness and modesty of your dress, and your respectful and discreet deportment show that you understand what is due to the House of God. If you go there with a slovenly exterior, sensible people will think that you lack reverence and good taste.

3. Endeavor to be there before the services begin; should you be belated, however, then seat yourself near the door, so as not to disturb those present by your coming.

4. When you enter, uncover yourself, advance to your seat slowly and quietly. When seated, observe silence, or at least speak seldom, and then with a low voice.

5. Do not gape curiously around from one side to the other, nor show a mien which displays uneasiness or weariness, but look attentively at the minister if you can, if you cannot look devoutly.

6. Do not lay your head on the pew before you, which is disrespectful, and will lay you open to the charge of wanting in good breeding. You would not do so if one were to address you at your house. The same rule holds good in the Church.

7. Guard against the habit of falling asleep. To prevent it, go to sleep at a seasonable hour the night previous, in order to get sufficient rest; eat a moderate meal (especially if the service is in the afternoon); sit erect and attentive; if you should happen to worship in a country Church kindly request and explain to the sexton (if you can) to keep the Church properly ventilated, and to suit the temperature of the room to that of the weather.

8. Never think of leaving (unless necessitated to do so) before the benediction is pronounced, without being willing to incur the charge of wanting in good manners in the estimation of all sensible people. SOMBREMAN.

Wonderful Memories.

[E. S. Drone, in *Scribner's* for November.]

Pliny says that Cyrus had a memory so prodigious that he could name every officer and soldier in his armies; and that Lucius Scipio knew every Roman citizen by name when that city contained more than two hundred thousand capable of bearing arms. Seneca speaks of a friend, Pontius Latro, who could repeat *verbatim* all the speeches he had heard declaimed by the Roman orators. It is said that Joseph Scaliger committed to memory both the Iliad and Odyssey in twenty-one days. Sir William Hamilton tells us of a young Corsican of good family who had gone to Padua to study civil law, in which he soon distinguished himself. "He was a frequent visitor at the house and gardens of Muretus, who, having heard that he possessed a remarkable art or faculty of memory, though incredulous in regard to reports, took occasion to request from him a specimen of his power. He at once agreed; and, having adjourned with a considerable party of distinguished auditors into a saloon, Muretus began to dictate words, Latin, Greek, barbarous, significant, and non-significant, disjointed and connected, until he wearied himself, the young man who wrote them down, and the audience who were present;—'we were all,' he says, 'marvelously tired.' The Corsican alone was the one of the whole company alert and fresh, and continually desired Muretus for more words, who declared he would be more than satisfied if he could repeat the half of what he had taken down, and at length he ceased. The young man with his gaze fixed upon the ground, stood silent for a brief season; and then, says Muretus, *Vidi facinus mirificissimum*. Having begun to speak he absolutely repeated the whole words in the same order in which they had been delivered, without the slightest hesitation; then commencing from the last, he repeated them backward till he came to the first. Then, again, so that he spoke the first, the third, the fifth, and so on; did this in any order that was asked, and all without the smallest error. Having subsequently become familiarly acquainted with him, I have had other and frequent experience of his power. He assured me (and he had nothing of the boaster in him) that he could recite in the manner I have mentioned to the amount of thirty-six thousand words. And what is more wonderful, they all so adhered to the mind, that after a year's interval he could repeat them without trouble. I know, from having tried him, he could do so after considerable time.'"

Asking a Blessing.

It is related that on a certain occasion an English ship of war touched at one of the ports of the Sandwich Islands, and that the captain gave a dinner to the royal family of the islands, and several chiefs. The table was spread upon the quarter-deck, and loaded with viands and delicacies of all kinds. After the company were seated around it, and the covers were removed, and everything appeared ready for operations to commence, the islanders seemed to be in no haste to begin, but looked as though something else was expected. The captain thought that the trouble was with the food, and that it was not what they liked, or that it had been prepared in a manner to which they were not accustomed, and accordingly commenced apologizing for the fact. He had, however, a pious waiter, who stood behind his chair, and who was quick to discover where the obstacle was; and who, whispered to the captain, —"these persons are waiting for a blessing to be asked." "Ask it, then," said the captain. The waiter did so—reverently and gratefully imploring the Divine benediction. No sooner was this done, than Queen Pomare, her family, and the chiefs, soon showed, by the manner they attacked the provisions that it was not because the dinner did not suit them, or that they had no appetites, that they had previously refrained from eating, but because no one had "said grace." The Sandwich islanders have been heathens; some call them heathens now; but are they so much as those in this Christian land, who have no family altars, and never invoke the benisons of Heaven upon their food? Nay, will not those islanders rise up in the Day of Judgment, to the condemnation of some of our readers?

An American Among the Bedouins.

The following singular story is told by the Rev. Philip Berry in the *National Baptist:*

About twenty-five years ago a company of young men started out from Damascus, headed for Jerusalem. They had not gone far before a band of armed horsemen surrounded them and ordered a halt. The leader said the caravan might move on, unhurt and unharmed, if they would deliver up one of their number, a young man named Randall, who should not suffer if he would come along with them peacefully. The terms, though hard, were acceded to, and the last look his companions had of him was mounted on a fine horse attended by the gay horsemen of the Bedouin Sheik of the Le Arish tribe, which tribe usually winter in the neighborhood of Damascus, and in the summer move south and east over the great plain, seeking pasturage and water for their flocks and herds.

The young man was taken to the Sheik's tent, and to his surprise, found a magnificent entertainment awaiting him. What does it all mean? Arzalia, the Sheik's daughter, has seen the young man, and fallen passionately in love with him, and this is the wedding feast. The young man and Arzalia are married. There was no escape for him. His tent was guarded by night, and his person watched by day, lest he should escape, and this guard was kept over him for years. He and Arzalia, however, seemed happy; children were born to them, and their domestic life was marked by kindness, courtesy and true affection. Randall rapidly acquired the Arabic language; his wife as readily mastered the English. Their children were taught in both.

Now who was this Randall? In Oneida county, New York, lives his father, who has never seen the face of his son. This father is now a man of some seventy years, who was brought up among the Indians, and has traveled again and again with the hunters of his tribe over the entire Mississippi Valley in search of fish and game. At the age of twenty-one, the chief of his tribe said:

"You had better return to the white people, for among them you can be more of a man than among the Indians."

He returned, married a Welsh lady for his wife, and while she was on a visit to her relations in Wales this son was born. The mother dying soon after his birth, he remained until manhood with his kindred in Wales, and was taking a trip through Syria, previous to his return to America, when he was captured by the Sheik and compelled to marry his daughter. His mother was a Baptist, and he, before he left Wales for the Orient, was baptized. When he was admitted to the Sheik's family, they had to receive his religion as well as his person. Through him his wife became a Christian; his father-in-law became a patron of his son-in-law's faith; his children were brought up in "the fear of the Lord;" his son has become Sheik of the tribe, the father-in-law having died. All the surrounding tribes have become favorable to the new religion, and have pledged their swords in its defence. Many have been baptized; hundreds of children have been taught the new religion.

But a dervish, a zealot of the Mohammedan faith, who had for a long time been endeavoring to stir up opposition and persecution, strove to have Randall's sons thrown out of the employ of the Turkish government, and failing in this, turned his assault upon a daughter of the foreigner, and charged her with witchcraft and apostacy from the true faith. She was brought before the *meglis*, composed of one hundred and forty-four venerable sheiks and effendis, to answer charges which involved her life. The charges having been presented and substantiated as best they could be by witnesses, she was called upon to answer them through her advocate. She, although but fourteen years of age, and dressed in the neatest manner, and with a placid face, and calm heart, and unfaltering trust, responded: "Most venerable fathers, I will reply in person;" and then, with fervor, and faith, and power, holding her Bible in her hand, and frequently reading passages from it, she made a defence worthy an apostle; and when she finished, the unanimous verdict was in her favor, and the chiefs of the tribes pledged each other their swords anew, to defend all Christians

who thought and felt as Rosa did. But the old dervish breathed revenge, and determined to take that young life.

The trial was in October, 1872. In June, 1873, while Rosa was teaching a class of forty-two little girls, in a grove, the way to heaven, the dervish stealthily approached, and before any one was aware, he had murdered the maid and fled. The fleetest horses of the tribe, with armed riders, went in pursuit. He was soon captured, tried, and executed. But the work is growing, the truth is spreading, and a new chapter in the history of spreading gospel light has been unveiled to us, alike startling and impressive. When the whole story is told (as it soon will be), a more remarkable chapter in the history of the preaching of the gospel has not been offered in this country.

In the last letter from Lady Arzalia Le Avish Randall, giving all the particulars of her child's trial and tragic death, occurs this beautiful sentence and earnest request:—"Pray for me, that my piety may be as humble as the violet, as enduring as the olive, and as fragrant as the orient." We hope, in the course of a year, to offer the readers of this sketch the entire story, from the hut of the Indian to the tented church of the Bedouin; but we could not consent to keep "the glad tidings" to ourselves any longer, and so have told our story in brief to-day.

Travel in Ancient Times.

Owing to the absence of roads, as well as convenient means of carriage, there was no general spirit of travel in ancient times. Now and then some adventurer, athirst for knowledge, made his way into far countries, journeying on foot, or horseback, or by sea, and taking years for an expedition which can now be made with comfort and safety in a few weeks. There was less travel in Europe than in the East, where the camel furnished a convenient means of transportation, and where the great treeless wastes of country offered fewer obstacles than the forest-grown regions of the West. But all over the earth soldiers and merchants were the only classes of men who saw much of the world beyond their native villages and cities. The great mass of people lived and died in the place where they were born. Beyond their native precincts the world was an unknown region, whence now and then an adventurous man returned with marvellous stories of the wonders he had seen and heard. People staid at home because the means of travel were confined to the very wealthy, outside of the two classes just mentioned For many centuries there was very little improvement in modes of conveyance. Even the luxurious and self-indulgent "Rois Fainéants," or Lazy Kings, of France, who flourished in the seventh century of our era—those mere phantoms of royalty, who passed their lives in sensual pleasures while the affairs of state were administered by others—were accustomed to make their journeys from place to place in ox-carts of the rudest description, resembling a common country hay wagon of our time. The place of springs was supplied by a liberal provision of cushions, which saved the royal good-for-nothing's sides from bumps and bruises as the huge wagon thumped and jolted over stones, stumps, and mud-holes. Under any circumstances it must have been a very uncomfortable method of traveling.

Up to the middle of the sixteenth century the most common mode of traveling was on horseback, with carriers, and heavy goods were conveyed by means of pack-horses. In Shakespeare's Henry IV., Act II., Scene I., two carriers appear in the inn-yard at Rochester. One has a gammon of bacon and two razes of ginger, to be delivered as far as Charing Cross; the turkeys in the pannier of the other are quite starved. We see that people traveled in companies, from one of the carriers saying: "Come, neighbor Mugs, we'll call up the gentlemen; they will go along with company, for they have great charge;" and that they were on horseback is shown by Gadshill bidding the hostler bring his gelding out of the stable, and one of the travelers saying, "The boy shall lead our horses down the hill; we'll walk afoot awhile and ease our legs." Journeys on foot were rare, even at that time, owing to the insecurity of the roads, although in the Middle Ages pedestrians on religious pilgrimages were protected by the sacredness of their purpose.—*Harper's Magazine for January.*

The Sunday-School Department.

Sunday-school Superintendency.

BY REV. J. W. LOVE.

Most of our Sunday-schools are in the habit of annually electing a Superintendent and other officers We are of the opinion that it is bad policy to hold these annual elections. It often creates party strife and jealousies that are anything but promotive of the best interests of the school, to say nothing of good morals. There is frequently a vain ambition aroused to become officers, or to retain offices, or both, which prompts to bickering and log-rolling to gain its end, and which, if disappointed, calls out bitter and resentful feelings.

The best men for officers are not always the most popular, and hence frequent mistakes are made in elections by popular will—especially if the children be allowed to vote. We think a better plan is to *appoint* all the officers, and allow them to serve as long as circumstances may seem to warrant.

But, it may be asked, who shall do the appointing? I answer, the pastor, after consulting, of course, with his consistory, and with the teachers of the school. This consultation can be held privately, or at least in such a way as not to create any rivalry, and thus the general mind of those having the best interests of the school at heart be obtained, and then expressed through the appointment of the pastor. The pastor should claim and exercise the right (by virtue of his pastoral office) to *superintend* the school himself, where this is at all possible for him to do. He can always do so, if he will, when he has but one congregation to serve. If he is fit to be the pastor of the sheep, he ought to be the best man to be the pastor of the lambs, and hence to superintend, at least, the feeding of them in the Sunday-school. To elect any one else to the superintendency shows that his relation to the school is not understood.

But, says one, suppose the pastor does not wish to be the Superintendent, or thinks it too much of a burden to act in this capacity, what then? Well, then, *he* does not understand *his* relation and duty to the school, and will not be as successful as he might in his pastoral work. I do not say that he must always open the school, or talk, or in any other way exert himself much, but surely he should be present, and have *the right* to direct, or say who should open, and what should be done. He may have one or two assistant superintendents, and let them do the work, but he should oversee it. He should also have *the right* to say who shall teach, and what shall be taught.

Of course, a true pastor will not attempt to "lord it over God's heritage," but will freely consult his leading helpers in the Sunday-school, and give due weight to their suggestions and counsel.

If the pastor have more than one congregation to serve, he will not be able to be present with the Sunday-school of each oftener perhaps than he preaches; but when he is present, he can, and should be the head of the school, and, *in all cases*, we think it is better he should *appoint* those who are to take his place, and do the practical work of training the young of his fold in the school.

The writer knows of one charge, at least, where this plan works admirably. He believes all are well satisfied with the management of the schools in his congregations, and these schools seem to be in a very prosperous condition. For years we have appointed all officers and teachers, after counseling with proper advisors, and so far as we can see, we have the right men and women in the right places. We believe that only as pastors are felt and acknowledged to be the *heads* of our Sunday-schools (and not simply visitors in

them) are they in a position to meet and discharge their duty to the baptized children and youth of their congregations.

Let not the false notion prevail that some one else is to be above the pastor in superintending the school; and, where it is at all practicable, let the pastor by all means meet his teachers once a week to prepare them for the lesson of the following Sunday, and at these meetings consult in a free way with his helpers as to what is best to be done from time to time for the prosperity of the school.

Sunday-school Library Books.

The time was when the difficulty in this matter was to find books enough to stock a library with reading that would be attractive to children. The difficulty now is all the other way. No literature is so abundant. There are at least eight great publication boards or societies engaged in the production of religious story books for the young, the publications of any one of which would be more than any ordinary school could keep pace with, to say nothing of an equal number of enterprising private publishers whose lists are scarcely less formidable than those of the boards. The number of these religious story books now in the market cannot be much less than ten thousand, and they are increasing at the rate of more than one a day all the year round.

In the face of such a fact, the Sunday-school worker is compelled to pause as he can no longer safely order books at random for the Sunday-school library. We must perforce make a selection. If we would not do a great wrong, we must be willing to give the time and the labor needed to make this selection wisely. We have no more right to place books in the Sunday-school library, without knowing something of their character, than we would have to fill children's cups at table with something to drink, without stopping to inquire whether that something is water or gin. Gin for breakfast would in fact be not much worse for the body than are to the mind some of the stimulating novels to be found on the shelves of Sunday-school libraries.

What are some of the features that *prima facie* should exclude a book from the catalogue? To give them all would require a treatise. We give two or three.

First, no book which is a story of love and matrimony. No book in which the interest of the plot is made to depend in any perceptible degree on this subject. If any reader of the *Sunday-School Times* is simple enough to think that there is no need of a positive, absolute, prohibitory rule on this subject, his experience in such literature has been more fortunate than ours. The extent to which such books have become debauched by catering to a precocious taste for this sort of thing is really alarming; and those who have the control of our Sunday-school libraries should set their faces like flint against every book in which the young actors fall in love, or in which the passion of love is in the slightest degree made a motive power in the development of the plot. Until buyers come to a fixed determination on this point, and refuse point blank to buy for the library any book in which there is a love affair, no matter what the merits of the book in other respects, our writers, and our publishers, of religious story books for the young will not mend their manners.

Secondly, no book in which the writer speaks of the actors in the story as "heroes" or "heroines," or which, even if they are not so called, the young reader would be likely to think of them as belonging to this superfine type. This sort of stuff is only next door to love and matrimony. It may do for the dime novel, but is utterly out of place in the Sunday-school library.

Thirdly, no book which does not teach something. To be merely an interesting story is not enough. To be something which the children will devour is not enough. If the reader, on closing the book, does not feel that he has learned something, that he has some new idea of duty, that he has some new ideas of right and wrong, or that his old ideas on this subject have received a new enforcement, the book has no business in the library. No matter how thrilling the story may be, no matter how much the children may be enchanted with it, the book is not what you want. You might, with just as

good reason, give your children champagne and sweetmeats for their daily bread. They need food. You give them a song.—*Prof. J. S. Hart, in the S. S. Times.*

Hints to Superintendents.

An exchange collects the following list of good hints to superintendents:

Let the school be opened punctually to the second.

A rapid but decorous transition from service to service is a great saver of time and promoter of interest.

Those who lead in prayer should be impressed with the importance of not prolonging it to the weariness of the little ones.

The superintendent ought to know before he starts to school what he intends to do that day, and not leave it to haphazard.

Let the superintendent, if he be given to talking, beware lest he consume too much time: let him keep his eye on his watch.

One of the most common evils with which a superintendent has to contend, is the fact that many teachers get through the task of instruction in too short a time, and then sit idle and suffer their scholars to become listless, tired, noisy and mischievous.

Dip it up.—A ship was sailing in the southern waters of the Atlantic, when they saw another vessel making signals of distress. They bore down towards the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up, then!" was answered. "You are in the mouth of the Amazon river!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up!"

Jesus Christ says, "If any man thirst, let him come unto *me* and *drink*." "And the Spirit and the Bride say, Come, and let him that heareth, say, Come; and whosoever will let him come, and take of *the water of life freely*." Thirsting soul, the flood is all around you; "dip it up!" and drink, and thirst no more.—*Earnest Christian.*

Flown Away.—Two little birds had a nest in the bushes in the back part of the garden. Julia found the nest. It had some speckled eggs in it—one, two, three, four. But she did not trouble the nest, or distress the dear little birds. One day, after she had been away some time, down she ran into the garden to take a peep at the four little speckled eggs. Instead of the beautiful eggs there, were only broken, empty shells. "Oh," she said, picking out the pieces, "the beautiful eggs are all spoiled and broken!"

"No, Julia," replied her brother, "they are not spoiled; the best part of them has taken wings and flown away."

So it is when a child dies; its little body, left behind, is only an empty shell; while its soul, the better part, has taken wings and flown away.

A Whole Man.—"Be a whole man to everything," wrote J. J. Gurney to his son at school. "At Latin, be a whole man to Latin. At geometry or history, be a whole man to geometry or history. At play be a whole man to play. At washing and dressing be a whole man to washing and dressing. Above all, at meeting be a whole man to worship."

When Professor Webster was awaiting trial for murder, he is said to have complained of his fellow-prisoners for insulting him through the walls of his cell, and screaming to him, "You are a bloody man." On examination, the charge was found wholly groundless. The accusing voices were imaginary—merely the echoes of a guilty conscience. But it is a fearful thought that the soul can be made to ring with such echoes. Surely it is "fearfully and wonderfully made."

GOSPEL LESSONS.

APRIL 2. LESSON XIV. 1876.

Fifth Sunday in Lent. Leviticus xvi. 7–10, 21, 22.

THE SCAPE-GOAT.

7. And he shall take the two goats, and present them before the Lord *at* the door of the tabernacle of the congregation.
8. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.
9. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him *for* a sin-offering.
10. But the goat upon which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.
21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:
22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

QUESTIONS.

This lesson tells us what sin-offerings were brought unto the Lord, and how they were disposed of at His command, on the great day of atonement. This day came once a year; and on it the high-priest had to make an atonement for the sins and transgressions of all the people of Israel in the manner here prescribed. The whole service was typical of the great sacrifice of Himself, which Christ the Lord afterward brought for the sins of men.

7. Who *shall take?* Who was Aaron? Whence the *two goats?* (See verse 5.) What were they for? Before whom was Aaron to *present* them? What was the *tabernacle?*

8. Is casting lots elsewhere referred to in Scripture? See Proverbs xvi. 33, and Acts i. 26. What is meant by a *scape-goat?*

9–10. What was Aaron to do with the two goats over which he had cast lots? For *whose* sins was the goat upon which the Lord's lot fell offered? What is meant by an *atonement* being made with him, that is, the scape-goat? See verses 16, 18 and 20.

21–22. What four things was Aaron to do in order to complete the atonement? Was the man who led away the scape-goat *selected?* What was the goat to carry away with him? Into what place was he led away?

CATECHISM.

XIV. Lord's Day.

35. What is the meaning of these words, "He was conceived by the Holy Ghost, born of the Virgin Mary?"

That God's eternal Son, who is, and continueth true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost, that He might also be the true seed of David, like unto His brethren in all things, sin excepted.

36. What profit dost thou receive by Christ's holy conception and nativity?

That He is our mediator, and with His innocence and perfect holiness covers, in the sight of God, my sins, wherein I was conceived and brought forth.

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1. Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

2. But Christ, the heavenly Lamb,
Takes all our sins away;—
A sacrifice of nobler name.
And richer blood than they.

3. My faith would lay her hand
On that dear head of Thine,
While, like a penitent, I stand,
And there confess my sin.

4. My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursed tree,—
And hopes her guilt was there.

5. Believing, we rejoice
To see the curse remove;
We bless the Lamb, with cheerful voice,
And sing His bleeding love.

COMMENTS.—The day of atonement represented the central act of worship in the ceremonial order. It came once each year, the 10th of Tishri, or the latter part of September, and its service represented and was for the whole people. It was a day of reconciliation with God; the ending of one stage in the earthly pilgrimage and the beginning of another. It was holy as not even the Sabbath itself. And it was so because of the significance of the offerings made on it. Here only in the whole ceremonial worship we have the idea of the taking away, the removal beyond reach, of the sins of men as set forth in the scape-goat; the goat by means of which the people *escaped* from their sins

7. The two goats for the atonement are to be furnished by the congregation of the children of Israel, (see verse 5.) It is especially to be noted that *both* goats were to be presented *before the Lord*, and so dedicated to Him; the one for a sin-offering for the people, and the other to be sent into the wilderness, bearing away their iniquities. This fact shuts out the idea that the one goat was an offering to Satan in order to propitiate him, as was the custom among the ancient Persians and Egyptians. As the Israelites were necessarily familiar with the customs in this respect of the latter, it was highly important to protect them against any implied devil-worship, and this was done by presenting both victims before the Lord.

8. Aaron was not to make choice between the two goats. He was to cast lots, so that the Lord might decide, as we have the idea in Prov. xvi. 33, "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Casting lots was allowed, and common, among the Israelites in connection with most important occasions and events.

9. Not the ordinary sin-offering is here meant, but the one peculiar to this day—the great day of atonement. In type there was represented here the one all sufficient offering for sin, afterward made on Calvary by Christ, "when the fulness of the time was come." Galatians iv. 4.

10. The word *atonement* seems to be used in this verse in a sense not common at the present time. It has the same meaning here as in verse 16, where it is said that Aaron shall make an atonement for the holy place, and also for the tabernacle of the congregation. The holy place and the tabernacle had to be atoned or purified on account of the sins of the people. So the scapegoat had first to be atoned, in the sense of purified and prepared, for the service to which he was devoted. See also verse 20, where "reconcile" is used with a similar meaning.

21–22. The leading thought here is this: The sins of the people for which the one goat had been made a sacrifice, verse 9, were now put upon the scapegoat, to carry them away to a place whence they would never return. The one becomes the sacrifice for the sins of the people; the other bears them away. We have here in symbol the sacrifice of Christ, *and* the justification of the believer in consequence of it. The wilderness was the supposed home of evil spirits. Christ was tempted by Satan in the wilderness. See also Matt. xii. 43. It was thus a fit place typically into which to carry sin and all defilement.

ENGLISH DISTRESS.—While the poor marry, the well-to-do avoid marriage to such an extent that two women in every five of the whole number of English women are unmarried, and the total of these unmarried amounts to the great number of 1,537,000. In London forty-one per cent. of the women of marriageable age are spinsters; in five English counties they are forty-five per cent.

A DISTINGUISHED Baptist clergyman made an admirable speech to a great audience in Exeter Hall, London, and then, instead of leaving off, went on until his father, a quaint old preacher, who was sitting just behind him on the platform, pulled his coat-tail, and said in an undertone, "Why don't you say a good thing, and sit down?" "That's what I am trying to do, father," was the reply.

TRUE.—A German princess, Maria Dorothea, (let her name live with her saying,) took leave of a Christian missionary with these words:—"Christians never part for the last time—Adieu."—*Broadcast.*

APRIL 9. LESSON XV. 1876.

Palm Sunday. Numbers xxi. 4–9.

THE BRAZEN SERPENT.

4. ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. ¶ Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

QUESTIONS.

In the fiery serpent set up for the healing of the people in the wilderness, we have a type of Christ lifted up on the cross for the healing of man from the effect of sin and transgression. See John iii. 14-15.

4. Where was mount Hor situated? See Numbers xx. 23. What prominent person died and was buried on mount Hor? See Numbers xx. 27-8. Why died the Israelites seek to *compass* or go round the land of Edom? See Numbers xx. 21. In what kind of spirits were the people at this time? Why?

5. Against whom did the people speak? What was their complaint? Was it strictly true that they had no bread and no water? The *light bread* which their soul loathed consisted of what? See Exodus xvi. 15. Could they live on this bread and such water as they had?

6–7. What punishment was sent by the Lord upon the people for their murmuring? Were serpents likely plenty in the wilderness? And why are they called *fiery?* What effect had this punishment upon the people? Does great affliction yet lead men to to seek help from God? And what did Moses do?

8-9. Did the Lord have regard to the prayer of Moses? What did He tell him to make? Why is this *brazen* serpent also called *fiery?* What was its effect upon those who looked upon it?

CATECHISM.

XV. Lord's Day.

37. What dost thou understand by the words, "He suffered?"

That He, all the time He lived on earth, but especially at the end of His life, sustained in body and soul, the wrath of God against the sins of all mankind: that so by His passion, as the only propitiatory sacrifice, He might redeem our body and soul from everlasting damnation; and obtain for us the favor of God, righteousness, and eternal life.

38. Why did He suffer under Pontius Pilate, as His judge?

That He, being innocent, and yet condemned by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.

39. Is there anything more in His being crucified, than if He had died some other death?

Yes, [there is;] for thereby I am assured that He took on Him the curse which lay upon me; for the death of the cross was accursed of God.

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1. Ride on, ride on in majesty!
Hark, all the tribes hosanna cry!
Thy humble beast pursues his road,
With palms and scattered garments strewed.

2. Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ! Thy triumphs now begin,
O'er captive death and conquered sin.

COMMENTS.—We have here one of the most marked types of Christ to be found in the Old Testament. Clear and forcible are His own words on this subject—John iii. 14-15, where He says, *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.* We have here, on the one hand, the people,

1) Sinning by not trusting God;

2) Suffering, in consequence, from the bite of the serpents.

We have, on the other hand, the Lord

1) Saving by means of His own, viz., the brazen serpent lifted up;

2) On condition of faith in Him through it.

Even so now men suffer unto spiritual death from sin and unbelief; and are only saved by faith in God as He is revealed in Jesus Christ and the sacrifice which He wrought out upon the cross.

4. We learn in the 20th chapter, verses 14-21, why Moses so led the people of Israel as to avoid Edom. They were neither allowed to pass through this powerful kingdom, nor in condition to make war upon it. The Edomites were the descendants of Esau, the brother of Jacob. See Genesis xxv. 30. But their journey was a hard one. And "as the way was long, the passes difficult, and the country barren, they, forgetting their late success, and reflecting only on the present inconveniences, relapsed into their old humor of murmuring, and heavily complained both against God and Moses."

5. The light bread, which they loathed, was the manna, which had been their principal food for years past. We have here the same old distrust and complaint which we find the Israelites already given to shortly after their departure out of Egypt, see Genesis xvi. 3; and afterward at Meribah, Genesis xvii. 3. Their difficulties were always rising mountain high in their view, and their faith was less than a grain of mustard-seed. It is just so with a great many people now-a-days.

6–7. As a punishment fiery serpents, serpents whose bite was fiery, burning, were sent among them. These serpents doubtless abounded in that vicinity, and now came as unconscious instruments to punish the people. These serpents remind us of Genesis i. 14-15. Moses shows himself here, like almost everywhere else, a true leader of the people. When they go or do wrong he abides his time, and then again does them the best of service. He does not join them in the wrong, like so many unfit, false leaders, but at once serves them when they seek the right.

8–9. God who changeth not in His love and truth, as men do, at once pities the people when repentant, and orders a brazen serpent to be made and lifted up for their healing. This serpent of *brass* glistened in the sun, and so was called *fiery;* then it also resembled in size and form the others, most probably. It is not said that the serpents were destroyed or ceased biting the people, but that those who looked upon the serpent of brass lived, and did not die from the bite of the others. This *looking* required faith, trust in God and His appointed means of salvation in the case.

THE best practical statement I have met with about ventilation was contained in the remark of a mining engineer in Philadelphia: "Air is like a rope; you can pull it better than you can push it." All mechanical appliances for pushing air into a room or a house are disappointing. What we need to do is to pull out the vitiated air already in the room; the fresh supply will take care of itself if means for its admission are provided. It has been usual to withdraw the air through openings, near the ceiling—that is, to carry off the warmer and therefore lighter portions, leaving the colder strata at the bottom of the room, with their gradual accumulation of cooled carbonic acid undisturbed. Much the better plan would be to draw this lower air out from a point near the floor, allowing the upper and warmer portions to descend and take its place. An open fire with a large chimney throat, that is the best ventilator for any room; the one-half or two-thirds of the heat carried up the chimney is the price paid for immunity from disease; and large though this seems, from its daily draft on the woodpile or the coal-bin, it is trifling when compared with doctors' bills, and with the loss of strength and efficiency that invariably results from living in unventilated apartments.—*Selected.*

APRIL 16. LESSON XVI. 1876.

Easter. Ezekiel xxxvii. 1–10.

THE RESURRECTION OF DRY BONES.

1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones.

2. And caused me to pass by them round about: and behold, *there were* very many in the open valley; and lo, *they were* very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear ye the word of the Lord.

5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

QUESTIONS.

What is the subject of our lesson to-day? And what is this day itself called? What great event do we celebrate on Easter? Has the Christian Church always kept Easter as a festival? Will our own bodies also arise one day from their graves? Is there any connection between the resurrection of Christ and our own?

1. Upon whom was the hand of the Lord? Whither was the prophet taken? What did he see there?

2. Why cause Ezekiel to pass by them round about? The number and condition of the dry bones?

3. What question is asked? By whom? The prophet's answer? *Did* the prophet know? Is it well not to pretend to know what we are ignorant of?

4-6. Who was to speak to the bones? What was he to say?

7-8. And did the prophet trust the word of the Lord and prophesy? What happened then step by step? Did the bones now have life?

9. What additional command came to the prophet?

10. What came to pass? Did the prophet speak in his own name or in that of the Lord? Can God bring the dead to life again? To what people does this resurrection of the dry bones refer? See verse 11. Did the prophet see and do all here described, or was it a *vision?* Does the restoration of the children of Israel, as shown in the resurrection of the dry bones, typify our final resurrection?

CATECHISM.

XVI. Lord's Day.

40. Why was it necessary for Christ to humble Himself even unto death?

Because with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

41. Why was He also "buried?"

Thereby to prove that He was really dead.

42. Since then Christ died for us, why must we also die?"

Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.

43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

That by virtue thereof our old man is crucified, dead, and buried with Him; that so the corrupt inclinations of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

44. Why is there added, "He descended into hell?"

That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agonies, in which He was plunged during all His sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.

COMMENTS.—Last Sunday our lesson was concerning the sacrifices of the Day of atonement, with particular reference to the *scape-goat.* The full significance of that comes to view in the sacrifice of Christ upon the cross. Upon this great fact we are especially called to meditate on *Good Friday,* which is just past. We have now come to *Easter,* which brings to our attention another class of facts connected with our salvation. Good Friday stands for the burden, guilt and power of sin: Easter for triumph over it, and the coming forth and glorification of life. The resurrection of dry bones, constituting our lesson to-day, portray the restoration of the Jewish people in their time. This primarily; yet it is also, in a true sense a symbol of the final resurrection of the dead.

1. Ezekiel was laid hold of by the Spirit of the Lord, and made to see with unsealed eyes. The bones represent people dead and wasted, as those on a battle-field after a long time has passed; not scattered miscellaneously, yet also no longer adhering together. See verse 8.

2. The passing round about shows that he was to get a full view and apprehension of the great number and wasted condition of these bone bodies. So were the children of Israel, at that time, numerous, scattered, helpless, nationally dead. The one pictured the other.

3. *Can these bones live*—a challenge to the faith of the prophet. So far as man could see it was impossible for them to live again. But—*O Lord God, Thou knowest.* It lay in God's will whether or not they should come to life again, and that the prophet knew. The answer of the prophet is a noble one, and may well stand as an example to us in matters of faith and the future, which we cannot understand. God could, and knew whether He would restore the people of Israel.

4—6. What the prophet was here directed to prophesy to these bones, he was in fact afterward to say to his people. Ezekiel was to be the human agent to bear the word of the Lord to Israel. But it was the word of the Lord which was to work the great miracle, so that the people might know, as it is said, *that I am the Lord.*

7—8. *Noise—shaking,*—by the coming together of the bones into their proper relations to each other. We need not think of thunder and earthquake. Figuratively we may assume that this relates to the first movements of the people toward their re-organization as a nation. *Sinews and flesh came upon them*—the people began to have hope of a better future. No real life yet, however.

9. *Wind.* Genesis 2: 7, we have the same idea of breath giving life. *Slain.* Dead as on a battle-field.

10. At the word of the Lord the bones,—the slain, came to life again and stood up. So the people of Israel by the power of the Lord were gathered again and established in their own country. See, verse 14, where it is said: *And I shall put my Spirit in you and ye shall live; and I shall place you in your own land.* That the whole transaction narrated in this lesson was a *vision* to enlighten the prophet with regard to his people and prepare him for prophesying to them, we learn from verse 11: *Son of Man, these bones are the whole house of Israel.* Here we have the immediate sense of the passage. Beyond this, however, lies the deeper sense which looks *not* simply to the restoration temporally of the people of Israel, but to the *general resurrection* by the same Word and power of God.

THE CROSS.—Somewhere in the East there is said to be a tree which is a non-conductor of electricity. The people know it; and when a storm comes, they flee toward it for safety. Beautiful picture of the Saviour!—beautiful emblem of the tree on Calvary! It is a non-conductor of wrath.—*The Rev. Thomas Jones.*

AN HUMBLING THOUGHT.—Philip, King of Macedon, when attending one of the Olympic games, fell down in the sand; when he arose again, observing the print of his body in the sand, he cried out, "Oh, how little a parcel of earth will hold us when we are dead, who are ambitiously seeking after riches."

APRIL 23. LESSON XVII. 1876.

First Sunday after Easter. 1 *Sam.* xvii. 38–54.

DAVID AND GOLIATH.

38. ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these, for I have not proved *them*. And David put them off him.

40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41. And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle *is* the Lord's, and he will give you into our hands.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran towards the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in the forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him: but *there was* no sword in the hand of David.

51. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

QUESTIONS.

What is the subject of this lesson? Who was the king of Israel at this time? (Read chapters xv. and xvi.) Who was David? Where did he live? What was his occupation? Had he and Saul met before? Why did he come to the army at this time? Who was Goliath? What led to the combat between him and David? How long had he challenged the army of Israel (ver. 16)?

38, 39. What is said of Saul's personal appearance (ix. 2)? What is *armor?* What is a *helmet?* What is a *coat of mail?* What is meant by proved? Is there also spiritual armor (Eph. vi. 11–17)? In which kind did David place his chief trust?

40, 41. What kind of a staff had David? What is a sling? Could the ancients use it with skill (Judges xx. 16)?

42, 43. What effect had David's appearance upon Goliath? How did he express his scorn? What was the name of the chief god of the Philistines (Chap. v.)? What did he mean by his language in verse 44? Did the victors in ancient times bury the bodies of their slain enemies?

45–47. What was the secret of David's confident tone in his reply to Goliath (xvi. 13)? What did he mean by saying he *came in the name of the Lord of hosts?* Was this presumption on his part? What end was to be gained by David's victory? In what sense was it the Lord's battle?

48–51. Will you please describe what follows in your own language? What effect had David's victory upon the army of the Philistines? Who is David's greatest Offspring? What great enemy did our Saviour overcome? How do we overcome the world? (1 John v. 4, 5.)

52–54. What effect had David's victory upon the army of Israel? To what nation did Gath and Ekron belong? What is meant by *spoiling their tents?*

COMMENTS.—When Samuel, the prophet and judge of Israel, had become old, he appointed his sons to rule in his stead. These, however, by their corrupt practices, caused great dissatisfaction among the people, who came to Samuel and demanded a king to be appointed over them. The aged prophet inquired of the Lord, and He directed him to yield to the wishes of the people, though not without protesting against their sinful purpose (in rejecting God as their King), and foretelling the evils which their kings should bring upon them.

Samuel, then, at the direction of God, anointed Saul, the son of Kish, king of Israel. On account of his disobedience (chapter xv.) he was rejected by the Lord, who directed Samuel to anoint David, the youngest son of Jesse, in his place. The Spirit of the Lord at once departed from Saul and came upon David. David, therefore, was, in fact, the king of Israel at this time, though Saul was still esteemed such by the people. He and Saul had met before when the latter, troubled with an evil spirit, had sent for him, then already very "cunning in playing" upon the harp, to drive the demon out by the sweetness of his strains.

He had accomplished his mission and was at home again, when the Philistines "gathered together their armies to battle," the champion chief of which was the giant, Goliath of Gath. David was sent by his father to the army (vers. 17, 18), where he saw and heard, for the first time, the challenging giant, and learned what rewards should be heaped upon him who should kill him.

38, 39. Saul, himself almost a giant in stature, takes his armor off and puts it on the youthful David. How degrading to the reputed king of Israel! A strong proof that God was no longer with him, for where the Spirit of the Lord is there can be no coward heart. *Armor* is the general name for offensive and defensive weapons of war. A *helmet* is a cap-like covering for the head made of hard, thick ox-hide, or of brass, and usually crowned with an ornamental crest or plume. A *coat of mail*, also called *habergeon* and *breast-plate*, was a covering for the body, consisting of two parts, which were fastened at the sides. It was made of flaxen cloth, thickly woven, or of brass. David not having been accustomed to wear such armor, felt himself burdened by it. His chief trust was in the spiritual armor with which God had clothed him.

40–44. David had his shepherd's staff or crook with him. His youthful and unarmed appearance filled Goliath with utter contempt. The language of verse 44 was the usual form in which champions meeting in single combat threatened one another. It was considered great dishonor to remain unburied after death, and the victors generally bestowed no favors upon the dead bodies of their enemies.

45–47. The confident tone of David did not arise from his own will. He spake as he was moved by the Holy Ghost (1 Pet. i. 21). He was king in God's stead. Whatever he did, therefore (when moved thereto by the Spirit), was as if God Himself did it. In this sense was it the Lord's battle. It was therefore no presumption on his part to say: "I come to thee in the name of the Lord of hosts." It would have been, however, had he gone to meet Goliath in his own name. God accomplishes great purposes by humble means, so that the Creator, not the creature, may be glorified, and that His power and Godhead may be made known to those who fear Him not.

48–51. The great weight of Goliath's armor (his coat of mail alone weighing about one hundred and sixty pounds), prevented his running, as did David. Jesus, "the Root and Offspring of David," has delivered us from a more powerful enemy than Goliath (Heb. xi. 14, 15).

52–54. Gath and Ekron were two of the five chief cities of the Philistines. *Spoiling their tents* probably means not only the taking of valuables found in them, but also the destruction of what was not carried off.

MR. SPURGEON, confessing an inability to manage a small church, says: "They are like those canoes on the Thames; you must not sit that way or the other, or do this thing or that thing lest you should be upset. I happen to have a church like a big steamboat, and whether I walk here or there, my weight will not upset it."

APRIL 30. LESSON XVIII. 1876.

Second Sunday after Easter. 1 *Kings* xvii. 17–24.

WIDOW'S SON RAISED.

17. And it came to pass after these things *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

22. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24. ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the Lord in thy mouth *is* truth.

QUESTIONS.

What is the subject of this lesson? Where did this occur (vers. 9, 10)? In what country was this town? In Phœnicia. Who was Elijah? Why did he go to this widow? Was the famine still in the land? Was the widow an Israelite (Luke iv. 25, 26)? Did the Lord usually send His prophets to any but His own people under the Old Testament? What other remarkable exception is there to this rule (Jonah i. 1, 2)?

17, 18. What sickness, death and raising from the dead in our Saviour's time does the present case resemble (John xi.)? How did the widow come to recognize in Elijah a man of God? In what light did she regard the death of her son?

19–21. What is meant by the *loft?* What is implied in the word *also?* What kind of evil was there in every other family in the land? What were the outward means used in working this miracle? What miracle in the Old Testament does it resemble in this respect (2 Kings iv. 18-37)? How do they differ, thus, from similar miracles wrought by our Saviour (Mark v. 41, 42; Luke vii. 14, 15; John xi. 43, 44)?

22-24. In what sense did the Lord *hear* the voice of Elijah? When shall our souls, after death, return to our bodies? What manner of bodies shall they be (1 Cor. xv. 35-58)? What effect had this miracle upon the widow? How was it likely to affect her religious faith in the future? What country-woman of this widow, in the days of our Saviour, received a blessing for her child by her great faith (Mark vii. 24-30)?

CATECHISM.

XVIII. Lord's Day.

46. How dost thou understand these words, "He ascended into heaven?"

That Christ, in sight of His disciples, was taken up from the earth into heaven; and that He continues there for our interest, until He come again to judge the quick and the dead.

47. Is not Christ then with us, even to the end of the world, as He hath promised?

Christ is very man and very God: with respect to His human nature, He is no more on earth; but with respect to His Godhead, majesty, grace and Spirit, He is at no time absent from us.

48. But if His human nature is not present wherever His Godhead is, are then these two natures in Christ separated from one another?

Not at all; for since the Godhead is incomprehensible and omnipresent, it must necessarily follow that the same is not limited with the human nature He assumed, and yet remains personally united to it.

49. Of what advantage to us is Christ's ascension into heaven?

First, that He is our advocate in the presence of His Father in heaven: secondly, that we have our flesh in heaven, as a sure pledge that He, as the head, will also take up to Himself, as His members: thirdly, that He sends us His Spirit, as an earnest, by whose power we "seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth."

COMMENTS:—*Zarephath* or *Sarepta*, was a Phœnician town on the Mediterranean Sea not far South of Sidon. Ahab, king of Israel, had married a woman of this same country, the wicked Jezebel, who hated and killed the prophets of the Lord, (xviii. 4). Ahab himself was given to idolatrous practices beyond those even of his predecessors (xvi. 31—33). To punish this wickedness, the Lord sent a famine upon the land lasting three years and a half. Part of this time Elijah was fed by ravens at the brook Cherith. The brook having become dry, the Lord sent him to this Gentile widow, where a handful of meal and a little oil supported them, it is supposed, at least one year. Thus he finds a shelter from Jezebel in her own country.

17, 18. This case bears a striking resemblance to that of Lazarus. In both cases the sickness was not unto death, but for the glory of God. That is, though both persons had died, their sickness was not in order to death, as the end of life, but as the condition in which the Lord might manifest forth His glory by raising them from the dead. The woman, though recognizing in Elijah a man of God by reason of the still-continuing miracle of the meal and oil, manifests an idolatrous superstition in attributing the death of her son to a punishment of her sins by that God to whose laws she had made herself answerable in receiving His prophet into her house. She was *afraid* of Him whom she knew not how to *fear* as *the* God of the Gentiles (Rom. iii. 29).

19—21. The *loft*, or *upper chamber*, was the room over the porch. and was usually set apart to lodge strangers Every family in the land was afflicted by the famine. Hitherto the widow's house had been a blest oasis; now death comes into a house of plenty in which it had been feared through want. Ahab and Jezebel accuse Elijah as the cause of the famine; the widow also connects the death of her son with his presence. Will the Lord mock the widow by slaying her son after having shown kindness to her above all the widows in Israel? This is too much for Elijah. There is a holy complaint in his language in verse 20. But the Spirit of God moves him to do His will, and to manifest His glory as the Lord of Life. There is a striking contrast between the manner of Elijah and Elisha and that of our Saviour in raising the dead. In the one case man speaks and God performs the act, in the other the Lord speaks and it is done.

22—24. The Lord *confirmed* the words of Elijah in bringing back the soul of the child at his petition. The fears of the woman now gave place to a firm conviction that the God of Elijah was the true God, and that Elijah was His true prophet. It is a singular coincidence that our Saviour should find, on the borders of this same country, a woman having greater faith than He found in all Israel. There is a Jewish tradition that the son of the widow was afterwards the prophet Jonah.

HOMES are more often darkened by the continual recurrence of small faults, than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with the one than the other. The eastern traveler can combine his force and hunt down the tiger that prowls around his path, but he can scarcely escape the musquitoes that infest the air he breathes, or the fleas that swarm the earth he treads. The drunkard has been known to renounce his darling vice: the slave to dress and extravagance, her besetting sin; but the waspish temper, the irritating tone, rude, dogmatic manners, and the hundred nameless negligences, that spoil the beauty of association, have rarely done other than proceed till the action of disgust and gradual alienation has turned the currents of affection from their course, leaving nothing but a barren track, over which the mere skeleton of companionship stalks along.

"ABLE preaching, by itself, produces laziness, sponginess, and sentimentalism. The members of a church as well as the preacher need something to do." True, every word. Would that all concerned could be made to take good heed.

"Our lives are albums, written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles,
And blot the ill with tears!"

Farragut at Ten.

Would you like to know how I was enabled to serve my country? It was all owing to a resolution I formed when I was ten years of age. My father was sent down to New Orleans with the little navy we then had, to look after the treason of Burr. I accompanied him as cabin boy. I had some qualities that I thought made a man of me. I could swear like an old salt; could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards and fond of gambling in every shape. At the close of the dinner, one day, my father turned everybody out of the cabin, locked the door, and said to me:

"David, what do you mean to be?"

"I mean to follow the sea."

"Follow the sea! Yes, be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital in a foreign clime."

"No," I said; "I'll tread the quarter-deck, and command, as you do."

"No, David, no boy ever trod the quarter-deck with such principles as you have and such habits as you exhibit. You'll have to change your whole course of life, if you ever become a man."

My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification. "A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and to die in some fever hospital! That's my fate is it? I'll change my life, and change it at once; I will never utter another oath; I will never drink another drop of intoxicating liquors; I will never gamble." And, as God, is my witness, I have kept those three vows to this hour.

When all is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our acre, and that none of it is for the Master's eye were it not for the softening shadows of the cross.

Prayers for the Table.

A little friend of the GUARDIAN writes:

"Will you please publish a prayer in the GUARDIAN to be used at the table before eating. I would like to pray before I eat and can not get a prayer together."

May God bless this little girl. We give the following short forms for the help of parents and children in attending to this important duty.

1. Sanctify, O Lord, this food of Thy mercy, to our use, and ourselves to Thy service, through Jesus Christ our Lord. *Amen.*

2. We thank Thee, O God, for our daily bread. Feed our souls with the bread of life, and admit us at last to the table of Thy saints in heaven, through Jesus Christ our Lord. *Amen.*

No Room for Jesus.

O plodding life, crowded so full
  Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
  No room for Jesus there

O busy brain! by night and day
  Working with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain;
  No room for Jesus there.

O throbbing heart! so quick to feel
  In others' woes a share,
Yet human loves each power inthrall,
And sordid treasures fill it all!
  No room for Jesus there.

O sinful soul! thus to debase
  The being God doth spare!
Blood-bought, thou art no more thine own;
Heart, brain, life, all are His alone;
  Make room for Jesus there.

Lest soon the bitter day shall come
  When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace.
  Thou'lt gain no entrance there.

DURING Dr. Payson's last illness, a friend, coming into his room, remarked familarly, "Well, I am sorry to see you lying here on your back." "Do you know what God puts us on our backs for?" asked Dr. Payson, smiling. "No," was the answer. "In order that we may look upward."

THE

GUARDIAN

AND THE

GOSPEL LESSONS.

The "GUARDIAN" is a monthly, devoted to the highest interests of the young, at the most solemn and interesting period of their life. It offers its friendly counsels to them in an earnest, though free and cheerful way. At the same time, a portion of its pages are appropriated to the interests of Sunday-schools. Among other things, it furnishes LESSON PAPERS for Scholars, accompanied with terse and pithy comments upon the Lessons, for Teachers, all gotten up in the spirit of the Church Year. It is in all respects, a most valuable publication for the young, and Sunday-school Teachers.

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PROSPECTUS FOR 1876

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. If ten subscribers are obtained, we will send one copy to the person obtaining them and one to the pastor gratis.

We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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"LIFE, LIGHT, LOVE."

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PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
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TO OUR PATRONS

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REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. MAY, 1876. NO. 5.

Ernst William Hengstenberg.

BY THE EDITOR.

Hengstenberg was one of the greatest defenders of the faith which this century has produced. Whilst other great minds have elaborated systems of philosophy, and dogmatic theology, this man devoted his laborious life to the defence and explanation of the Scriptures. In this department he rendered more and better service than any man of his time.

Providence favored him above his fellows. During four hundred years his ancestry ran in a noble line. He was a lineal descendant of men great in war, wealth and social rank. Before the Reformation they were chiefly distinguished as warriors. After that they became prominent in the affairs of the Church. They belonged to the most prominent pastors and theologians of the Reformed Church. John Hengstenberg introduced the Reformed Religion into Erste, Westphalia, and for two hundred years thereafter the Hengstenberg's sons were pastors in this province; the son always succeeding the father as shepherd of the flock. Outside of this district many members of the family served as pastors; they have been a levitical or pastoral family for three hundred years.

HIS BIRTH AND EDUCATION.

Our Dr. Hengstenberg was born in Tröndenberg, Westphalia, in 1802. His father was pastor of the Reformed congregation of that place. At six years of age his parents moved to Wetter, a picturesque region of country, abounding in meadows, mountains, and babbling brooks. His chief school during his earlier years was his home, his teacher his father. Strange to say, he seemed to be less religious in his earlier boyhood than children of pious parents usually are. He tells us that when a boy he one day was very strangely impressed by overhearing a poor pious blacksmith at his work singing the hymn :

"Wach auf mein Herz und singe."

Under his father's severe teaching he made rapid progress in his studies. In his seventeenth year he was confirmed as a member of the Reformed Church. Soon thereafter he entered the University of Bonn. In these great centres of German learning, the students are not required to follow a prescribed course of study, as in our American Colleges, but select the branches according to their own inclination. For a while he chiefly studied Philosophy, Philology and Metaphysics. He is said to have belonged to the convivial class of students, joining them in their excesses; enthusiastic in the social life peculiar to the German Universities. He says of this period: "I was then engaged in seeking pretty pearls, but had never found the pearl of great price." Although in a course of preparation for the ministry, he was at this time a gay and worldly young man. He said to a friend: "Should I retain my present views I shall never become a Theologian," although he had started out with the ministry in view.

HIS LABORS.

After leaving Bonn he spent a short time in the family of Dr. Stählin, of Basel, an eminent Reformed Theologian, as family tutor. Here he was seriously impressed, and passed through a wrest-

ling, like that of Jacob at Mahanaim. He proceeded to the University of Berlin, and completed his theological studies. Here he at once began as *privat Docent*, and ere long, in 1826, was called to a regular position as Professor in the University. A few years later he was appointed to the chair of Old Testament exegesis, and became a regular member of the theological faculty. This was at a time when the Bible was assailed by powerful enemies. Hengstenberg devoted his life to prove that it was the Book of God, that it contained a record of His revealed will and word. He battled like a Titan, and overcame his adversaries. Besides teaching the students of the University, and writing many books, he tried to reach the people in a more popular way through his "*Neue Evanglische Kirchenzeitung*," a semi-weekly paper which acquired a European influence and reputation. This journal he edited for a period of forty-two years. He was a keen and cutting controversialist. When truth was at stake he knew neither friend nor benefactor. Although a Reformed by birth and education he became an ultra-Lutheran, yet never losing his affection and respect for his mother Church. He was an advocate of monarchy, an uncompromising enemy of the Revolution of 1848. He was charged with influencing the mind of the King of Prussia against liberal principles. He held that the clamor for liberty meant lawlessness. That in the then religious condition of Prussia, the masses of the people were at heart so unreligious as to be unfit to elect their own pastors. This he held ought to be done for them by the Government. He said to me one evening: "If you allow the congregations to elect their own pastors, the most will elect the devil for their shepherd." I believe that he was correct.

Like all great men, whose mission is to stem or turn the current of error, he wielded a two-edged sword, which at times wounded the friends of truth no less than its enemies. It seems to be necessary for such men to assume extreme positions, and to wield their weapons not always in the most gentle way. In this respect he was the opposite from such men as Nitzsch and Neander. He alienated many of his early friends and co-workers by his controversial violence —his theological fury, as this peculiarity is sometimes called. But even his opponents and repulsed friends gratefully admired his learning and recognized the invaluable service he rendered to the cause of Biblical truth. An English journal, although violently battling against his views, says of the great services which he rendered to Biblical science for almost half a century: "His works have been the quarries out of which inferior theologians have procured much of their best material. Such learning, mental acumen and judgment, such a spiritual sense combined with human sympathy and love, we seldom find united in any one person. He turned the critical spirit of his age into the best channel. For such a service no one can thank him enough."

With his colleagues in the University he sought to be personally on friendly terms, even though he assailed their favorite views in his writings. Indeed in social intercourse he seemed to be much more gentle and genial than one would have expected from a man of his polemical severity. In conversation or in discussions in public he was perfectly master over his temper. To the most bitter attacks of his opponents he could reply with the utmost calmness and gentlemanly courtesy. Still, he knew, too, how to answer a fool according to his folly. Take the following as an instance. In 1845 he happened to be at Ostend. It was at a time when the free-thinking antichristian feeling which culminated in the revolution of 1848 was rapidly ripening. At the dinner table sat a Licht-freund—a free-thinker who regarded Hengstenberg as the most powerful enemy the liberals had—an enemy to light too, as they supposed. As is well known, some nights the Northern Ocean around Ostend is all ablaze with phosphorescent light, especially in the track of the vessels. It seems that the night previous the light had been less than usual. The Licht-freund, not knowing that Hengstenberg sat right across the table from him, said:

"The question was asked this morning why the light on the surface of the sea had ceased so abruptly last evening. The answer was: The famous Professor

Hengstenberg, of Berlin, had arrived, who had absorbed all the light."

Laying the soup-spoon in his hand aside of his plate, Hengstenberg replied, with a smile towards the Licht-freund, as soon the laugh had subsided: "Why, this evil might easily be remedied. All that is necessary is to cast a half a dozen Licht-freunde into the sea." This retort set the table in a roar and the Lichtfreund into confusion.

A FRIEND TO HIS STUDENTS.

Hengstenberg became best known to his students, for he never served a congregation—never preached a sermon. He used his great mind as an author, Professor, and Journalist. He is said to have been very prompt and precise in his engagements and habits. It is said he never came late to his lectures. These he held in the so called "Kleinen Aula," small hall, of the University building. Entering here ten minutes before the time appointed I found that nearly all the students were already present, seated at short tables, the most of them having their note paper lying before them. He arrived one or two minutes before the time. As he walked to the stand, all were ready with pen or pencil, to note down the first sentence. With his manuscript spread out before him, he at once began with: "Meine Herren." Although he read his lecture, sitting with folded hands and one leg over the other, his face seemed to look at one of the windows the most of the time, which is said to have been his invariable habit. He read with ease and deliberate freedom, as if the whole had been an extempore discourse. Like Neander pulling at his goose quill, Hengstenberg as a rule, always used his hands, feet and eyes in the same fixed way. Now and then he was reminded of some hateful error, when he turned aside from the written lecture, and dealt it a telling blow, with the remark; "Da sehen sie die Lüge"—(There you can see the lie.) His "*lieben Studenten,*" as he called his students, were as spiritual children to him. It is said that to the end of his life he could remember the name, characters and domestic relations in detail of nearly all the young men he had ever instructed, and could tell what had become of them. Their spiritual development was a matter of greater concern to him even than that of their intellect. He gave them much of his valuable time. One hour every week-day, from four to five o'clock, P. M., he used as his "Sprech-stunde," which was mainly devoted to them. Always to give them this was at times difficult He was one of the hardest workers in Europe. When four o'clock approached, he laid aside his books, and pen, or shortened his afternoon's walk; indeed every other claim had to yield to that of his students.

HIS SPRECH-STUNDE.

Many evenings they crowded his library and parlor. During the summer the beautiful garden of the house where he lived the last was alive with promenaders. Usually he would select one or two and stroll around with them under the trees. His first dwelling had but a small garden, with only one narrow walk, along which he would promenade with his students. One of these says: "I remember at that time to have spent two happy hours with him one afternoon promenading along this narrow walk. I walked on one side of him, on the other a young Frenchman, of an illustrious name, but who spoke poorly in the German language. Although the flow of conversation was for this reason very uneven, I was so charmed with our Professor's talk, that I was insensible to the scratches which the low branches of the trees, overhanging the path, had made on my face. Not until I had returned to the house did I discover the facial scratches."

In 1862 his library numbered 25,000 volumes, with the exception of that of Von Raumer, the largest private library then in Berlin. Of this the students were allowed to have free use. He trusted everybody, often to his loss and sorrow. He would not even make a record of the borrowers and their books. Not until after 1862 could he be prevailed upon to keep such an account. Now and then an ingrate abused this privilege. When one such had sold a number of valuable borrowed books, Hengstenberg would not consent to have him arrested. All that he asked from the young man's relatives was that he should never be allowed to study Theology.

KINDNESS TO THE POOR.

Very often he presented a poor student with a watch. Repeatedly he was imposed on by unworthy sprigs, in this wise: "At about 4¾ P. M. the impostor would ask, with a sad tone of voice, and in his Professor's hearing, what time it was; that at 5 o'clock he had to attend a lecture. Whereupon the kind-hearted man would ask: "Have you no watch?" The standing reply to this question was: "Yes, but it is the old worn-out watch of my sainted father which, in spite of all repairs, will no longer keep time." The invariable result was that he would hand his amanuensis thirteen thalers wherewith to buy a watch for the student." When urged by his friends no longer to encourage such unworthy persons, he replied: "Why, the sparrows must have something to eat, too."

Every summer he gave five poor students thirty thalers to make a vacation tour to the Herz or Thuringian mountains. Many a poor pastor did he bless with his gifts, some of whom never found out whom to thank. Once he heard of a suffering pastor in South Germany. His amanuensis was about leaving on a vacation tour, to whom he gave one hundred thalers, with the request to mail them to the pastor from some southern city, so as to conceal the giver. Very touching are these efforts to do good by stealth, in order not to wound the sensitive feelings and self-respect of worthy brethren.

Many a grateful theologian called on him to express his gratitude for the benefit derived from his writings. Few things would embarrass him more than such a visit. Often students on the eve of leaving Berlin, would come thus to thank him. The moment they began their grateful utterings he would become restive, sometimes confused. Often he would stammer an incoherent reply, and hurriedly change the subject of conversation.

AN EVENING AT HIS HOUSE.

"From four to five P. M., Sprechstunde," said the Berlin Directory, opposite to Dr Hengstenberg's name. That is the time for strangers to call. Out through unter den Linden, through the Brandenburger Thor, into a beautiful Vorstadt (suburb) of the city, I strolled and with a letter from a friend in one hand, rang the door bell of his dwelling with the other. I doubt whether he looked at the letter. For he had little faith or wish for letters of recommendation. "Every one must recommend himself," he used to say. This stern defender of the faith and furious "mawler of heretics" trusted everybody and received the stranger from a far country no less than his countrymen, with unsuspecting cordiality, and a warm grasp of the hand. The house was large and plainly furnished. Forest trees stood on one side, and the garden was on the other. Students were seated and moving about in the rooms, their host meanwhile speaking now to this, now to that one. How did this one like such a work, had that one lately heard from his parents, had another one recovered his impaired health—with such and many other questions did he show his interest in his visitors. He was very considerate for the comfort of every one. The approaching meeting of a Synod in Berlin was introduced. Thinking that a foreigner might perhaps not be posted on its object, he explained the latter to me, that I might understand the current of conversation, and then expressed himself frankly against some of the proposed extreme liberal measures.

About our American Christianity he had a number of questions to ask. He thought that the Lutheran and Reformed Churches of this country were in danger of being flooded with unchurchly literature, such as was in conflict with their doctrine, usages and modes of worship. He said: "You Americans ought to translate some of the best German religious works, volumes of good sermons and prayer books like Stark's and Zollikoffer's, and religious works for general reading." In this way he thought the true genius and spirit of these churches could be preserved.

He learned incidentally that I intended to make a tour to the East. Besides giving me encouraging counsel he asked me an annoying question.

"Can you speak Arabic?"

"Alas, not." These German polyglotts can not understand why we shallow Americans should not know as much

as they. Although this "Sprech-stunde" at Prof. Hengstenberg's, was a social and intellectual treat, I felt relieved as I turned away from his door. His was after all a lofty and reserved nature, which in spite of his efforts at amiable sociability made you feel that there was a certain stateliness about him, a great distance between you and him. In this respect he differed from some of his German co-workers, who had a warmer and more attractive heart power.

HIS HABITS.

Perhaps he could not shake off the genius of his noble ancestry. Indeed his wife, too, Theresa Von Quast was of a noble family, possessed of rare intelligence, and of the higher nobility of a meek and humble piety. From their marriage in 1829 till her illness and death, she entered with true womanly sympathy into all the laborious pursuits of her husband. Their home surroundings were very simple, without the least perceptible attempt at display. Amid his restless work a quiet home life (das stille häusliche Leben) was to him a chief necessity. "The whole day long he lived and labored with watch in hand. He was in all things prompt, and expected the same of others." He was an early riser, and, like our own Harbaugh, kept wide awake after he had arisen. Till 9 A. M., he toiled with all his energies. Then began his lectures. He preferred a plain homely diet (einfache haus mans Kost). He and his family always went to bed at 10 o'clock, but never until he had first, as the pastor of his home read the Scriptures and prayed with them. At the time of my visit his wife still graced his home. A few years later her death cast a life-long shadow over the heart of her husband He was very fond of children, and loved to sport and play with them. Indeed his piety was childlike. He abhorred all religion that is simply put on, that tries to show itself on the face or through a whining, sanctimonious voice. Like all Germans, he had a warm home feeling. Strange that such intellectual men should be led by little children. He had five. Three of these died before their mother. It is said that the sudden death of Elizabeth, a beautiful daughter, just ripening into womanhood, affected him deeply. Then his dear Theresa, after a happy wedded life of thirty-two years, died, after a lingering and painful illness. Emanuel, a talented son, became a laborious village pastor in Southern Germany, on a salary of 400 Thalers. He too died. And the last one followed him some years later, at thirty-two years of age. He had borne all his previous bereavements with great resignation. But the death of his last child crushed him greatly. He became sick for a season. After the burial he said with a cheerful face: "A departed child, saved in heaven, is better than a living one astray in the ways of sin."

HIS BEREAVEMENTS AND DEATH.

By many, Hengstenberg was thought to live entirely in the sphere and atmosphere of theory, without thinking much about death and heaven. That he relished a controversial tilt with errorists more than his prayers. It was an error, however; he did it from a sheer sense of duty. All the firmer the while his heart yearned to go home, "eine Sehnsucht heimzugehen," as he called it. When his daughter, twelve years of age, was dying, he bent over her with a sorrowing heart, and tried to comfort the dear child.

"You are going home first, my child," he said, "and before long we shall follow thee."

Looking first at her mother, then at her father, she said: "No, papa, *you* not for a long while. You have still much work to do in this world. But, papa, when you do come, I will stand at the door of heaven to receive you."

The father's heart was greatly moved, for he felt that the dying child's "you not for a long while" was a prophecy. And when his wife died, his sorrow was made keener by the recollection of the child's dying words, that he would still have to remain a long while. Yet, although sad and home-sick, he wrought faithfully and manfully till the Master came. The dreary prospects of European Christianity helped to cast a gloom over his closing life. Many of the good and great men of Germany saw with great sorrow the shadow which coming events cast before them Here and there a former champion of truth,

the friends and co-laborers of their early years, went over to the enemy.

"Did you meet with Dr. Barth on your visit to Würtemburg?" asked Dr. William Hoffman, of Berlin, of me one day. Replying that I had, he said:

"I am anxious to hear from him. The dear brother is said to feel very much depressed."

Some years later, Dr. Hoffman himself, seeing the discouraging state of German Christianity, was said to have become very much dejected, in view of the sad condition of Christ's Kingdom. And I still remember how good Dr. F. W. Krummacher bewailed to me the defection of Chevalier Von Bunsen, who had been one of the ablest and warmest defenders of evangelical Christianity, but recently had become almost a semi-rationalist. Thus, too, felt Hengstenberg. Feeling in his later life that in the heat of controversy he had estranged some of his old friends, he went out to bring them back. To one, with whom he had fought hard and hot battles, he wrote:

"The older I become, the more I feel concerned, not to break, but to cement the ties that bind me to my brethren."

The sternest warriors often have the tenderest hearts. When Nelson was dying, amid the shouts of his victorious fleet, he said to a favorite officer: "Kiss me, Hardy," and Hardy embraced him.

This great champion of truth had come to be looked upon as purely a man of intellect, lacking tenderness of heart, and void of the gentler amenities of life. Yet he had a love as tender and unquestioning as that of woman. To his end he continued childlike in his disposition and tastes. A flower gave him exquisite pleasure. The fruit tree in his garden, which he paid a daily visit, afforded him comfort. In his last years he would no longer sit in certain shaded places in his garden, where he spent so many pleasant hours with his sainted ones. In his last illness he was patient and resigned. For every trifling relief, a sip of water and the moistening of his parched lips, he thanked his friends. Repeatedly he thought his end was at hand, when he would take formal leave of his friends. When one remarked: "Death is not so near at hand yet;" he became sad, and said: "Not yet, then, my Lord and my God!" A day before his death he came to speak once more about the chief aim and mission of his life. Alluding to the Rationalists, he said: "That is it: we must make the matter clear to them—that is the chief matter! That Christ is—that Christ is."

At length came the change for which he had so sadly longed. He folded his hands in prayer. Faintly he prayed a hymn for the dying.

"Mach' End', o Herr, mach' Ende,
Nimm mich! In deine Hände
Befehl' ich meinen Geist."

His last words were: "One is so happy, and is in heaven."

Look Aloft.

By Clinton.

1

Sweet babe!
Innocence and purity
Adorn thy infant brow;
Such loveliness is in thy smile,
Methinks that even now
Fair angels must be prompting thee,
With whispers soft and low,
To *look aloft.*

2

Fair Youth!
Now dost thou tread the flowery paths
Of light and joyous days;
The moments come and go, illumed
By hope's divinest rays.
But life's not ever thus. Ah then!
Take heed to all thy ways,
And *look aloft.*

3

Oh man!
Amid adversity's rude blasts
And all the trials of life,
When friends have fled and foes surround,
And buried deep in strife
The world around doth seem,—be calm,
And let thy rule of life
Be, "look aloft."

4

Old age!
The storms of many winters o'er
Thy whitening locks have passed;
As o'er life's latest, solemn scene
The shadows gather fast,
A "still, small voice" doth whisper low,
"Be faithful to the last,
And look aloft."

Why Will Ye Die?

BY REV. D. W. GERHART.

Death is a mystery which no one is fully able to fathom or explain. We can describe some of its effects, but death itself is, and must remain a mystery.

Besides being mysterious it is also repulsive. It is contrary to our hopes, our longings, and our plans. The man who by indomitable will and earnest application has acquired a world-wide reputation, must, like the pauper in the almshouse, lie down and die. The mother whose very life is bound up in the welfare of her children is subject to the same law.

What efforts persons put forth to become freed from death! How anxiously the physician is awaited after being sent for! When he comes you watch his movements and read his countenance, as well as listen attentively to every word. And yet we hear the question, Why *will* ye die? addressed to persons in our day, as well as to the House of Israel when the prophet first spoke the words. Ez. xxxiii. 11.

Let us, then, look at *man's efforts to destroy himself.* This may at first seem like contradicting what has already been said, and what we know to be the truth in regard to our efforts to be saved from death. The contradiction is not in these statements but in man himself. Man is determined not to die and yet he is all the time putting forth efforts which must inevitably lead to death.

1. Dr. J. G. Holland, in *Scribner's Monthly,* gives some facts which illustrate this statement. He says in 1870, consumers of intoxicating liquors expended in New York State more than $106,000,000 for drinks. One hundred and six millions of dollars paid over the counter for drinks in one year seems like a large sum for one State. But we fail utterly to see what this sum means, until we reflect over the statement that it equals nearly two-thirds of all wages paid to laborers in agriculture and manufactures—and nearly twice as much as the receipts of all the railroads in the State.

In Pennsylvania more than sixty-five millions of dollars was spent during the same time for the same purpose. Here again we only see what this sum indicates when compared with something else. This sum is said to be equal to about one third of the value of the entire agricultural product of the State. The expense incurred by consumers of intoxicating liquors in the United States amounts to six hundred millions of dollars annually.

The result is "diseased stomachs, aching heads, discouraged and shattered homes, idleness, gout, crime, degradation, death." Every year numbers 60,000 drunkards' graves in our highly favored land. These figures seem almost incredible, but we are assured great care was taken to have them as accurate as possible.

Dr. McKinley, of Chicago, gives some interesting statistics on the same subject. He "visited nearly all the states in the Union, twenty-six penitentiaries, three hundred jails, forty almshouses and hospitals, the haunts of vice and the palaces of the refined to obtain data" He says in our country there are 400,000 habitual drunkards. "A very large proportion of the excessive drinkers are men of culture and refinement—actors, lawyers, physicians, legislators and ministers of the Gospel." Well may we say to all these, Why *will* ye die? For excessive drinking not only hastens *temporal,* but insures *eternal* death. No drunkard shall inherit the kingdom of God. The man who is ruined by strong drink willfully seeks his own death.

2. The *immoral publications* of the day also lead many persons into temporal and eternal ruin. The reckless charges contained in such endless profusion in our political papers have a very degrading influence upon the minds and morals of our people Immoral stories and obscene pictures are circulated to an alarming extent. "The number of immoral books published annually is immense, exceeding by far the total issues of the Christian press. The present circulation of immoral publications, for one to three cents, in England alone, is more than 400,000 weekly, or 20,000,000 annually.*

It is truly fearful to behold with what an intense desire such publications are searched for and devoured by the young

* Mer. Rev., 1875, p. 128.

of both sexes. A depraved taste is soon cultivated, and the mind and heart are unfitted for the perusal and enjoyment of a literature of a substantial and Christian character. To all our young friends we would say, be on your guard. Do not cultivate a taste for the trashy and immoral publications of the day, for they corrupt the mind and heart, inculcate principles of a debasing nature, and are sure to lead to the eternal ruin of both body and soul.

3. In the third place we refer to waste of means. Talmage says we pay in this country $95,000,000 for cigars and tobacco. Another authority says, "Tobacco, to the amount of $250,000,000 is used in this country annually. This is about seven dollars to each person, or thirty for each man." It may be that the first of these statements is too low and the last too high, but they agree with all statistics on this subject in showing that a great deal of money is wasted in this way.

"Out of seven hundred convicts examined at the New York State-prison six hundred were confined for crimes committed under the influence of liquor, and five hundred said they had been led to drink by the use of tobacco." This statement, confirmed by many others, shows that the use of tobacco is not only a filthy habit and results in a waste of means, but also leads to habits which bring temporal and eternal ruin.

Many persons are, without doubt, unsuspectingly brought under the power of these pernicious influences, but the experience of the great bulk of the depraved constrains us to say that they are *willfully* encouraging habits and practices which must lead to ruin. They knowingly encourage habits which result in a waste of means, degrade the mind and heart, hasten temporal, and insure eternal death. The evil habits here pointed out are only some of the well-known means made use of to ruin the people of our day.

Among the ruined we are sorry to say we must number many who were born and reared in Christian families, and who enjoyed in early life the benefits of the Sunday-school and Church Let him that thinketh he standeth take heed lest he fall. An ever active and living faith in Jesus must lead us to avoid evil and must result in forming habits of industry, integrity, economy, benevolence and many others of a similar kind. Why then waste our means, corrupt our minds, or ruin our bodies and souls? Why lead a life which ends in eternal death? Much better make efforts to cultivate only such habits as are known to spring from a life that is truly consecrated to the service of Christ. He who can say, "For me to live is Christ," shall also be able to add, "and to die is gain."

Train Them Early to Labor and to Give.

BY THE EDITOR.

We know a certain laboring man, a meek follower of Christ. He has a small home, and nothing more. A home full of children, eleven on earth and one in heaven. Some are grown, others are still dependent on their father, he a man of sixty years of age. A happy, contented soul he is, fearing God and eschewing evil. Since we have first learned to know him, four children were born to him. Soon after the birth of a child he attends to two duties. First, he has it baptized, and then he has its name recorded in the missionary book with a fixed sum per month annexed to its name, to be paid for the cause of Christ. He pays monthly for the child, until it can pay for itself As soon as it can converse, he tells it how its name is on the books – the baptismal and missionary book. By and by, friends, here and there, drop a penny into the hand of the little one. It saves the money to help the father to pay the missionary dues. Later it can run errands and earn a little as occasion offers, and relieve the father altogether. By this time the child's conscience and habit of giving has been trained. The family have a system of giving a certain sum per month, according as the Lord has prospered them. Under the father's name in the missionary book is a long list of his children's names, gathered under him as a brood gathers under a hen.

This we hold to be the proper plan.

Put the little child's name in the benevolent books of the church from the start, pay a fixed sum per month in its name. Tell it as soon as you can and often, what has been done for it. Give it a chance to earn something. In that way it will be able to pay its own benevolent dues. Do not lump your religious offerings and pay for every member of the family in your own name. Cultivate a personal habit of giving in each one. That can only be done by putting each one's name down and encouraging them to pay for themselves. In practical benevolence, as in praying, children must be early taught and trained.

As *God has prospered*, is the New Testament law of giving. Many persons who are not poor widows claim to have done their duty by paying "two mites" into the Lord's treasury. To whom much is given, of him much will be required. Wilfully to withhold from God what belongs to Him is robbery. Even in a pecuniary sense Christians will find it to their advantage to give liberally to Christ's cause. We announce this as a fact, not with the view of appealing to mercenary motives. Only to him who gives out of love to Christ will the blessing come. A certain wealthy man attended a religious meeting, where a collection for a charitable object was lifted. He stingily and stubbornly refused to give a penny. Passing out through the crowd around the door, his pocket was picked. Afterwards he said to a friend that whilst he did his utmost to keep the hand of God out of his pocket, the devil thrust his claws in and took all he had. And hereafter, he added, I shall be wise enough to let the Lord put in His hand. President Allyn, of M'Kendree College, Illinois, who had considerable experience and success in collecting moneys for charitable objects, says: "A certain man, immensely wealthy, refused to give me anything for an excellent object, and I felt his refusal bitterly. Four months later $800,000 worth of this man's property melted away in a single night by fire. I entreated another wealthy man to make for himself and his family a name that should grow like a palm tree by a river, for a thousand years. He refused. And since his death a profligate son has squandered half a million of that hard-earned wealth. I cannot forget a third with whom I pleaded for a gift, when riches were wafted to him by every wind of heaven, from every quarter of the earth. But the ships which bore those riches have vanished into smoke, touched by the torch of Confederate pirates."

Such people are found in all churches When riches increase they set their hearts upon them. Their greed to hoard keeps pace with the increase of their possessions. Appeals for help in the prosecution of Christ's cause provoke their impatience. They may succeed for a while. Perhaps leave a large estate to their children, who will be tempted thereby to an extravagant and wasteful life. Not a soul have they made better or happier with their wealth. Half the wealthy men would leave their children much better off if they would give half of their wealth to Christ. "There is that withholdeth more than is meet, and it tendeth to poverty." Prov. ii. 24. Many a man succeeds to his own destruction. "God gives them their request, but sends leanness into their soul."

The Building of the Nest.

They'll come again to the apple tree,
  Robin and all the rest,
When the orchard branches are fair to see,
  In the snow of the blossom dressed;
And the prettiest thing in the world will be
  The building of the nest.

Weaving it well so round and trim,
  Hollowing it with care;
Nothing too far away for him,
  Nothing for her too fair;
Hanging it safe on the topmost limb—
  Their castle in the air.

Ah! mother-bird, you'll have weary days
  When the eggs are under your breast,
And your mate will fear for wilful ways
  When the wee ones leave the nest;
But they'll find their wings in a glad amaze,
  And God will see to the rest.

So come to the tree with all your train,
  When the apple blossoms blow;
Through the April shimmer of sun and rain,
  Go flying to and fro,
And sing to our hearts as we watch again
  Your fairy building grow.

Deacon Lee.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the minister.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for the last two or three years past.

"Now, what do you think is the cause of things being dull here?"

The deacon was not ready to give his opinion: and after a little thought frankly answered: "I don't know."

"Do you think the church alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of the troubler in Zion, and taking courage, he asked:

"Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermons in their eyes are held anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:

"No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and my tongue bridled; and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowing words, and the pews filled with those who turned away from the simplicity of the Gospel. I and the men that led me —for I admit that I was a dupe and a fool—flattered ourselves that we were doing God's service when we drove that holy man from the pulpit and his work, and said we considered his work done in B——, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing him, instead of upholding his hands by our efforts and our prayers, the very instrument at whose hand we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came in among us by His Spirit, to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children converted; and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which like long buried seed had now sprung up. But God denied me that relief, that He might teach me a lesson that every child of His ought to learn —that he who touches one of His little ones toucheth the apple of His eye.

"I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles ride to see him. It was evening when I arrived, and his

wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said (and her words were like arrows to my soul) —'He may be dying, and the sight of your face might add to his anguish.' Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men alienated us, been to me a brother —that this man could not die in peace with my face before him? 'God pity me!' I cried; 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant, and receive his forgiveness.

"What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said: 'Brother Lee! Brother Lee!' I bent over him, and sobbed out: 'My pastor! my pastor!' Then raising his white hand, he said, in a deep, impressive voice: 'Touch not Mine anointed, and do My prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him (calling my son, to tell him how he had found Christ). But he was unconscious of all around him; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised him to care for his widow and his fatherless little ones; but his only reply, murmured as if in a troubled dream, was: 'Touch not Mine anointed, and do My prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes.

"I offered his widow a house to live in the remainder of her days; but like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin, and from that grave. When I slept, Christ stood before my dream, saying: 'Touch not Mine anointed, and do My prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for His sake; and I vowed to love them evermore for His sake, even if they are not perfect.

"And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as with one who causes divisions. I would give all I own to recall what I did thirty years ago.

"Stop where you are, and pray God if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more of a stir. There is often great power in the little word "no;" but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—*Ch. Messenger.*

The Ancient Synagogue.

[The Rev. Dr. Edersheim, in *The Sunday at Home* for October.]

The origin of the synagogue is lost in the obscurity of tradition. Of course, like so many other things, it is traced up by the rabbis to the patriarchs. Thus, both the Targum Jonathan and the Jerusalem Targum represent Jacob as an attendant in the synagogue, and Rebecca as resorting thither for advice when feeling within her the unnatural contest of her two sons. There can be

no occasion for seriously discussing such statements. For when in 2 Kings xx. 8, we read that "the book of the law" was discovered by Shaphan the scribe in "the house of the Lord," this implies that during the reign of King Josiah there could have been no synagogue in the land, since it was their main object to secure the weekly reading, and, of course, the preservation, of the books of Moses (Acts xv. 21). Our Authorized Version, indeed, renders Psalm lxxiv. 8, "They have burned up all the synagogues of God in the land." But there is good authority for questioning this translation; and, even if admitted, it would not settle the question of the exact time when synagogues originated. On the other hand, there is not a hint of synagogue-worship either in the law or the prophets; and this of itself would be decisive, considering the importance of the subject. Besides, it may be said that there was no room for such meetings under the Old Testament dispensation. There the whole worship was typical—the sacrificial services alike constituting the manner in which Israel approached unto God, and being the way by which He communicated blessings to His people. Gatherings for prayer and for fellowship with the Father belong, so far as the Church as a whole is concerned, to the dispensation of the Holy Spirit. It is quite in accordance with this general principle, that when men filled with the Spirit of God were raised up from time to time, those who longed for deeper knowledge and closer converse with the Lord should have gathered around them on Sabbaths and new moons, as the pious Shunammite resorted to Elisha (2 Kings iv. 23), and as others were no doubt wont to do, if within reach of "prophets" or their disciples. But quite a different state of matters ensued during the Babylonish captivity. Deprived of the temple services, some kind of religious meetings would seem an absolute necessity, if the people were not to lapse into practical heathenism—a danger, indeed, which, despite the admonitions of the prophets, and the prospect of deliverance held out to them, was not quite avoided. For the preservation of the national bond also, which connected Israel, as well as their continued religious existence, the institution of synagogues seemed alike needful and desirable.

In point of fact, the attentive reader of the books of Ezra and Nehemiah will discover in the period after the return from Babylon the beginnings of the synagogue. Only quite rudimentary as yet, and chiefly for the purposes of instructing those who had come back ignorant and semi-heathenish—still they formed a starting point. Then came the time of terrible Syrian oppression and persecutions, and of the Maccabean rising; and we can perceive how under such circumstances the institution of the synagogue would develop, and gradually assume the proportions and the meaning which it afterwards attained. . . . . And so it came, that at the time of Christ there was not a foreign settlement of Jews without one or more synagogues—that of Alexandria especially, of which both the Talmuds speak in such exaggerated language, being specially gorgeous—while all throughout Palestine they were thickly planted. . . . . .

Not a town, nor a village, if it numbered only ten men, who could or would wholly give themselves to Divine things, but had one or more synagogues. . . . Large cities had several, some of them many synagogues. As a stranger entered a town or village, it could never be difficult to find out the synagogue. If it had not, like our churches, its spire, pointing men, as it were, heavenward, the highest ground in the place was at least selected for it, to symbolize that its engagements overtopped all else, and in remembrance of the prophetic saying, that the Lord's house should "be established in the top of the mountains," and "exalted above the hills" (Isa. ii. 2). If such a situation could not be secured, it was sought to place it "in the corners of streets," or at the entrance of the chief squares, according to what was regarded as a significant direction in Prov. i. 21. Possibly our Lord may have had this also in view when He spoke of those who loved "to pray standing in the synagogues" and in the corners of the streets (Matt. vi. 5), it being a very common practice at the time to offer prayer on entering a synagogue. But

if no prominent site could be obtained, a pole should at least be attached to the roof, to reach up beyond the highest houses. A city whose synagogue was lower than the other dwellings was regarded as in danger of destruction.

Christ Stilling The Tempest.

By Rev. C. Cort.

Oh fearful scene! Oh dreadful hour!
The tempest breaks on Galilee;
The Prince of darkness now has power,
His demons fill the air and sea.

A found'ring ship, a frightened crew
Are wildly tost by wind and wave;
All hope has fled, when lo! to view
Appears the Captain strong to save.

Disciples seek the hinder ship,
Good Master save us, hear them cry,
We perish in the angry deep,
And car'st Thou not to see us die?

Oh faithless ones, the Master chides,
Why fear ye when your Lord is nigh?
Messiah in the vessel rides,
I rule the earth, the sea, the sky.

He rose and, while the demons fill
The air and sea with horrid yell,
He speaks majestic "Peace, be still,"
And drives their legions back to hell.

He spake, 'twas done, how changed the scene!
The storm-Fiend flees, his demons cower;
All Nature wears a gentler mien
And owns the second Adam s power.

Sweet peace prevails, the storm is o'er
That shook the ship and hearts of men,
The frightened seamen quail no more,
The winds and waves are calm again.

Now, rescued from the dark abyss,
We hear the awed disciples say,
What marv'lous Son of man is this
Whom even winds and seas obey?

That man is Jesus Christ, our Lord,
He came to save us from the fall;
The devils quail before His word,
Oh crown Him King and Lord of all!

As Noah's ark outrode the flood,
That ship attained the sought-for shore,
The Church hath all her foes withstood,
For Jesus guards her evermore.

Oh ever look, ye tempest-tost,
To Him who stilled the stormy sea;
He came to seek and save the lost,
He lives to succor you and me.

Thou Captain true, Thou Hero strong,
Ruler of hearts and angry seas,
Be Thou our Guide, our Help, our Song,
Thou ever-blessed Prince of peace!

The Largest City in the World.

If the following account is true, London is no longer the metropolis of our planet. That distinction belongs to the Japanese city of Jeddo, which a correspondent of the Boston *Traveller* thus describes:

"But what shall I say of this greatest and most singular of all cities? I cannot give you an idea of it; it is so unique, so unlike every thing except itself, and so impossible, as you will think.

"It is situated on the western shore of this charming gulf, twenty miles wide by twenty-four long. It stretches for twenty miles or more along a beach of semi-circular form, with its horns turned outward, and along which a street extends, crowded with blocks of stores and houses, and teeming with moving crowds, while shopkeepers, artisans, women and children seem equally numerous within doors and at the doors. Indeed, a dozen or fifteen miles might be added to the city in this direction, since there is nothing but an unbroken succession of towns and villages for this distance, which are as populous and well-built as the city itself.

"In crossing the city from the shore to the western outskirts, I have walked two miles and a half, and then proceeded on horseback for ten miles farther, making twelve miles and a half, while in other places it may be wid-r. According to the lowest estimate, the city covers an area equal to seven of the New England farming towns, which are usually six miles square. And all is traversed by streets, usually wide, well constructed, perfectly neat, and crossing each other at right angles; streets lined with houses and stores as compactly as they can be built, and crowded with moving and stationary masses as thick as in Washington Street, or New York, Broadway, at least for considerable distances.

"The population is estimated generally at three millions, which Mr. Har-

ris, our minister, thinks is no exaggeration. For my part, judging from what I have seen when I have gone into the city and crossed the city from side to side, I should be willing to add as many millions more; for the living, moving masses, seen from sunrise to sunset, and everywhere the same, fairly seemed beyond computation."

Labor is Honorable.

There is no discredit, but honor, in every right walk of industry, whether it be in tilling the ground, making tools, weaving fabrics, or selling the products behind a counter. A youth may handle a yard-stick, or measure a piece of ribbon, and there will be no discredit in doing so unless he allows his mind to have no higher range than the stick and ribbon; to be as short as the one and as narrow as the other.

"Let not those blush who *have*," said Fuller, "but those who *have not* a lawful calling." And Bishop Hall said, "Sweet is the destiny of all trades, whether of the brow or of the mind." Men who have raised themselves from an humble calling need not be ashamed, but rather ought to be proud of the difficulties they have surmounted. The laborer on his feet stands higher than the nobleman on his knees.

An American President when asked what was his coat of arms, remembering that he had been a hewer of wood in his youth replied, "A pair of shirt-sleeves." Lord Tenterden was proud to point out to his son the shop in which his father had shaved for a penny. A French doctor once taunted Flechier, Bishop of Nismes, who had been a tallow chandler in his youth, with the meanness of his origin; to which Flechier replied, "If you had been born in the same condition that I was, you would still have been but a maker of candles."

Some small spirits, ashamed of their origin, are always striving to conceal it, and by the efforts they make to do so, betray themselves; like that worthy but stupid Yorkshire dyer, who, having gained his money by honest chimney-sweeping, and feeling ashamed of chimneys, built his house without one, sending all the smoke into the shaft of his dye-works.

Advice and A Caution.

I do not want you to think, dear Christian parents, that the Sunday-school, however effective, ever can be a substitute for your own faithful instruction and training of your children at home. It would be a sad abuse of a most blessed institution if parents should allow the responsibility that God has laid on them in the first instance, and which nobody can lift from their shoulders, to be rolled over upon Sunday-school teachers. Do the best you can at home, and be thankful for all the help that the friends of your children can give you in the work of teaching them, in the Sunday-school. You can co-operate with the school in many ways. Show sympathy with the children, and encourage them in the getting of their lessons. Give them the utmost facilities in your power for being in school in good time. Ask after their teacher. Treat their teacher with uniform respect. Never encourage your children to criticise their teacher in your presence. Make your children feel that their teacher is very dear to you; that he is helping you to educate them for the Lord. So you may strengthen the hands of the teacher of your children, make his work all the more effective, and find all the more surely the blessing you are seeking in their conversion and Christian growth.

Childhood the Teacher of Things Spiritual.

BY THE REV. J. H. TWICHELL.

It is the blessed ministry of childhood, as it ever exists amongst us, to keep constantly before us and make us witnesses of the form of the spirit in which we are to effect an entrance into the kingdom of God. And every one who has children of his own, or who is intimately associated with children, sees every day what is calculated to remind him of certain truths that he needs very much to be reminded of. He sees illus-

trated in a thousand ways the manner of the attitude and action he should take in relation to things spiritual—not its *matter*, for childhood does not comprehend, except most dimly, the moral aspects that manhood takes account of—not its matter, but its *manner*, the principle of it.

I judge that what drew from Jesus the expression, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," was the way in which those little children He was then holding on His knees and talking to and caressing, and who were looking up in His face and smiling (for we may be sure He was very pleasant with them), were acting toward Him—were *accepting* Him, in short. It was in very great contrast with the way in which most other people acted toward Him, in this, that they received Him on the strength of their personal impressions. They looked at Him, looked in His eyes, heard His voice, and went to Him.

They knew nothing about Him; all they knew was that they liked Him. They took to Him just because of what they saw in Him. That was enough for them. But it was not enough for others. There were plenty of men who liked Jesus, who felt His divine charm, who perceived the moral beauty of His character, who were conscious of His spiritual fascination—there was something there rare and wonderful they owned. They followed Him around, they could not keep away from Him; but when it came to taking ground with reference to Him, they held back. They had questions to ask. They required to be satisfied on certain points. Their hearts said, "Take Him; you need Him; His words are the words of life." But "Who is He? Where is He from? Let us be informed of that first." And pride whispered, "Isn't He the son of Joseph? and don't some of us know His parents, and all about Him? Is He a proper person to adhere to? Has He the credentials that warrant us in making much of Him?" But the children experienced no such obstacles. Considerations of that sort were nothing to them. They thought only of Him as He was, right there before them. Their's was an example of spiritual recognition, in distinction from intellectual. They received Christ on the ground of evidence perceived by the heart instead of the head.

And it is the characteristic of childhood to employ this sort of recognition. Not that children exercise acute moral discrimination, or are determined by the weight of high moral reasons; for their moral nature is no more developed than their other nature; but they go by their inner likings. They yield to what attracts them, without taking critical account of it otherwise. This is pre-eminently the case with them in making their social choices. They are no respecters of persons. They are exceedingly unworldly in this regard. They do not set the least value on rank, or riches, or fame, or culture. They ignore all such considerations. They are unaware of them. They judge the man himself. With them a king, or a president, or a statesman, or a poet, is no rival of the man who puts in your coal, provided the latter is more friendly and amusing.

Those of us who have children understand this precisely; and some of us have been considerably tried by it. We want our little folks to form their companionships with nice children, well-bred, or good (anyhow, respectable) families. But it is of no use Our social choices for them will very likely not do at all. They shock us by the friendships they make. They find the playmates we prefer to have them consort with dry company, and bring in from the street strange parties, Tom, Dick, and Harry; not very nice—quite the reverse it may be, coming from no one knows where, of all nationalities and races, but whom they seem perfectly bewitched to be with.

Oh! it takes quite a while to indoctrinate children in the noble law of social distinctions and the proprieties thereto pertaining. They have to grow a little older and be labored with faithfully, and have good examples set before them, before they apprehend the fine points of pride and vanity, and nonsense and humbug—the purely artificial and external standards of birth, fortune, fashion, and the like, according to which, lines of division are run through highly civilized communities. It takes

quite a while to lower the mind of a child to the level of that sort of conformity; and when it is done one of the best and truest things in a child is killed.

And in this aspect of childlikeness, as children exemplify it, is indicated the principle of the method men are to use in receiving Christ and His kingdom—the method He wants them to use. So His first disciples received Him. It is plain as can be that they accepted Him and called Him Master, and clave to Him at the outset, in spiritual response to the spirit they felt in Him. They were men whose souls were hungry, and He fed them. He helped them. He comforted them. He gave them peace of mind. He ministered to their deepest necessities. He empowered them to forsake sin. He made them feel His love. He gave Himself to them. But they knew very little about Him beyond that. The great truths concerning His person, which they declare to us through the Scriptures, were subsequently ascertained—after He was gone from them, for the most part.

Those early believers received Jesus and were inspired by Him, were born again and raised into a new life, while as yet they had but the most imperfect understanding of Him; and it is His desire that other men should take Him in like manner, on the same credentials,—take Him as the little child takes, in love and in trust, Him whom He feels to be worthy of confidence.

Anno Domini.

It was a noble thought, nay, it seemed like an inspiration, of an humble Roman abbot, of Scythian birth, who, in the middle of the sixth century, changed the mode of reckoning the confused chronology of the world by dating all history backward and forward from the birth of Christ. The idea of "the little monk," Dionysius Exiguus—so called either from his small stature or from his humility—was speedily adopted by the scholars, divines, and authorities of Christendom, and in less than a century was almost universally adopted. Thus the old method of marking time by Jewish, Greek, and Roman reckonings passed away. Hence, the Christian era is known among chronologists as the Dionysian era. The error of the learned monk was in placing the birth of our Lord four years too late. But his grand conception not only relieved chronology of many perplexing entanglements of cycles, periods, eras, each having its own centre, but it gave a tangible form to the truth that Jesus Christ is Himself the turning point of this world's destinies. It indicates that Christianity had already become the ruling religion of Europe, and that Christ was so exalted among the nations that there was none to dispute His dominion over all time and history. The adoption of that new era shows that then His name was above every name, and that it was written deeper than the most enduring monumental inscriptions upon brass or marble, in the records of every rolling year.

We have become so accustomed to the phrase, "the year of our Lord," that it scarcely awakens a question as to its origin, date, and meaning. Only the worst atheism the world has ever known has once tried to abolish it. But it would not stay abolished, even in revolutionary France. It soon came back again with resistless power. And so long as this fact remains, it will tell the world that the government has been laid upon the shoulder of the Child of Bethlehem. There seems to be also a providential propriety in the near connection of Christmas with the end of the old year and the beginning of the new year. The Advent binds the years together in their indissoluble relations to Him who is the central personage of all human history, and who, as the Lord of all the centuries, controls their course. To use the eloquent words of Jean Paul Richter: "He who was the holiest among the mighty, and the mightiest among the holy, has lifted with His pierced hand empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."—*Selected.*

A SERVANT of Christ attended the dying bed of a young female, who thus addressed him: "I have little," said

she, "to relate as to my experience; I have been much tried and tempted, but this is my sheet anchor; He has said, 'Him that cometh unto me I will in no wise cast out.' I know I have come to Him, and expect He will be as good as His word. Poor and unworthy as I am, He will not trifle with me; it would be beneath his greatness as well as His goodness; I am at His feet, and

"'Tis joy enough my all in all,
At Thy dear feet to lie;
Thou wilt not let me lower fall,
And none can higher fly.'"

Days and Years.

People who are very much dissatisfied with the slow progress of the gospel would do well to think a little of that profound remark of St. Peter's, "One day is with the Lord as a thousand years, and a thousand years as one day." God's movements, He teaches us, are either very slow or very fast. Sometimes He seems to take a thousand years to do one day's work, and sometimes in one day He seems to do the work of a thousand years. Very slow sapping and mining, and then a great explosion; the water creeping up the syphon at the rate of a drop a day, the syphon at last getting filled, and then, in one hour, discharging a perfect flood. "Providence," says M. Guizot, "is like the gods of Homer; He moves a step and ages have rolled away." What happened at the siege of Jericho was typical of what is always happening; twelve circuits of the walls performed without apparently any atom of result; at the end of the thirteenth, the whole fortifications leveled with the ground. If we think of the advent of the Saviour, there were four thousand years of unfulfilled promise and weary waiting; at last the angel's message announced the glorious advent.

The progress of Christianity in the world has been slow enough for many a century, and slow enough during the sixty or seventy years of revived missionary effort in modern times; but there will come a day which shall do the work of a thousand years. We are always carried forward in Scripture to a grand consummation, in which the arm of the Lord shall be made bare in the sight of all nations; but even before that great consummation there may be not a few harvest epochs, in which marvelous results shall transpire with incredible swiftness. So it was a few years ago in Madagascar; so it has been in various districts of the mission field. So far from having cause to despair, we have every reason to give thanks and take courage; not only would our faith be worthless, but our intelligence, our appreciation of God's methods, our capacity of reading divine lessons, would be shamefully at fault, if we grumbled at whole generations of patient waiting and drudging effort, or dreamed of enjoying the triumphs of harvest, without the labors of the spring, and the patient waiting of summer and autumn.—*Sunday Magazine.*

Bayard Taylor's Sketch of the Icelandic Home.

The boys of Iceland must be content with very few acquaintances or playmates. The valleys which produce grass enough for the farmers' ponies, cattle and sheep, are generally scattered widely apart, divided by ridges of lava so hard and cold that only a few wild flowers succeed in growing in their cracks and hollows. Then, since the farms must be all the larger, because the grass is short and grows slowly in such a severe northern climate, the dwellings are rarely nearer than four or five miles apart; and were it not for their swift and nimble ponies, the people would see very little of each other except on Sundays, when they ride long distances to attend worship in their little wooden Churches.

But of all boys in the island, not one was so lonely in his situation as Jon Sigurdson. His father lived many miles beyond that broad, grassy plain which stretches from the Geysers to the sea, on the banks of the swift river Thiorva. On each side there were mountains so bleak and bare that they looked like gigantic piles of coal; but the valley opened to the southward as if to let the sun in, and far away, when the weather was clear, the snowy top of Mount Hecla shone against the sky. The farmer Sigurd, Jon's father, was a

poor man, or he would not have settled so far away from any neighbors; for he was of a cheerful and social nature, and there were few at Kyrkedal who could vie with him in knowledge of the ancient history and literature of Iceland.

The house was built on a knoll, under a cliff which sheltered it from the violent west and northwest winds. The walls, of lava stones and turf, were low and broad; and the roofs over dwellings, store-houses, and stables were covered deep with earth, upon which grew such excellent grass that the ponies were fond of climbing up the sloping corners of the wall in order to get at it. Sometimes they might be seen, cunningly balanced on the steep sides of the roof grazing along the very ridge poles, or looking over the end of the gable when some member of the family came out of the door, as much as to say, "Get me down if you can!" Around the buildings there was a square wall of inclosure, giving the place the appearance of a little fortress.

On one side of the knoll a hot spring bubbled up. In the morning or evening, when the air was cool, quite a little column of steam arose from it, whirling and broadening as it melted away, but the water was pure and wholesome as soon as it became cold enough for use. In front of the house, where the sun shone warmest, Sigurd had laid a small garden. It was great labor for him to remove the huge stones and roll them into a protecting wall, to carry good soil from the places where the mountain rills gradually washed it down from above, and to arrange it so that frosts and cold rains should do the least harm; and the whole family thought themselves suddenly rich, one summer, when they pulled their first radishes, saw the little bed of potatoes coming into blossom, and the cabbages rolling up their leaves in order to make, at least, baby-heads before the winter.

Within the house, all was low and dark, and dismal. The air was very close and bad, for the stables were only separated from the dwelling-room by a narrow passage, and branches of dry, salt fish hung on the walls. Besides, it was usually full of smoke from the fire of peat, and after a rain, of steam from Sigurd's and Jon's heavy woolen coats. But to the boy it was a delightful, a comfortable home, for within it he found shelter, warmth, food and instruction. The room for visitors seemed to him the most splendid place in the world, because it had a wooden floor, a window with six panes of glass, a colored print of the King of Denmark, and a geranium in a pot. This was so precious a plant that Jon and his sister Gudrid hardly dared to touch its leaves. They were almost afraid to smell it, for fear of sniffing away some of its life; and Gudrid, after seeing a leaf of it laid on her dead sister's bosom, insisted that some angel many hundred years ago, had brought the seed straight down from heaven.—*From "The Story of Jon, of Iceland," by Bayard Taylor, St. Nicholas.*

The Christian's Possessions.

A gentleman one day took an acquaintance upon the leads of his house, to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes," "Well, that also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village who can say more than all this." "Aye, what can she say?" "Why she can say, 'Christ is mine.'" He looked confounded, and said no more.

Go, saith Christ, *and preach the Gospel to every creature under heaven*, that is, go tell every man, without exception, whatsoever his sins be, whatsoever his rebellions be, go and tell him these glad tidings, that if he will come in, I will accept of him, his sins shall be forgiven him and he shall be saved; if he will come in, and take me and receive me, I will be his loving husband, and he shall be my own dear spouse.—*Edward Fisher.*

The Sunday-School Department.

Show Kindly Attentions to the New Comers.

It is an excellent thing to have Sunday-school children inspired with zeal to hunt up new scholars and bring them into the school. They can do far more at this work than their teachers and superintendent. But there is another point that should be equally impressed on their minds. That is the importance of keeping them in the school when they get them there. This, again will depend more upon the children than the teachers. If the stranger child feels that she is coldly scanned and criticised by her class-mates, if no one volunteers a kindly word, or a friendly deed, she will very likely hesitate much about coming again. Of course, well-bred children will always treat a stranger with politeness. But many children in our Sunday-schools, who dress in purple and fine linen, are, unfortunately not well-bred. A teacher finds it a very serious, as well as important duty to teach among other things a little good manners. It is often as difficult a task as it was for the fishes to teach the little crabs to walk forward instead of backward. Directly, when they returned to their parents, the good lessons were all unlearned.

I think the childlike qualities which our Lord so commended are becoming very rare. We do not find them in the bold stare, the curled lip, the whispered sarcasm, that pass so freely among the children of the present day. Have they gone out with the simple attire with which Christian mothers were accustomed to array their little ones?

A school can never be truly, or permanently, prosperous where Christian politeness does not prevail. "Kindly affectioned one to another," should be every class's motto, and the teacher should often seek to impress the lesson. There is no book of etiquette like the Bible. One whose soul is filled with its spirit and teachings need not fear to stand before kings.

Place the new comer in your class beside the most genial, kindly member of it. By a quiet understanding between you let it be felt that you wish the stranger to be made feel at home. Do not press him with burdensome attentions, which will only make him feel more ill at ease, but let him glide quietly into place, in the regular order of the day's lesson. When school is over see if any one goes the stranger's way home, and if so let them walk together. It is a little thing but does much towards making the child comfortable. It is very lonely and cheerless walking home alone from the strange Sunday-school. This is particularly important in a city Sunday-school. I shall never forget a dear little girl of six years old, my friend and I found crying, pitifully, on a street corner in New York, as we were returning from church one day. She had been to a Sabbath-school in the vicinity and could not find her way home. She was neatly dressed, and everything about her showed a loving mother's care. Two ragged street girls were talking with her as we came by, trying to persuade her to go with them. As the little one could not tell her address we took her home with us, and then, as the best we could do, sent her to the Station-house, where her parents would be sure first to inquire for her. It was nine o'clock before she was restored to the well-nigh distracted mother. We concluded she would not soon attend that Sabbath-school again.

Let your loving attentions follow the children to their homes when you can, and be like a living presence about them all the week.—*S. S. Times.*

Cure for Covetousness.

Diodorus Siculus relates that the forest of the Pyrenean mountain, being set on fire, and the heat penetrating to

the soil, a pure stream of silver gushed from the bosom of the earth, and revealed for the first time the existence of those rich lodes, afterward so celebrated.

Covetousness yields up of its pelf for sacred uses as unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but let the fires of the gospel be kindled in the Christian Church, and its ample stores shall be then flowing forth from their hidden recesses, and becoming "the fine gold of the sanctuary."

Historical Traditions of the Death of the Apostles.

Matthew is supposed to have suffered martyrdom or was slain with a sword in a city of Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. Luke was hung on an olive tree in Greece. John was put into a cauldron of boiling oil and escaped death: he afterwards died a natural death at Ephesus. James the Great was beheaded at Jerusalem. James the less was thrown from a wing of the temple, and then beaten to death with a fuller's club. Philip was hanged up against a pillar at Hieropolis. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross, whence he preached to the people till he expired. Thomas was run through the body with a lance at Coromandel, in the East Indies Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned and then beheaded. Peter, who was crucified, asked that he might be executed head downward.

The Pastor and the Sunday-School.

There still live some persons who think the pastor responsible for all the failures and defects in a Sunday-school. To this class the Rev. Mr. Dashiel, of Richmond, Va., drops some good suggestions, as follows:

"A pastor may in part keep the school up to the mark; but he can do it only in part. He himself will frequently need rousing and stirring up. He may become physically and mentally wearied and depressed; and if he is expected to be always in the best spirits, never to be flagging, and to have such an amount of grace that he can find enough for his own needs and enough to expend upon his church and Sunday-school, why, those who expect this will be disappointed. These earthen vessels that are known by the name of ministers are sometimes very leaky, and perhaps will be found empty of grace at the very occasion when their congregations and Sunday-schools most need the benefit of pastoral counsel and quickening. Let teachers remember that when the Sunday-school is not brought to its very highest state of efficiency, they are in a great measure responsible for the failure. Teachers must work, really work, if they want their official life to be something more than the mere programme of meeting classes on one Sunday to dismiss them until the next."

Hon. William E. Dodge says, that, in thinking about Sunday-schools, and hearing so much said about American Sunday-schools, he could not help thinking of one of the first Sunday-schools ever organized in New York. It was situated at the foot of Stone Street, and was under the superintendency of Mr. Brewster. That was fifty-seven years ago. Mr. Dodge was then a young man, and he went to Mr. Brewster and asked him to give him a class to teach. Mr. Brewster replied that he could not give him a class, but he would give him an empty bench, and he must furnish his own class. He accepted the offer, and went down to Whitehall Street and picked up eight or ten ragged children, and organized a class, and from that time he was during forty seven years engaged in Sunday-school work, either as teacher or superintendent. One reason of the success of our schools is that they have been self-perpetuating. The children have become converted, and thus been continued in the work as teachers after they have ceased to be scholars.

A "Stumbling Block."—The gospel is even yet a "stumbling block" to those who cannot humble themselves to its demands. It is by the cross we are saved. Human pride and philoso-

phy may seek after a wisdom that shall supersede the blood of the Crucified; but as it was long ago, so it will be still —they will only perish for their pains. We have salvation by the blood—there is no other way.

Our Resurrection.

A little girl died. Her sister, five years old, was exceedingly unhappy, and used to go to the grave and weep there. She said to her mother, "Mamma, I am so unhappy: sister is gone. Shall I ever see her again?" "Yes, my dear; she will rise from the grave, and you will see her again by and by." The little girl answered, "It can't be. It seems so wonderful. It can't be so!" Her mother opened her hand. In it was a little seed. She said, "Now, my dear, take that little seed and go out and put it in the ground: and go every day and see what happens." The child sowed the seed and every day went to look, but for awhile there was nothing to be seen. At length one morning, after a rainy night, she went to the place and saw the tips of two little leaves just coming up out of the ground. The little girl saw it, and said: "That is just like sister. She has been sown in the ground and she will come up again like these two leaves." She kept the leaves to remind her of her sister's resurrection, and they comforted her and led her to become a Christian.

The Sunday-School Superintendent.

At a recent Sunday-school Congress the following counsel was given to superintendents:

Be not a mere automaton, nor of a pompous and patronizing spirit. In administration one may be too silent, and on the other hand, one may be too noisy. In all cases he should be deeply religious. He should 1) Recognize the fact that the school is part of the church. 2) Recognize the officers of the church as such. 3) Announce the church services in the school, and urge the pupils to attend them. 4) Honor the pastor. 5) Come to the school with a carefully-studied programme for all items from the opening to the end. 6) Govern the school firmly, but always with kindness. 7) Review the lesson, or see that it is done by some one more competent. 8) Have complete unity in the programme of every session. 9) Seek the endowment of the Holy Ghost before going to the school. 10) Carry on this work in the spirit of the Master. 11) Consider himself a servant of the church—the first mate, but not the captain. 12) Be a church man, not merely a Sunday-school man. 13) Protect the teachers from all interruption during the teaching time. 14) Have a heart all alive to the necessity of studying for himself, and for others. 15) Be punctual. 16) Be a good General. 17) Have a sunny countenance. 18) Be a liberal man. 19) Have an inexhaustible stock of good nature. 20.) Do a large amount of week-day work. The above points were read to the Congress and approved.

The pastors next made suggestions as to the duties of superintendents, as follows: They should, 1) Make a new pastor acquainted with the school. 2) Make an old pastor acquainted with new scholars. 3) Consider themselves assistant pastors in the spiritual care of the pupils. 4) Not be jealous of the pastor. 5) Accept all wise suggestions of the pastor. 6) Sustain a weekly teachers' meeting. 7) Counsel with the pastor upon all new plans. 8) Know how each teacher is doing his work. 9) Show the weak ones how to do better. 10) Have an eye on all the scholars, watching their spiritual conditions, and waiting, to gather them into the church at the earliest moment. 11) Be such a man as that anybody would consider it an honor to work under him. 12) Be a pattern of good manners. 13) He should always welcome his pastor. 14) Report the progress of the school frequently to the church. Keep it before the people. 15) Urge upon the church the generous support of the school. 16) Look out for official helpers. 17) Change incompetent ones. 18) Look out for new teachers. 19) Call out to the full all the manifold gifts of the teachers. 20) Develop the liberality of the school. 21) Be a model teacher. 22) Have a time to meet inquirers and others wishing personal direction. 23) Combine the wisdom of the serpent with the harmlessness of the dove. The above points were approved by the Congress.

S. S. Times.

GOSPEL LESSONS.

MAY 7. **LESSON XIX.** 1876.

Third Sunday after Easter. 1 *Kings* xix. 4–15.

ELIJAH IN HOREB.

4. ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die: and said, It is enough; now, O Lord, take away my life; for I *am* not better than my fathers.

5. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6. And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7. And the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat, because the journey *is* too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9. ¶ And he came thither unto a cave, and lodged there; and behold, the word of the Lord *came* to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake: *but* the Lord *was* not in the earthquake:

12. And after the earthquake a fire: *but* the Lord *was* not in the fire: and after the fire a still small voice.

13. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria.

QUESTIONS.

What caused Elijah to flee into the wilderness? ver. 2. Who was Jezebel? chap. xvi. 31. Why did she threaten to kill Elijah? ver.1, compare chapt. xviii. 40. How far did Elijah's servant accompany him in his flight? ver. 3.

4. How far did Elijah go alone into the wilderness? How much is a day's journey? What did he do at the end of this journey? What is a *juniper-tree?* What did he request and say? What did he mean by these words? Do they not also express great discouragement and despondency? What made him feel so?

5. How did the Lord answer his prayer? Is sleep a blessing which God gives to His true servants in trouble? Ps. cxxvii. 2. How was his prayer further answered? What did the angel do? Is it part of the work of angels to minister to God's servants? Heb. i. 14.

6. When Elijah awoke what did he see? What did he then do?

7. What did the angel do a second time? What journey had Elijah in view? ver. 8, last clause.

8. What did Elijah do? How many days and nights did he travel? What sustained him during all this time? Was not this miraculous? Where is Horeb? Why is it also called *the mount of God?* Ex. iii. 12. Who was also sustained forty days and forty nights on the same mount, without eating bread and drinking water? Ex. xxxiv. 27, 28.

9. When Elijah came to Horeb, into what did he enter? Who spake to him there? What did the Lord ask him? What did the Lord mean by asking this question?

10. What did Elijah answer? Was this a complaint against God, or against the people of Israel? Rom. xi. 2, 3.

11. What did the Lord command Elijah to do? Did he go at once? ver. 14. What did the Lord then do? What is meant by the words *the Lord passed by?* What followed? Of what is such a great wind a symbol or figure in the Old Testament? Isaiah xvii. 13. Was the Lord in the wind? What followed the wind? Of what is an earthquake a symbol in the Old Testament? Ps. xviii. 7; Jer. x. 10. Was the Lord in the earthquake?

12. What followed the earthquake? Of what is fire a symbol in the Old Testament? Ps. xviii. 8; xcvii. 3; Isaiah lxvi. 15, 16. Was the Lord in the fire? What is meant by *a still small voice?* Of what was this voice a symbol? What now is the meaning of this whole wonderful occurrence?

13. What did Elijah do when he heard the voice? Why did he wrap his face in his mantle? Had he remained in the cave up to this time? What did a voice say to him? Why was this question, which had been asked before, (ver. 9), now repeated?

14. What did Elijah answer? What did he mean by repeating his former answer?

15. What did the Lord now command him to do? What was there in this command that was calculated to inspire him with hope and courage?

COMMENTS.—4. The wilderness in which Elijah journeyed was the wilderness of Arabia,—the same through which the children of Israel passed in going from Egypt to the land of Canaan. *A day's journey* was about twenty miles. *A juniper-tree* is "the plant Genista, or Spanish broom, which is common in the desert regions of Arabia, and has yellowish blossoms and a bitter root." *Now, O Lord, take away my life, etc.* He prayed, that the Lord would take him out of this world; as if he had said: I have lived long enough; I neither deserve nor desire to be distinguished above my fathers by being permitted to live longer than they did. Among the ancient Jews a long life was considered a great divine favor and blessing. Elijah also means to say, that he is tired of living—has seen enough of trouble, and thus manifests a very despondent spirit. This was caused by the *apparent* failure of all his work to bring back the people of Israel to the worship of the true God. The great object of his whole life, of all his labors and sacrifices, had been to bring this to pass with God's help. He hoped that he had finally succeeded in this on Carmel (chap. xvi. 17–40); but he was disappointed. The conversion of the king and the people was only temporary. Suddenly they again turned away from the service of God and from the prophet, and thus he saw, as he thought, his fondest hopes dissipated, and the labors and sufferings of his whole life seemed to have been utterly in vain. In this frame of mind he journeyed into the wilderness, and, exhausted by the journey, and bowed down with a heavy weight of disappointment and sorrow, he cast himself down and beseeched his Lord to relieve him of his burden and give him rest, by gathering him to his fathers.

8. It was certainly miraculous, that Elijah was sustained for so long a time in the wilderness. God did not permit the strength of the food which he had eaten, to be exhausted by the labor and fatigue of the long journey; as He in like manner sustained Moses, and our Saviour during His temptation in the wilderness.

9. *What doest thou here, Elijah?* The Lord did not ask this question in displeasure, to censure or blame the prophet, as if he was not at the right place, and had done wrong in fleeing to the wilderness from the anger of Jezebel; but He rather asked the question in love and compassion, and to give the distressed prophet occasion and opportunity to unburden his oppressed heart, by pouring out his whole soul before the Lord.

11. From verse 13 it appears that Elijah did not at once go out of the cave, but remained within it until the close of the miraculous occurrence. *The Lord passed by*, that is, the Lord manifested His presence there in and by the several extraordinary phenomena which followed.

12. *A still small voice,*—the gentle whispering of a voice, as the soft sound of the wind after a storm, and was a symbol of the tender pity and gentle love of God. The Lord would teach the prophet, by the whole wonderful occurrence, that He would indeed reveal His destroying power (as wind, earthquake and fire, destroy) towards all His enemies; but that His true nature—His essence—was saving, preserving love; and that, although His people had broken His covenant of grace, He, nevertheless, would keep it, and be faithful to it, as He had promised. For the afflicted prophet, all this was the divine answer to his complaint, in which there was not only comfort and peace, but also encouragement for him to carry forward his work of reformation, and not allow himself to be discouraged by the apparent failure of it.

13. *He wrapped his face,* etc. He did this in token of the reverence which filled his soul at the presence of the Lord, and because, like Moses (Ex. iii. 6) "he was afraid to look upon God." The former question was repeated with a new meaning here. It now means, Have you *still* reason, after seeing what you have seen, and hearing what you have heard, to remain here in the wilderness? Have I not now given you abundant reason to hope again, and to go back to your people and to your work?

14. Elijah, by repeating his former answer, seems to intimate that, notwithstanding all that he had seen and heard, he was not altogether satisfied. He,

perhaps, did not fully understand the meaning of the extraordinary phenomena. He only knew their meaning in part, and was, consequently, not altogether cured of his despondency.

15. The command which the Lord now gave to him was calculated to remove all his gloom and fears and to inspire him with fresh hope and new courage. It not only gave him the assurance, that the Lord had still work for him to do, but that the state of things in the nation was not as bad as he imagined (v. 18), and that the Lord would punish and overthrow His enemies (v. 17).—The whole lesson of this Sunday teaches us, how God comforts His faithful servants when they are in trouble and sorrow, and thus connects itself closely with the gospel for the day, John xvi. 16–22.

It is said of Powers, the sculptor, that he preferred to model in American clay which was exported for his use. There is something in working with familiar things that helps in our work. And so, teacher, the truths that you love best and are most intimate with, are often the most successful means in bringing desired results. Our own souls must be fired ere we can set others ablaze for God. Intimacy with the word of God, by which human hearts are to be effectually moulded, will bring us returns equal to our knowledge of it and our prayerful application of its potent influence. It is quite common to take a model of a face after death. The true artist touches it up to give the expression indicative of life, and may this not be the work of the teacher to take these forms, by nature spiritually dead, and by God's grace transform them into that which shall betoken the presence of life eternal?

We earnestly entreat every young man after he has chosen his vocation, to stick to it. Don't leave it because hard blows are to be struck, or disagreeable work performed. Those who have worked their way up to wealth and usefulness, do not belong to the shiftless and unstable class, but may be reckoned among such as took off their coats, rolled up their sleeves, conquered their prejudices against labor, and manfully bore the heat and burden of the day. Whether upon the old farm, in the machine shop or factory, or the thousand other business places that invite honest toil and skill, let the motto ever be, Perseverance and Industry.

A Good Reply.

A lady had written on a card, and placed on the top of an hour-glass in her garden house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory:

"To think of summer yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines in pencil, on the back of the same card. Well would it be if all would ponder upon the question, act in view of, and make preparation for an unknown state of existence.

"To think when heaven and earth are fled
And times and seasons o'er,
When all that can die shall be dead,
That I can die no more!
O, where will then my portion be?
Where shall I spend eternity?"

Both by Homer and Scott I was taught strange ideas about kings, which I find for the present much obsolete: for I perceived that both the author of the *Iliad* and the author of *Waverly* made their kings or king-loving persons do harder work than anybody else. Tydides or Idomeneus always killed twenty Trojans to other people's one, and Redgauntlet speared more salmon than any of the Solway fishermen; and, which was particularly a subject of admiration to me,—I observed that they not only did more, but in proportion to their doings, got less than other people, nay, that the best of them were ever ready to govern for nothing, and let their followers divide any quantity of spoil or profit. Of late it has seemed exactly the contrary of this, and that it had been supposed the duty of superior persons generally to do less, and to get more than anybody else; so that it was, perhaps, quite as well that in those early days my contemplation of existent kingship was a very distant one, and my childish eyes wholly unacquainted with the splendor of courts.—*Ruskin.*

MAY 14. **LESSON XX.** **1876.**

Fourth Sunday after Easter. 1 *Kings* iii. 5–14.

SOLOMON ASKING FOR WISDOM.

5. ¶ In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding to discern judgment;

12. Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

QUESTIONS.

Who was Solomon? chap. ii. 1. Was he at this time king in Israel? chap. ii. 12. Was he a good man? chap. iii. 3.

5. Where did the event recorded in this lesson take place? Where was Gibeon? What was Solomon doing there? ver. 4. How and when did the Lord appear to him? What did God say to him?

6. What did Solomon answer? Why does he, first of all, mention what the Lord had done for his father?

.7 What further does he say? How old was Solomon at this time? About twenty years. Why does he speak of himself as *but a little child, not knowing how to go out or come in?* Is not a like spirit of humility and docility becoming to all young persons?

8. How does he speak of the people? Were the Jews the chosen people of God? Deut. vii. 6. How great in number were they at this time? Why does he thus speak of them to the Lord?

9. What does he now ask the Lord to give to him? What does he mean by *an understanding heart?* Why did he ask for such a heart? Are you not called upon every day to judge and choose between the good and the bad? If so, do you not also need an understanding heart?

10. How did the Lord regard Solomon's prayer?

11, 12. What did He say unto him? Did the Lord make Solomon wiser than any other man who lived before and after him? chap. iv. 29–31. What books of the Bible did Solomon write, in which he shows his great wisdom?

13, 14. What else did the Lord promise to give him? Had Solomon asked for these things? Upon what condition did the Lord promise to lengthen his days? Is the same promise also made to others who obey God? Prov. iii. 1, 2. If we ask spiritual wisdom and understanding from God, will He give it to us? James i. 5. Through whom will He give it to us? John xvi. 13. If we, like Solomon, make the seeking of this divine gift the first and chief thing in life, will God also give us with it temporal blessings, even riches and honor, if we need them? Matt. vi. 33. What, then, ought we to do?

CATECHISM.

XX. Lord's Day.

OF GOD THE HOLY GHOST.

53. What dost thou believe concerning the Holy Ghost?

First, that He is true and co-eternal God with the Father and the Son: secondly, that He is also given me to make me, by a true faith, a partaker of Christ and all His benefits, that He may comfort me, and abide with me for ever.

COMMENTS.—5. *Gibeon* was a considerable city in Palestine, situate about six miles from Jerusalem, on an eminence or hill. Here the tabernacle was set up for many years, until Solomon had built the temple at Jerusalem. It was because the tabernacle was there, that Solomon went there to worship. *In a dream.* The Lord appeared and spake to men in visions and in dreams. When He appeared to them in dreams, He enabled them in some way to distinguish His revelation to them from the ordinary appearances of dreams, so that they could not be deceived.

6. *Thou hast shewed*, etc. Solomon speaks first of what the Lord had done for his father, to show that he had not forgotten, but thankfully remembered God's goodness towards his father, and also to make this goodness shown to his father a reason for asking a continuance of the same unto himself. Pious children may ask God to continue unto them the blessings which He bestowed upon their pious parents.

7. *But a little child*, etc. Being about twenty years old, Solomon must have used these words not in a literal but figurative sense. He was young; he was about to enter upon the high office of a king over a great people. When he compared his youth and inexperience with his great and difficult duties, he felt as if he was but a little child—knowing but very little, and having less strength, and, therefore, as unable to live and act in a way worthy of his high office as a little child is to walk in and out of the house. He manifested thus a very humble and teachable disposition—such as becomes every young person in view of the great and solemn duties of life. He was willing and anxious to be guided by and taught of God. How different this spirit from that manifested by the young at the present day, who think and act as if they were wiser not only than their parents and teachers, but wiser than God Himself. "Young America."

8. *A great people*, etc. The Jews numbered at this time between five and six millions—a very great population for so comparatively small a country as Palestine was.—By speaking of them as *God's chosen* people, and a great people, he expresses his sense of the great responsibility that rested upon him as their king. He felt, that he must rule them as one who was in a special manner accountable to God, for they were *His* chosen people.

8. *An understanding heart*, etc. That is, a mind and conscience so instructed and enlightened from on high, that, when acting as a judge between the people, he would be able clearly to distinguish between right and wrong, good and bad, and so judge righteous judgment.

10. Solomon wrote the Book of Proverbs, Ecclesiastes, and the Song of Solomon.

This lesson teaches us the need and importance of divine guidance and teaching. We all have a great work to do in this world—to be *kings* and priests unto God. If we, like Solomon, ask God, in true humility, He will give unto us His Spirit to guide us into all truth.

Happiness and Health.

The following maxims are from Dr. Hall's new book, "How to Live Long:"

1. One of the happiest and most independent of all human occupations is that of an intelligent farmer, whose land is paid for, and who keeps out of debt.

2. The fascination of salaried positions is but too often the fascination of a serpent, which beguiles but to destroy.

3. Be your own master, and master of your calling, and you will soon become the master of others.

4. Next to religion, there is no element so essential to success in life, as vigorous, robust health.

5. A sound mind in a sound body is a fitting foundation for all that is high and noble in human achievement.

6. The safest and best remedies in the world are warmth, rest and abstinence—the brutes employ these.

7. Physical, mental and moral health are interdependents—hence, what improves or promotes one, improves and promotes the others.

8. Almost all feel gratified at every pound's increase in weight, as if people, like pigs, were measured by fat.

12. He brings the most happinness to himself, who does the most to promote the happiness of others.

MAY 21. LESSON XXI. 1876.

Fifth Sunday after Easter. 1 *Kings* x. 1–9.

THE VISIT OF THE QUEEN OF SHEBA TO SOLOMON.

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with her hard questions.

2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3. And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and the ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7. Howbeit, I believed not the words, until I came, and mine eyes had seen *it:* and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8. Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

QUESTIONS.

1. What is the subject of the lesson to-day? Who was the queen of *Sheba?* Is it probable that she was a heathen, without any knowledge of the one true God? What had she heard? What does that mean? Why did she visit him? What does that mean?

2. What did she take with her to Jerusalem? What is meant by *a great train?* Why did she also take with her spices, and very much gold, and precious stones? When she came to Solomon, what did she do? What does that mean?

3. Did Solomon answer all her questions? What else did he do? What does that mean?

4, 5. What did the queen of Sheba see? In *what* did she see his wisdom? What is meant by *the house that he had built?* What by *the meat of his table?* What by *the sitting of his servants?* What by *the attendance of his ministers?* What by *his ascent by which he went up to the house of the Lord?* What effect had the sight of all these things upon her? What does that mean?

6, 7. What did she say to Solomon?

8. What did she say concerning his people and servants? What is the meaning of the word *happy* here? Why were they happy in this sense?

9. What further did she say? To whom does she give the honor of making Solomon a king? Why had the Lord made him king over Israel? Is it not remarkable, that a heathen, like the queen of Sheba, should bless the Lord for the great gifts which He had given to Solomon? Is it not wonderful, that she should make a long journey in order to learn wisdom of Solomon? Is there *One* who is much wiser and greater than Solomon? Who is He? Ought *we* not go to Him for the wisdom which He is able and willing to give to us? If we do not go to Him for it, what will happen to us? Matt. xii. 42. What only need we do to get heavenly wisdom from Him who is greater than Solomon? John xvi. 23.

CATECHISM.

XXI. Lord's Day.

54. What believest thou concerning the "Holy Catholic Church" of Christ?

That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself, by His Spirit and word, out of the whole human race, a Church chosen to everlasting life, agreeing in true faith; and that I am, and forever shall remain, a living member thereof.

55. What do you understand by "the communion of saints?"

First, that all and every one who believes being members of Christ, are in common partakers of Him, and of all His riches and gifts; secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members.

56. What believest thou concerning "the forgiveness of sins?"

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long, but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.

COMMENTS.—1. *The queen of Sheba.* Sheba was a country and kingdom in Southern Arabia, or Arabia Felix, and not far from the Red Sea. It was originally settled by Sheba, the son of Joktan, of the race of Shem, Gen. x. 28. It is also mentioned Ps. lxxii. 10; Is. lx. 6, and Jer. vi. 20. It is to be distinguished from Seba (also mentioned Ps. lxxii. 10), which was in Africa. It was a heathenish and idolatrous country. The true God was not known, nor worshiped there. The queen spoken of in this verse (of whom we know nothing more than is here told of her, not even her name) ruled over this country. Hence she is called the queen of Sheba. The ships of Solomon, of which he had many (chap. ix. 26) sailed along the coasts of the Red Sea, and spread his fame far and wide, and it is no doubt that it was in this way, that the report of it came to the queen of Sheba. *The fame of Solomon concerning the name of the Lord.* This may mean, the great reputation for wealth, wisdom and piety which Solomon had obtained, and which were exhibited in the splendid temple which he had built unto the Lord and in the great prosperity of his kingdom and people. *She came to prove him, etc.* Having heard of his fame, she visited him for the purpose of making a personal trial of his wisdom by asking him important and difficult questions. These questions may have concerned religion, or government, or both, as is probable.

2. *A great train.* She took with her a large number of officers and servants, as was becoming to her royal dignity. *With camels that bare spices, etc.* These costly things were to be presents to Solomon. *She communed with him of all that was in her heart,* that is, she talked freely with him, and asked him questions on all matters concerning which she desired information.

3. *There was not anything hid from the king, which he told her not.* Solomon not only answered all her questions, but he also explained to her the manner in which he ruled his people, the character and number of his officers; also what great works he had built, the temple and his own palace—attributing all, no doubt, to the wisdom and wealth which the Lord had bestowed upon him. He opened his whole heart and mind to her, holding back nothing which it was proper for her to know.

4, 5. These verses describe generally some of the things which the queen heard and saw during her visit. *All Solomon's wisdom.* This was made evident to her not only in the answers which he gave to her questions, but in all the arrangements of his royal household, in the various departments of his government,—wherever the queen looked and went she saw striking evidences of his superior wisdom. *The house which he built.* This refers most probably to his own palace, and not to the temple, for this is always spoken of as the house of the Lord. *The meat of his table.* The food and furniture (plate, etc.) that was spread on his table at meals. *The sitting of his servants.* The place and service of the servants who waited upon the table. *The attendance of his ministers.* The rank and service of the high officers of his government. It may also refer to their position or place at the table in relation to the king, whether near to or remote from him, on his right hand, or on his left. *His ascent by which he went up to the house of the Lord.* The stairway which led from the palace to the temple. The two buildings were near to each other, and were connected by a magnificent marble stairway. *There was no more spirit in her.* All that she heard and saw was of such wonderful and splendid character, that it filled her with astonishment so great, that it took her breath away, as we say. It was so far beyond anything that she had ever seen or imagined, that she was, as it were, stunned with amazement.

6, 7. We are to suppose, that her visit extended over some days. The preceding verses describe the *first* effect upon her of what she heard and saw. As the days passed she recovered from her great astonishment, and then she spoke to the king what is recorded in these and the following verses.

8. *Happy.* It means here *highly favored,* and expresses the opinion which the queen had of the great advantage which the people and servants enjoyed of being near to and ruled over by so wise a king as Solomon was, to whom they could go for counsel and instruction, and always be sure that they would get the best.

MAY 28. LESSON XXII. 1876.

Sixth Sunday after Easter. 2 *Kings* ii. 1–15.

THE TRANSLATION OF ELIJAH.

1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said *unto him, As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9. ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11. And it came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12. ¶ And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes and rent them in two pieces.

13. He took up also the mantle of Elijah, that fell from him, and went back, and stood by the bank of Jordan;

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

QUESTIONS.

1. What is the subject of the lesson to-day? By what was Elijah to be taken into heaven? What is a *whirlwind?* Whence did he go with Elisha? Where was Gilgal?

2. What did Elijah say to Elisha? Did Elijah wish to go alone to Bethel? Where was Bethel? What did Elisha say? What did he mean by that? Did Elijah permit him to go along?

3. Who came forth and spake to Elisha at Bethel? Who were these *sons of the prophets?* What did they say to Elisha? Whom did they mean by *thy master?* What by *from thy head?* Did both these sons of the prophets and Elisha know that Elijah was to be taken away? What did Elisha mean by saying, *hold ye your peace?*

4. What did Elijah say to Elisha at Bethel? Where was Jericho? What did Elisha mean? Did they go together to Jericho? Why did Elijah visit these three places at this time?

5. What did the sons of the prophet at Jericho say to Elisha? How did he answer them?

6. What did Elijah now say to Elisha? What did Elisha answer? Did the two go on together? Why was it, do you think, that Elijah asked Elisha three times to leave him?

7. What did fifty sons of the prophets do? Why did they do this? Who stood by the Jordan?

8. What did Elijah do? What *mantle* was this that he took and used? Was this a miracle? What connection had the mantle with the dividing of the water? Who performed a miracle similar to this one? Ex. xiv. 16–21.

9. What did Elijah say to Elisha after they had passed over Jordan? What request did Elisha make? What did he mean by a *double portion of thy spirit?*

10. What did Elijah say to this request? What did he mean by saying, *if thou see me when I am taken from thee,* etc.?

11. What took place as they walked on? What are we to understand by *a chariot of fire, and horses of fire?* Whither was Elijah carried?

12. When Elisha saw Elijah taken from him, what did he cry? What did he mean by, *My father, my father?* What by *the chariot of Israel, and the horsemen thereof?* Does a nation, a community, a family, sustain a great loss when the wise and pious are taken away? Why did Elisha tear his clothes in two pieces, when he saw Elijah no more?

13, 14. Did Elijah leave his prophetic mantle behind, when he was translated? What did Elisha do with it? What did he say when he smote the waters? What did he mean to express by this question? What followed the smiting of the waters? Of what was this miracle a sign and a proof?

15. When the sons of the prophets saw Elisha, what did they say? Why did they say this? What did they do? Why did they bow themselves thus before him?—What prophet greater than Elijah also ascended to heaven? Mark xvi. 19. When is this fact commemorated by the Church? Did Christ promise to give *His* Spirit to His true disciples? John xv. 26.

COMMENTS —The translation of Elijah is one of the most wonderful events recorded in the Old Testament. He alone, of all men that ever lived, passed from time into eternity without seeing death. He alone, that is, unless Enoch was removed in a similar manner. Gen. v. 24: Heb. xi. 5. Moreover, Elijah's translation is the only event recorded in the Bible which is at all similar to the ascension of our Lord, and this is the reason why it is selected as the lesson for the Sunday after Ascension-day.

1. *Whirlwind.*—A violent wind, which moves in a circle. Such winds were very frequent in the desert of Arabia. *Gilgal.* There were two towns in Palestine bearing this name. The one was situated between the Jordan and Jericho, where the Israelites first encamped after the passage of that river, Josh. iv. 19; the other was on the mountains of Ephraim, on the road which led from Shiloh to Jericho, Deut. xi. 30. It is probable, that the latter is referred to here, because Elijah and Elisha are spoken of as going *down* from Gilgal to Bethel.

2. *Bethel* was a town about twelve miles from Jerusalem. It was the place where Jacob slept and had his memorable dream. Gen. xxviii. 10–22. *As the Lord liveth, etc.* A solemn form of declaration, amounting almost to an oath, that he would not leave Elijah.

3. *Sons of the Prophets.*—These were young men who were pupils or scholars of the prophets, and were being educated and trained by them in religion and piety, to be the religious teachers of the people. The places where they were gathered together for this purpose, were called *schools* of the prophets. There was such a school at Gilgal, another at Bethel, and another at Jericho. Elijah, who was the head or chief teacher in these schools, was now visiting them for the last time, to give the sons of the prophets his last counsels and bid them farewell. The theological seminaries of the present day are the modern schools of the prophets. *Thy master*—Elijah. *From thy head,* from being thy special instructor and guide. There is allusion in these words to the relative positions which teachers and pupils occupied in their schools. The teachers sat on an elevated place, and the scholars sat below them, as it were, at their feet, and thus the teachers would be, so to speak, over the heads of the scholars. Comp. Acts. xxii. 3. It would appear from what the sons of the prophets said to Elisha and from what he said to them, that they both knew that Elijah was about to be taken away from them. They, however, did not know the way or manner in which this would be done. See v. 16, 17. *Hold ye your peace.* As if he had said: My heart is full of sorrow in view of the removal of my beloved master; do not make my burden heavier by talking about it, but submit quietly to the will of God, as I am trying to do.

4. *Jericho.*—A city about eighteen miles north-east of Jerusalem.

6. Elijah, it is probable, requested Elisha these three times to leave him—1, because he was uncertain whether it was the will of God that Elisha should witness his translation (Comp. v. 10), and, 2, to test Elisha's faithfulness and perseverance, and thus discover whether he was truly qualified to be his successor in the prophetic office.

7. These sons of the prophets, seeing Elijah and Elisha going towards the Jordan, followed them at a distance, until they came to an elevated place, from which they might see how these two would be able there to get across the river, and also to see whatever else might happen.

8. *His mantle.*—This was not the ordinary loose garment worn by men generally, but it was a mantle made of lamb-skin, and worn only by prophets as the outward sign or badge of their holy office. This mantle Elijah rolled together, so that it might have the appearance of a rod. The power working the miracle was not in the mantle—that would have been magic—but came from God to the prophet. Nevertheless, the mantle was the visible means by which God's power was exerted, just as in the similar case of Moses' rod. Ex. xiv. 16, 21.

9. *Let a double portion of thy spirit be upon me.*—The relation existing between Elijah and Elisha was more that of a father to a son than that of a teacher to his pupil. Elijah was Elisha's spiritual father; all the mutual love and respect belonging to this relationship truly existed between them. Accordingly, when Elijah was about to be

taken away from his beloved son, he asked him, as was natural, to make a last request of him. Elisha, having no concern for temporal things, asks for a double portion of the prophet's spirit. This request is often understood as expressing the desire, that Elijah would bestow upon Elisha twice the amount of the prophetic spirit that he himself possessed, that is, that Elijah would grant unto him twofold as much of prophetic knowledge, power, zeal, love for God and love for country, as Elijah had. Understood in this sense, the request would have been as immodest as ambitious, and altogether unworthy of Elisha. We get a better sense of the words, if we bear in mind that, by the Jewish law (Deut. xxi. 17), the first-born son in a family inherited a double portion of his father's estate, that is, twice as much as any other son. Accordingly, Elisha, who was, as we have said, the first-born *spiritual* son of Elijah, asked, not for twice as much of the prophetic spirit as Elijah possessed, but twice as much as any other of the sons of the prophets possessed, in order that he might fulfill the great duties of his holy office. "He did not desire to excel his master, but his school-fellows."

10. *If thou see me, etc.*—What Elisha asked was a hard thing—so hard, that it was beyond any man's power to bestow. God alone could give it. Whether or not God would give it to Elisha, Elijah could not tell; but if Elisha would be permitted to remain with Elijah until he was taken away, *that* would be a certain sign and evidence, that God would bestow upon him what he had asked.

11. *A chariot of fire and horses of fire.*—These words are also interpreted in different ways. Some understand them literally, that is, that they mean just what they say, that flames of fire took the form of a chariot and of horses, and by these Elijah was carried to heaven. Others understand them figuratively, that is, that they are used to express the idea generally, that Elijah was taken away in a grand and swift manner. It may be nearest to the truth to understand the words literally. Both in v. 1 and v. 11 it is said, that Elijah was taken up by "*a whirlwind.*" Whirlwinds in the East were sometimes accompanied with clouds, thunder and lightning. Bearing in mind now what is said, Ps. civ. 3, 4, that God makes the clouds His chariots and His ministers a flaming fire, it is not hard to believe, that in this case, He made the cloud and the lightning take the forms of a chariot of fire and horses of fire, and that Elisha saw, or at least thought that he saw, what it is here said that he did see, viz., Elijah carried away towards heaven in a literal chariot of fire drawn by literal horses of fire.

12. *My father, my father.*—By these words Elisha expresses what Elijah was to him—a true spiritual father, who had trained him up in religion and piety. *The chariot of Israel and the horsemen thereof.* By these words he expresses, with allusion to what he had just seen, what Elijah was to the whole nation, in a figurative manner. As chariots and horsemen were the principal defense of the nation against its enemies, so Elijah had been, by all his words and deeds, the principal defense of the nation against the inroads and power of idolatry, which was their great spiritual enemy. *He took hold of his own clothes, etc.* This he did to express his great sorrow for the loss of his master. Comp. Job i. 20, 13, 14. This mantle was the badge of the prophetic office. As Elijah ascended he threw it back to Elisha as the sign that his request, v. 10, would be granted, and that he was to be his successor in the prophetic office. Possessing this badge, Elisha returned, and when he came to the Jordan he made the experiment to discover whether he had truly received the thing signified (a double portion of his master's spirit), as well as the sign (the mantle). He, like Elijah, smote the waters, and said, "*Where is the Lord God of Elijah?*" He did not ask this question in doubt. The words were uttered more as a prayer, and are to be understood as if he had said, "Thou God of Elijah, if thou art also my God, and if I am thy servant, as Elijah was, make this known to me by doing for me what thou didst for my master." The answer was given in the parting of the waters.

15. *They come to meet him, etc.*—The sons of the prophet not only welcomed him back, but by bowing themselves to the ground before him, they also expressed their reverence for him and their submission to him as their head and

father, their guide and teacher—as being to them in the place of Elijah.

In a manner somewhat similar to Elijah, our Saviour also ascended to heaven. Before He ascended *He* plainly promised to bestow His Spirit upon His disciples. This promise will be fulfilled to every one who asks; and this blessed Spirit will not only guide us into truth, but also into the way to heaven.

No Cards.

I've been to a wedding this morning, my dear!
The hour it was six o' the clock;
The sun shone like gold, and the skies were washed clear,
And the company came in a flock.

The bride with her friends was "At home" in the tree
Whose branches hang over the wall;
As merry as any gay bridesmaid was she.
And she gave a sweet welcome to all.

And what was her dress? I will say only this—
It was pretty, becoming and plain;
But in my opinion the best of it is
That she really can wear it again.

The floral display was enchanting to view,
All odorous pink, white and green;
And the dainty house-furnishings, every speck new,
The prettiest ever were seen.

But the music, my dear, *that* was quite beyond praise;
Oh! never, I know, did you hear
The "Songs without Words," those melodious lays,
When they sounded so sweet or so clear.

"No presents desired," must have been understood,
For not even a teaspoon was brought;
But the bride looked as happy as bride ever could,
And the guests appeared cheerful, I thought.

There was plenty of room for the whole merry crowd,
Though relatives came by the score;
But they all knew beforehand that *trains* weren't allowed,
And that, of course, made rather more.

The services ended, all hastened away,
Leaving bridegroom and bride in the tree
To begin their homekeeping without more delay,
So I knew that they wouldn't want me.

I felt, while I stayed, most delightfully free,
It was such an informal affair:
No cards; but I went to the wedding, you see—
Don't you wish that you, too, had been there?

A. I. M.

The Good Shepherd.

O Shepherd, crowned with thorns, seeking Thy flock,
By cave and rock,
Where through the desert briers from Life they fly,
And run to die:
No helper but Thyself is left us now;
Help Thou,—help Thou.

When clouds and storms hide up the sunny sky,
When night draws nigh;
When winds sweep bleak and drear the desert o'er;
Then evermore
To listen to our cries of weakness, bow;
Help Thou,—help Thou.

Our depths of grief and loneliness are known
To Thee alone.
Thy hand—none else—can tend the wandering sheep,
Can heal and keep:
Bind up the bleeding wounds—Thou knowest how;
Help Thou,—help Thou.

We faint upon our weary way, and fain,
In our sore pain,
Would turn to Thee, from Whom before we stray'd,
For tender aid.
We would return;—hear the repentant vow;
Help Thou,—help Thou.

O Shepherd, Shepherd, merciful and mild,
Hear Thou Thy child.
O heal the sick, sore heart,—lest it quite break,
For Thy Name's sake.
Lord, by those thorns bound round Thy sacred brow,
Help Thou,—help Thou.

F. G. Wilson, in Sunday Magazine.

EARTHLY KINGS BESIDE THE DIVINE KING.—Napoleon said in his last days, "I shall soon be in my grave. Such is the fate of great men. So it was with the Cæsars and Alexander. And I, too, am forgotten; and the Marengo conqueror and emperor is a college theme. My exploits are tasks given to pupils by their tutor who sits in judgment over me. I die before my time; and my dead body, too, must return to the earth, and become food for worms. Behold the destiny now at hand of him who has been called the great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extended over all the earth."

THE

GUARDIAN

AND THE

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The "GUARDIAN" is a monthly, devoted to the highest interests of the young, at the most solemn and interesting period of their life. It offers its friendly counsels to them in an earnest, though free and cheerful way. At the same time, a portion of its pages are appropriated to the interests of Sunday-schools. Among other things, it furnishes LESSON PAPERS for Scholars, accompanied with terse and pithy comments upon the Lessons, for Teachers, all gotten up in the spirit of the Church Year. It is in all respects, a most valuable publication for the young, and Sunday school Teachers.

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THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

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"LIFE, LIGHT, LOVE."

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SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

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Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
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REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. JUNE, 1876. NO. 6.

Out-door Pleasures in Spring.

BY THE EDITOR.

"Ye glittering towns, with wealth and splendor crown'd;
Ye fields, where summer spreads profusion round;
Ye lakes, whose vessels catch the busy gale;
Ye bending swains, that dress the flowery vale;
For me your tributary stores combine;
Creation's heir, the world, the world is mine."

Thus wrote a man who never owned a house nor a foot of land. He had, however, what was better: A contented heart, and a grateful taste for all that is beautiful in the natural world. He wandered through many lands, often with an empty purse but always with a cheerful heart. Sometimes he would secure a meal and night's lodging by playing his flute for the children on the village green. Thus, as he wandered afoot from place to place, looking at and enjoying other people's beautiful houses and lands, parks and paintings, and above all, the numberless beauties which our merciful Father has so lavishly bestowed upon our world, which alike belong to all His rational creatures, he felt that though poor, he was part owner of it all, that he was the child of a Father who owned and had the disposal of it. And a higher Authority than he says to Christians, "All things are yours."

Spring comes but once a year. Its beauties are of short duration. But while they last we should endeavor to enjoy them. The recluse who morosely shuts himself up in his house loses much. One must lead an out-door life fully to enjoy this charming season. Get on a hill or mountain, where you can take in at one view the charming landscape, covered with blossoming orchards, green meadows, farm-houses nestled among the extended branches of old household trees. Take a walk at five in the morning, and inhale the fragrant, bracing air, and listen to the early songs of the birds. If you have ground, work in it; if not, walk out into God's beautiful world.

Our American life is too much indoor. Far different is it with our English cousins. In England all classes seek the open air. And that, too, in a climate which has few cloudless and rainless days during the year. Rich and poor walk and loiter about after out-door pleasures. Wealthy ladies, those of noble families, one can everywhere meet in the country. Dressed in plain garments, with thick-soled shoes, they think nothing of walking eight and ten miles a day, even though they have their fine coaches to do their bidding. This kind of life gives them rosy cheeks, a fine physique and robust health. The vigorous health of the Germans is partly owing to their fondness for out-door life. Their places of amusement in the summer are in gardens and groves. Cities have their vast parks, and every village has its forest in which parents and children stroll about at will. All learn and love to walk, to live and work in the pure, open air.

In our own dear country there is a growing dislike for walking. Everybody must visit and travel in cab, car or carriage. If these are denied us, we would rather remain cooped up indoors.

Often have we been pleased to see crowds of people walking over different roads to their country churches of a Sunday morning. People, too, who had worked hard during the previous week, and doubtless felt wearied. Yet none the less did they enjoy their walk to church; whilst others who had their horses and carriages, refused to join them in God's house in worship. We are afflicted with certain diseases unknown to other countries. May they not arise from our preference for in-door life. Get thee out of thy room, dear reader. Walk and work in the open air. Enjoy the lovely spring season while it lasts. It will cost you nothing. And its sight is worth a thousand times more than Barnum's Museum or the best show of Art or Nature in the world.

"The tonic of a Mawl and Wedge
Contracted nerves will surely stretch,
And Crowbar Acid sets you right
When you have lost your appetite.
In June, to make potato hills,
Will rid a lazy man of chills;
Or if digestion seems to fail,
Then plowing makes the patient well;
And should Dyspepsia still prevail,
I'd recommend the threshing Flail.
Should Hypochondria be your dread,
Then leave at early dawn your bed,
And make a journey ere you eat,
And thus the cure will be complete.
These are the modern specifics
Not tainted with those Yankee tricks.
Let any one who values wealth
Just try these cures and keep his health."

The Fate of Christ's Foes.

BY THE EDITOR.

"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54: 17.

History is philosophy teaching by example. Many of its events are illustrations of principles. All its lessons ultimately proclaim and exemplify the justice and truth of God. Although sin is in this life punished only in part, the ultimate doom of its votaries being reserved for the Judgment of the last day, its leading champions have, since the days of Cain, in this life already been branded with a curse. Thus the justice of God is vindicated before the eyes of men.

"Die Welt-Geschichte ist das Welt-Gericht."

(The world's history is the world's judgment.)

In a very striking sense, in this life already the wicked are punished and the righteous are rewarded. "They shall prosper that love Thee." For a season God may chasten them to purify and prepare them for ultimate victory, as He did Job.

Judgment may not always be executed speedily upon the wicked, but it is sure to come. "The mills of the gods grind slowly, but surely." Which heathen maxim teaches an important truth of the true God. He may in mercy bear long with His enemies, but the blow is sure to come. This is shown by the tragical end of most of the leading opposers of Christ in ancient and modern times.

Herod, the first persecutor of our Saviour, slew the innocents of Bethlehem with the vain hope of slaying the infant Jesus among their number. He murdered his beautiful wife Mariamne, his two sons, Alexander and Aristobulus, and other relatives, besides perpetrating numerous cruelties against the Jews. When his end approached he assembled the chief men of the nation at Jericho, locked them up, and issued the following orders:

"My life is now short. I know the Jewish people, and nothing will please them better than my death. You have them now in your custody. As soon as the breath is out of my body, and before my death can be known, do you let in the soldiers upon them and kill them. All Judea, then, and every family will, though unwillingly, mourn at my death."

Not long after the murder of the innocent children of Bethlehem, the hand of God struck him with a loathsome disease. A slow fire seemed to creep through his veins. He was tormented with a lingering, wasting fever; ulcers in his entrails and bowels; a violent colic, and an insatiable appetite; a venomous swelling in his feet; convulsions in his nerves; a perpetual asthma and offensive breath; rottenness in his joints and other members; accompanied with prodigious itchings, crawling worms and an intolerable smell, so that he was a perfect hospital of incurable distempers. In his agony he attempted to kill himself. In body and spirit he suffered

the torments of the lost. Thus died Herod the Great, the first persecutor of Christ.

Judas. the betrayer of our Lord, into whom "Satan entered," struck by remorse, cried out: "I have sinned in that I have betrayed innocent blood." He cast down the price of blood in the temple, and went and hanged himself. And so Luke adds that "falling headlong, he burst asunder in the midst, and all his bowels gushed out." So shocking was the occurrence, that it horrified "all the dwellers at Jerusalem."

Pilate, the Roman Governor of Judea, who officially condemned our Saviour, although convinced of His innocence, was afterwards arraigned before the emperor Caligula, for cruelties committed against the Samaritans. He was banished to Vienne, in Gaul. Soon afterwards, "wearied with misfortunes, he killed himself." So says the historian, Eusebius. A more correct wording of the motive that led to his last crime, would be that he was conscience-stricken and cursed of God. A pyramidal monument, 52 feet high is found here to this day, which is called Pontius Pilate's tomb.

During the first three centuries of the Christian Church, a number of Roman Emperors tried to exterminate it by cruel persecutions. Multitudes were torn to pieces by wild beasts, and tortured to death by other methods. The most prominent among these emperors met with the following fate: Nero, killed his mother, his teachers, and many of the best Roman citizens, and martyred the Christians. "Some were covered with the skins of wild beasts and torn to pieces by dogs, and others smeared with combustibles, and burned by night in the imperial gardens, while Nero drove his chariot by the light of the flames." He was finally deserted by his army, condemned by the Senate, and killed himself.

Domitian was killed by his own servants. Hadrian died of a distressing disease, in great mental agony. Severus never prospered after he persecuted the Church, and was killed by his own son. Maximinius reigned but three years. He was raised from a poor shepherd to the throne; physically a powerful man, eight feet in height, a barbarian in taste and habits, a glutton and a wine bibber, eating forty pounds of meat a day, and swilling vast quantities of wine; a cruel persecutor of God's people, and was murdered by his own soldiers. Decius, noted as a violent persecutor, fell at the side of his son in battle. One authority holds that he was drowned in a marsh, and his body never found. Valerian was taken prisoner by the Persians. After several years of great suffering, he was flayed alive. Diocletian was forced to resign his empire, and became insane. Maximianus Herculeus was strangled to death. Maximianus Galerius died a sudden death. Severus killed himself. Thus died the leaders of the great persecutions of Christ and His people.

Very prominent among the imperial foes of Christianity was Julian the Apostate. During an expedition to Persia with his army, one of his followers tauntingly asked a Christian at Antioch, "What the carpenter's son was doing?" The latter replied: "The Maker of the world, whom you call the carpenter's son, is employed in making a coffin for the emperor." A few days later, Julian was mortally wounded in battle. When approaching death, he filled his hand with blood, and casting it into the air, exclaimed: "O, Galilean! Thou hast conquered."

D'Alembert, Diderot, and about twenty others, visited Voltaire on his death-bed, when he cried out: "Retire; it is you that have brought me to my present state. Begone; I could have done without you all, but you could not exist without me; and what a wretched glory have you procured for me!" They heard him mingle his blasphemy and prayer. Now crying: "O Christ!" then complaining that he was abandoned of God and man. At one time he was found with a prayer-book in his hand, endeavoring to repeat some prayers. At another, he had fallen out of bed on the floor, and cried: "Will not this God, whom I have denied, save me too?" His physician and intimate friends could not endure the horrid scene, and fled from his room. He offered his physician half of what he was worth if he would keep him alive six months longer. "You cannot live six weeks," was the reply.

"Then I shall go to hell," he cried, and soon after died.

Thomas Paine's death-bed was equally shocking. He was afraid to be left alone, and would scream from fear, if he thought no one was near him. He said: "If ever the devil had an agent on earth, I have been one." In his remorse he cried to God and our Saviour for help.

"Do you believe in the Divinity of Christ?" asked one who heard him.

After a pause of some minutes he replied:

"I have no wish to believe on that subject."

Is it not remarkable that this long list of our Saviour's foes, who did their utmost to destroy Him and His Kingdom, by the pen and the sword, should have come to such an end, forsaken of God and man? Their ferocious opposition was turned to the advantage of the Church. The epitaph on Diocletian's monument, said he exterminated Christianity. Three hundred years after Herod had vainly tried to destroy the life of the new-born Saviour, Constantine put the cross on the shields and banners of the Roman army, adopting the symbol of Christianity as the symbol of the Roman empire. "We can do nothing against the truth, but for the truth." 2 Cor. 13: 8. Sooner or later, all things, even the wrath and wickedness of man, must praise God.

Voltaire boasted that he would overthrow Christianity with one hand, which it took both the hands of twelve apostles to build up. But the printing-press which he used at Ferney, to print his attacks on Christianity, was afterwards taken to Geneva, and used to print copies of the Holy Scriptures. Gibbon assailed Christ and His cause with a bitter and able pen. But, after his death, his beautiful home, on the banks of Lake Leman, where he wrote many of his ablest works, passed into the hands of a wealthy Christian gentleman, who used its large rents for the spread of Christ's kingdom.

In the room in which the noted infidel, Hume, died, in Edinburgh, Scotland, the first meeting of an auxiliary Bible Society was held, which is still blessing Scotland and the world.

On his return from France, Paine, surrounded by many leading men of the country, in a hotel in Broadway, New York, who came to do him homage, predicted that "in five years there would not be a Bible in America." Since then the American Bible Society has spread the Word of God in millions of copies in this and other lands, and had it translated into two hundred different languages and dialects.

The Kings of the earth and the rulers may conspire against the Lord and His anointed (Christ). He that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Ps. 2: 2–4.

Alas the Tears!

BY REV. I. E. G.

Alas the tears, the burning tears,
That tell of sorrow and of fears;
That tell of gloom which no one cheers!
And ah! it were a crime to say
That tears should not be wiped away,
In early days and olden years.

Alas the tears, the tears that glide
When tender mercy is denied
By selfish, mean, and haughty pride.
Oh take this bitter cup away
And let us see that happy day,
When good-will reigns as master guide.

Tears are not always virgin pure;
And some, we judge, no love would cure;
Yet some are true as love is sure:
May not the true in anguish flow
While mercy fails to see or know—
How long shall wasting woe endure?

There is a balm for ev'ry wound:
It is of patient seekers found,
And answers all the world around!
It stays the flow of burning tears,
And drives away our griefs and fears,
And makes the song of joy resound.

Smiles sparkle, then, in ev'ry face,
And cheer the drooping of the race,
Throughout the blessed day of Grace
It is the blessed lot of all
To conquer evils—great and small:
The victory shall come apace!

Hope is the anchor of the soul;
And it shall ev'ry heart control.
And make each broken spirit whole.
For ages was it guiding star
To all who came from near and far—
It yet shall rule from pole to pole.

Here stay all tears: here flow our joy:
Here cease all fears:—some may annoy,
But can't our blessed Hope destroy.
Here will we rest: here will we stay
And sing our joyous, hopeful lay,
Till we the break of day decoy!

The First Gospel Sermon.

BY THE EDITOR.

"By weakest ministers, the Almighty thus
Makes known His sacred will, and shows His power:
By Him inspired, they speak with urgent tongue,
And such strains as science could not teach,
Bear it in all its radiance, to the heart;
The listening throng there feel its bless'd effect,
And deep conviction glows in every heart."

It was preached by Peter, on the day of Pentecost. Other Christian sermons had been preached before this one, in bolder and more burning words. The Angels at Bethlehem, and our Saviour on various occasions spake as never man spake. The apostles and disciples too had in their own way told the story of the Messiah. But this happened before they had been prepared. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49. This was our Saviour's parting request to His apostles on the eve of His ascension. They have now waited with prayerful patience since His crucifixion, fifty days, since His ascension ten days. When will the Comforter come?

The time was the day of Pentecost. Although it lasted seven days, the principal religious services were held by the Jews on the first day of the feast. It was one of the three yearly feasts, which every male member of the Jewish Church was obliged to attend. For certain reasons it was attended by a larger number from a distance than any other. It was a sort of a harvest home festival, on which the people rendered thanks to God for the ingathered harvest. In Palestine the harvests are reaped in our spring season. First-fruits, wheat, barley, &c., were brought as thank-offerings. As they laid these on the altar they repeated a form found in Deut. 26: 5—11:

"A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous," &c.

The place was in Jerusalem. There they tarried or waited, as they had been bidden. Tradition says that the "one place" in which the disciples were assembled was the house of Mary, the mother of John, on Mount Zion. If so they must afterwards have gone to a larger or more open place, to some synagogue or into the courts of the temple. For the great crowd who heard Peter preach could not have found room in an ordinary dwelling. As they were *all* with *one accord* in *one place* the Holy Ghost descended upon them. Usually He descends upon people thus assembled. In *one place*, in their church. *All.* Absent ones, like Thomas, lose the blessing. With one accord, in the spirit of concord, forbearance, forgiveness, brotherly love, peace and unity. Strife, bitterness and wrangling among the people of a congregation quench the Spirit and prevent Him from entering the fold. A heart filled with hatred and malice is a poor home for the Holy Ghost. A dozen coals of fire laid by themselves apart will soon cease to burn, but together on a heap they will help one another to burn. A dozen sticks of wood lighted and laid by themselves cannot be kept burning, but laid together on a heap they will unite their fires in one common flame. Neither one can do without the rest. With one accord, in one place, we must all as members of a flock be, in order to receive the Holy Ghost.

The congregation was a mixed one. People of the most opposite climates, languages, nationalities and religions; of a white, brown, copper and black skin. Earnest Jews who had traveled many hundred miles afoot, sharp-visaged publicans, and timid disciples crowded around the preacher. Few expected to understand a word of his sermon, yet all understood him. Although thousands had never learned to understand or speak in the language of the preacher, to their surprise they all of a sudden, and in ways to them unknown, became linguists, and could understand a foreign tongue.

They must have been an unpromising class of hearers. Hardened in the bigoted tenets and prejudices of their creed, who had only heard of Christ as a crucified malefactor and His few followers as fanatics and silly enthusiasts, one wonders that they should have any patience to listen to such a sermon. It

was early in the day, before nine o'clock. Many of them had not had their breakfast. Perhaps their early fast helped to give them clearer and more susceptible minds. For with many people a full stomach seems to cork up the mind and heart, making it difficult for the truth to find entrance.

The preacher was a bold, plain man. To many ears his pronunciation was defective. He spoke with a foreign accent, in a rude and despised dialect, whose speech bewrayed him. Fastidious hearers must have been disgusted with him. For in religious assemblies one often finds very foolish people. Persons who are ignorant and do not know it; who set themselves up as critics of their superiors. Theological critics, too, were here, hair-splitting casuists, who would throw up their hands in holy horror at a word of truth new to their blind bigotry; sanctimonious hypocrites, who would turn up the white of their eyes as they whined over their long, lifeless prayers on street corners and in the market places; who would cheat their fellow-men and rob widows and orphans of their last piece of bread, in the name of strict business principles. Just such people as many a modern preacher has for hearers, who are right in doctrine but wrong in practice and spirit.

Many a one can sympathize with Peter, thus preaching under difficulties. An uneducated, yet intelligent man, in whom inspiration more than made up for his lack of mental culture, technically so-called. Although he never studied philosophy, he was the profoundest of philosophers. He never studied logic, yet is a logical reasoner. Under the greatest of all teachers, he learned what ordinary people cannot acquire in a lifetime.

His sermon lacks every sensational quality. Lacks every homiletical element which a crack preacher of the modern sort would prize. A string of quotations from the Scriptures, aptly made and forcibly applied, constitute the chief part of his discourse. No rhetorical flourishes; no attempted burst of eloquence; no one, short-telling sentence, in which his grand thoughts are crystallized in a convenient form to be handed down to after-ages. No sententious sayings, such as have immortalized great men of Greece and Rome. With reverence we say it, to the admirers of "great preachers" of our time, this sermon of Peter reads tamely. It is made up of Scripture passages. And these a very large class of modern hearers do not relish. "We can read all that at home in our Bibles," say they, "we wish to have something we do not know; something more sparkling and spicy than Bible reading." In other words, the word of man and not the word of God, is wanted and often preached in the modern sermon. A disquisition which has no more of Christ in it than limestone has of pure gold is in great demand in so-called Christian pulpits. An ignorant sectary once endeavored to convince Dr. Harbaugh that the Heidelberg Catechism was a dangerous book, injurious to all true religion. The copy to which the disputant referred had the Scripture or proof passages printed as foot-notes in fine print. Our sainted brother allowed the man to read for a while, then asked him in his peculiar droll way: "But what do you think of the fine print?" "The fine print is the worst of all," cried the would-be reformer. A true sermon must have Christ for its centre and chief aim. Wisely selected passages of Holy Scripture must run through it like a thread of light, shedding their rays over all the sermon, and making it luminous.

This sermon has a very direct and pointed application.

> "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The application of a sermon is like the clinching of a nail, after you have driven it through an object. Unless the point thrust through the opposite side is well riveted the nail will not hold. Peter clinches the nail very effectually. As the result proved, the impressions made stuck fast. Doubtless it made the blood boil in not a few hearers. For he charged them with murdering our Saviour. That kind of direct preaching is to many congregations very offensive. It requires great courage to rebuke a prevailing vice or condemn a popular error. People profess to want sharp-pointed preaching,

provided the points will not strike too near home, or be driven through their own sins. Many wish the club of rebuke to be wrapped in rags of flowery phrases and rhetorical flourishes ; they are willing that the preacher aim his arrows at sins in general, provided he blunts the points or softens them by tying cotton around them. Sins can safely be condemned, but not sinners who practice them. Impersonal preaching, which indulges in general theories and principles, without ever striking at personal sins, requires but little courage. Peter says, fifty days after our Saviour's crucifixion, when the cruel scene was still fresh in the memories of his hearers, many of whom cried out crucify Him, helped to condemn and slay Him: "Jesus, whom YE crucified."

This sermon produced great results.

"Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 37, 38.

The truth preached, in plain, simple language will in the end always produce the best results. Some may shake their heads in disgust and walk away, and others may be enraged; but others will be brought to Christ. It is somewhat remarkable that when these convicted ones asked what they should do the apostle did not tell them to come to this or that place, to some anxious bench or inquiry room. Simply: "Repent and be baptized," etc. Many modern preachers instead of telling penitents that the first thing they must do is to be baptized, leave that till the last. Not one half of such preachers would have the courage to tell their people from the pulpit, that an adult begins the Christian life by repenting and *being baptized.* Yet is it the order of the Holy Scriptures.

The blessed results of this sermon were of great extent. A very successful pastor was once asked how he succeeded in accomplishing so much good in his congregation and community. He replied: "I have four hundred preachers of the Gospel in my congregation. During the week every one of these daily preaches the sermon he heard on the preceding Sunday."

"How can that be possible?"

"Well, these four hundred members are godly people. What I preach and pray for on Sunday, they daily live through our whole community. Each one of them in his life and intercourse with others is a reprint of my Sunday sermon. Others see their light and are blessed and influenced by it."

Peter preached to the representatives of sixteen countries. These carried his sermon home with them. Their altered and sanctified hearts and lives preached it to multitudes who had never heard Peter. Thus through them the truth gained a foothold in many countries. In the absence of Missionary Societies and a religious press their Christian influence, through living, loving, speaking and sympathizing persons spread the blessings of the Gospel over three continents.

Not the genius or eloquence of the preacher, but the renewed, pure lives of the people to whom he preaches, will make his labors and message a blessing to their community and to the world. We have now in our mind's eye a number of gifted pulpit orators, men of a fine presence, musical and well modulated voice, possessing rare imaginative and dramatical talents. Their career, without a single exception, is always as follows:

"During the first year of their pastorate great applause and flourish of trumpets. A crowded house. Men of the world flock to the Church; even rent pews. They are attracted by the amusement or entertainment afforded.

The second year the enthusiasm abates. The third half audible mutterings of dissatisfaction, and secret longings for a change of pastors. At length comes a grateful relief of oratory. The worldly-minded pew-holders withdraw. The congregation is weaker than it was three years previous. Persons of this kind never wear long. Two or three years at the most will bring them to the end of their glory."

A certain brother once depicted the powers of such a clerical Boanerges, who had shortly before withdrawn from his flock. Such flights of eloquence and such a crowded church they had never had before.

"Did he add many to the church?" we asked.

"Well, no. The church was always full, but somehow he could not influence people to join the church. But he made powerful appeals and impressions."

"Were none of these worldly pewholders converted?"

"No. But they were wonderfully pleased with him."

"Did he build up the Sunday-school?"

"Well, no. I often besought him to come and help me as superintendent. But he very seldom came near the school. Still, he was a great Sunday-school man, and liked to speak at Sunday-School Conventions. And a powerful Sunday-school speaker he was."

"But, did his Convention efforts help your school any?"

"No, they did not."

"Is your church as strong now as it was before he came here?"

"No. We are weaker in every respect. Indeed I doubt whether we could have made up his salary if he had remained with us a year longer."

"Pray, tell me, dear brother, what is that pulpit eloquence worth which leads no soul to Christ, adds none to the church, can neither strengthen the Sunday-school nor the congregation in general?"

"Well, to tell the truth, it does not amount to much," was his frank reply.

We hold that this is an average specimen of the so-called "eloquent preacher." Flashy preaching; that is the word, flashing like scattered grains of powder in a pan, pleases the people. It is said that when Massillon had preached his first Advent sermon at Versailles, before Louis XIV. the King said to him:

"Father, I have heard many fine orators in my chapel, and have been much pleased with them; but as for you, always when I have heard you I have been very much displeased with myself."

The aim of Gospel preaching is not to turn the admiration of the people upon the preacher, but to turn the hearers to Christ. Blessed is the pastor who like Peter can preach the Gospel in simple, direct, pointed language, expounding the Scriptures aided by an unction from the Holy One; and still more blessed is he whose hearers practice and preach in a godly life during the week what they hear on the Lord's day.

The First Robin.

BY RAY PALMER, D.D.

Ah! welcome wanderer! missed so long
When morn's first blush was glowing;
So long unheard at eve thy song
Through the charmed twilight flowing.

I chide thee not that thou didst fly
When autumn blights were falling,
When drear November's leaden sky
For winter storms was calling.

Say, didst thou linger ere thy flight,
With fond regrets delaying?
Thy summer home, so dear, so bright,
With one last look surveying?

And whither didst thou speed thy way,
When, thy loved haunts forsaken,
These groves and fields behind thee lay,
Thy final farewell taken?

Was there some voice within thy breast
Thy course directing ever?
Or rose bright dreams of regions blest,
Where frost and storm come never?

Perchance thou didst descend awhile
And rest thy weary pinion
Where noble woods and fresh fields smile
In the proud "Old Dominion."

Then on and on I follow thee,
Some kinder clime yet craving,
Beyond where flows the bright Santee,
Its Georgian meadows laving.

Mid Florida's sweet-scented bowers
Methinks thy quest was ended,
Where with the gladsome sunny hours
All best delights were blended.

And yet thou hast come back once more
On yonder fir aspiring,
To build thy nest, as oft before,
With patience all untiring.

There thou through long June days again
Wilt sit—no danger fearing;
And my charmed ear shall drink thy strain,
While thou thy young art rearing.

Oh! welcome, aye, thrice welcome thou!
Dear songster, sent to cheer me;
Each day I shall be glad as now
To know that thou art near me.

Trials of Life.

By Rev. I. E. Graeff.

When we enter upon life in the buoyancy of youth, we scarcely dream of the trials that await us. And it is no doubt well that we do not know of the future, and that the hardships of this present state are not realized, until they come upon us in the stern realities of everyday experience. He who has allowed us to enter this probationary state has wisely ordered its course of training, and if we meet its tests faithfully and successfully, as by the grace of Him who ordained it we may, the honorary degree that will follow in the economy of moral and spiritual rewards will be better and more durable than all mere earthly distinction. It is not wise to fret in view of evils that may never come—"sufficient unto the day is the evil thereof;" but when trials do really afflict us, to battle with them manfully in the sure hope that all will be overruled for our good, is the highest order of Christian heroism. It is well therefore to look on the sunny side of life, and to cultivate a cheerful never failing hope, which by the light of the Gospel we are enabled to do; yet happy is the soul that is ever ready for the coming of the sombre shadows which fall so often across our earthly pathway.

We are all tried, but not just always in the same way. Life is a drama, made up of a vast multitude of scenes, each having its own coterie of actors, looking towards some specific end. There are physical or natural evils which, though they come upon all, do not afflict all in the same degree. Men are as different in health and fortune, as they are multiform in disposition, stature, and strength; and if the short span of this present life is to be the only measure by which the destiny of our manhood is to be graded and judged, it will be hard to see how all can be held equally responsible at the tribunal of beneficent divine justice. Call it luck, call it providence, call it what we please, there is no equal measure to all in this life, and if men are to be rewarded absolutely according to their work, that reward has to come in the midst of an order of things very different from that of the present world. All indeed come to the same end physically—all must die and return to dust; but the way down to the tomb of some is apparently strewn with flowers, and made easy by the witchery of the normal decay of a vigorous and prosperous existence; while that of many is paved with hard stones full of sharp angles, which draw the blood at every step. Surely if in this life only men have hope, they are of all creatures most miserable; for they have a sense of justice, they long after a beneficial equality of right, but if we are limited in our destiny to the issues of the present state, all this sense and longing of the race must forever be mocked and disappointed in its aims. There is need of a winding up, then, finally of the natural order of things, so that mankind may be redeemed from the physical inequalities which attach to our being—the natural must be lifted up into the spiritual, or fail to reach its own proper destiny and end. "All creation groaneth and travaileth, waiting for the manifestation of the sons of God."

Our trials become keener and more significant as we rise in the scale of our being. Mere physical evil in the form of disease, want, and death, without the sense of moral responsibility, is not to be compared with the higher struggles of the mind and the soul. The brute creation, though subject to the miseries of natural life, know nothing of the pangs of conscience and the conflicts of the social order. Beasts of burden often carry a heavy load, but with them it is the toil of the flesh which is not intensified by the harder struggles and keener sensibilities of immortal mind. Hence human misery is greater than animal misery, and has results infinitely greater and more far-reaching. And the trials of man increase as he rises mentally and socially—the more highly cultivated and enlightened nations become, the more sorely are they tried by the presence of moral corruption and the increasing demands of a rising civilization. In the barbarous ages of the race men were in a large measure ignorant of the modern conveniences of society, and suffered much more in the way of physical hardship, violence, and exposure than is common now; but when once the full record of the inner life and experience

of modern times is exposed to our view, we will likely discover that temptation and mental misery grew as the progress of the race went forward. And even Christian culture, of the most orthodox and evangelic kind, will not bring about a radical and complete deliverance from this probationary state. This is indeed the world-redeeming power besides which there is none other, but it will only be made effectual through the knowledge and obedience of men. By the grace of the Gospel the world shall be saved, but the perfection of that salvation will only be realized when the present order of things will pass away in the creation of a new heaven and a new earth, in which dwelleth righteousness.

These facts ought to teach us a few wholesome lessons. And in the first place, *we cannot reasonably expect to enjoy the benefits of life without taking all the risks that are connected with it.* We cannot be men without being exposed to the trials of manhood, which come upon us both from within and from without. The first battles of life must be fought at home—it must be a warfare against the evil propensities of our nature, in whatever character these may make themselves felt. And the soul that gets the mastery in this home struggle, and leads a godly, pure, and peaceable life, has laid a solid foundation for victories abroad. Those who govern themselves personally in strict accordance with the highest order of Christian intelligence, will not easily yield to the allurements of sin in any form; but they will drive away the tempter and secure the ministry of God's angels by a firm adherence to principle. They run risks as a matter of course; they do not seclude themselves from the dangers of taking a full share in the advancement of society, and of moving along with the progress of the ages. They may be even daring in making and encouraging efforts to reach the highest possibilities of our nature, whilst they know full well that many a wreck of fortune and of character is strewn along the highway of human progress. All such efforts are not only reasonable, but we are sacredly and solemnly bound to make them. The natural propagation of the race will not stop in view of the physical ills that go along with the history of our bodies, or our sensuous existence, and it is to take an exceedingly shallow view of the dignity of our manhood if we attempt in any way to cut short the development of mind and character, in the mistaken notion that moral evil can thus be avoided. The freedom of the age is the ruin of many who fail to stand the test of the times; so have former ages had their failures, but the current of history went onward and upward, and it is moving that way still. Let all be reasonable and wary, therefore, but not cowardly, endeavoring to stop the progressive tendencies of the mind and the freedom of the age. If man ever rises to the dignity and glory assigned him, it must be in the full use of that personal freedom which the gospel and enlightened reason accord to his nature, come what may.

It is, however, a serious error to suppose, that personal freedom has no limits, that it must not be checked or controlled in any way. If we have learned our first lesson well and do indeed know that the risks of life must be fairly taken, we will easily see also, in the next place, *that freedom can nowhere exist without the protection of order and law.* Security of property and life, though highly important for the welfare of society, are not the only interests to be obtained by good government—the culture of the mind and of the heart is fundamental to happiness, both in this life and in that which is to come. If we ever get the notion, therefore, that faithful Christian nurture can be dispensed with and that the institutions of the Gospel can be safely neglected or set aside, we are not only in a fair way of personal ruin but will, to the extent of our influence, assist in sapping the foundations of the public safety. Much of our modern clamor for personal liberty is fanatical and blind, and fails to answer the high purposes of legitimate development. Still, if such development is not possible without these unfortunate extremes, then it is the part of true wisdom to meet these and turn them to account as belonging to the probationary history of mankind. The follies of individual extravagance will do much to reconcile the race to a condition of millenial peace, which shall

indeed be free from all tyranny and violence while it firmly rests, however, on the basis of just and equitable laws.

But at last, after all is said and done, to thinking Christian minds it is only possible to gain a small measure of the good we seek after, in this present life. Hence the importance of a culture that safely leads to the certainties of the regions beyond. Our earthly tabernacle will perish with all that belongs to it in the world of sense—have we then a house not made with hands, eternal in the heavens? All the trials of life, we are told by divine authority, are intended to aid us in that direction—they shall work together for good to them that love God. While we take the risk of life, therefore, let us be sure to hold on to the promises thereunto given by faith in Christ, and we will safely cross the great deep and enter the haven of eternal rest.

George Fox's Hat.

Perhaps no other human headpiece has been the cause of so much stir in society as the hat of George Fox, the founder of Quakerism. What would one give to see the important hat which George Fox first refused to put off in the presence of the magistrates and ministers of Cromwell's reign? "Proud flesh," says George Fox, "looks for hat-honor." The refusal to uncover the head before the magistrates, like many other parts of the Quaker ritual, had been intermittently attempted by some of the earlier Puritans. "Saltmarsh was the first," says Dr. King, in his "Life of John Locke," "that began to be scrupulous about the hat." It appears, however, from Camden's Annals, that more than a century earlier Hachet and some of the first Marprelates refused, in Elizabeth's reign, to take off their hats before the magistrates. That which was undefined and tentative for a few here and there among the forerunners of Quakerism became a fixed and hard ritual for thousands when it was adopted by the powerful mind of George Fox. He claimed a divine commandment for his apparent want of respect and politeness. "When the Lord sent me forth into the world He forbade me to put off my hat to any, high or low. O the rage that was then in the priests, magistrates, professors, and people of all sorts! But the Lord showed me that it was an honor invented by men in the fall and in the alienation from God, who were offended if it were not given them, and yet would be looked upon as saints." His disciples accepted at once and without hesitation the command to pay no "hat-honor," to their neighbors, and were satisfied with the arguments produced by their leader. Before they came into conflict with the higher powers upon this point they had to endure "blows, punches, and beatings for not putting off their hats to men," and often "had their hats violently plucked off and thrown away." Many a good Quaker, George Fox tells us, lost a good hat through his resolute obedience to this novel unsocial ritualism. Many Quaker tradesmen lost their customers at the first, for "the people were shy of them, and would not trade with them, when Friends could not put off their hats, nor bow, nor use flattering words in salutations, nor go into the fashions and customs of the world; so for a time some Friends that were tradesmen could hardly get money enough to buy bread." But when it was discovered that the yea of these queer persons "was yea, and their nay was nay," their customers returned, until the complaint became common in the north of England amongst "envious professors, if we let these Quakers alone, they will take the trade of the nation."

The first occasion on which the Quaker's hat came publicly and officially into trouble was at the Launceston Assizes in the year 1656, before no less a person than Chief-Justice Glynn. "When we were brought into the court," says Fox, "we stood a pretty while with our hats on, and all was quiet, and I was moved to say, 'Peace be amongst you!' 'Why do you not put your hats off?' said the judge to us. We said nothing. 'Put off your hats,' said the judge again. Still we said nothing. Then said the judge, 'The court commands you to put off your hats.'" George Fox, with amazing simplicity, asked for some Scriptural instances of any magistrate commanding prisoners

to put off their hats. He next asked to be shown, "either printed or written, any law of England that did command such a thing." Then the judge grew very angry, and said "I do not carry my law-books on my back." "But," said Fox, "tell me where it is printed in any statute-book, that I may read it." The chief-justice cried out "Prevaricator!" and ordered the Quakers to be taken away. When they were brought before him again, the chief-justice asked Fox whether hats were mentioned at all in the Bible? "Yes," said the Quaker, "in the third of Daniel, where thou mayst read that the children were cast into the fiery furnace by Nebuchadnezzar's command with their coats, their hose, and their hats on!" Here was a proof that even a heathen king allowed men to wear hats in his presence. "This plain instance stopped him," says Fox. "So he cried again. 'Take them away, gaoler;' accordingly we were taken away, and thrust in among the thieves, where we were kept a great while." After nine weeks' imprisonment "for nothing but about their hats," as the chief-justice told them, they were again brought before him, grimly wearing the offending headgear. "Take off their hats," said the judge to the gaoler. "Which he did," says Fox, "and gave them unto us; and we put them on again. Then the judge began to make a great speech, how he represented the Lord Protector's person, and that he had made him Lord Chief-Justice of England." The Quakers were incorrigible. They were sent back to prison, but not really so much for the wearing of their hats as for the suspicion that they were royalist emissaries affecting religious singularity in order to win their way amongst the extreme Puritans. Indeed a Major Seeley actually gave evidence—false enough—that he had heard George Fox boast that he "could raise forty thousand men at an hour's warning, involve the nation in blood, and so bring in King Charles."

—*Saturday Review.*

Says a Frenchman who has lived in America for some years: "When they build a railroad the first thing they do is to break ground. This is done with great ceremony. Then they break the stockholders. This is done without ceremony."

Marriage and Literature.

If Milton married three times and Shakspeare once, the former enjoyed little conjugal felicity, and the latter lived alone during his productive years. Bacon and Gœthe married late in life. Lafontaine married at twenty-six, but abandoned his wife early in the honeymoon, and never saw her again except on business. Moliere suffered, says Voltaire, in the marriage which he contracted at forty-one, twelve years before his death, "*les degouts, les amertunes, et quelquefois les ridicules, qu'il avait si souvent joues sur le theatre.*" Beaumarchais married early in life, and years before he wrote the play upon which his reputation rests, lost two wives, one of whom he was calumniously reported to have poisoned. Addison, at forty-four, three years before his death, married a countess, "who was no better," says Thackeray, "than a shrew and a vixen." Sterne complained that the presence of his, stopped the flow of his ideas, and finds inspiration in the society of another man's wife. Lessing did his best work before he fell in love, or after his wife's death, and was in a state of intellectual torpor during the six years' engagement and his one year's marriage. The insanity of Thackeray's wife made him practically a widower during his last and greatest days. Plato, warned by Socrates' experience, Aristophanes, Lucretius, Anacreon, Virgil, Horace, Voltaire, Rousseau, Swift, Pope, Goldsmith, Heine, Balzac, Beranger, Sainte-Beuve, and in our own country, Irving, and Thoreau, never married. In the kindred arts, the great names of Beethoven and Michael Angelo, of whom their biographers assert, not only that they never married, but that they never loved in any but a Platonic sense, are enough to cite. Of female writers, many of the most eminent, from Miss Austin, the excellent teller of domestic tales, to Miss Martin, Miss Cobbe, Miss Howitt, and Miss Bremer, never took husbands; while others, like Miss Bronte, found that matrimony put a needle between their fingers instead of a pen. Almost all the great writers of the middle ages were ecclesiastics, and, of course, celibates; and as marriage among the Greeks was simply a housekeeping con-

venience, the husband spending his evenings and days abroad, while the wife sewed, cooked, and paid the bills, all the Athenian poets and philosophers should be accounted bachelors. A large proportion of the writers whose works belong to the same general class with those of Lamb, the writers whose privilege it has been to enliven, cheer, and sweeten life, were either bachelors or unfortunate husbands. Happy or not themselves, they have been the cause of happiness to others, have reached the secret springs of laughter and tears, and by those touches of nature which make the whole world kin, have awakened the better selves of their readers, and communicated to them the love of their fellow-beings with which their own hearts were filled. The writings of Goldsmith, Irving and Lamb, abound in proofs that to love woman it is not necessary to be a husband, that to love children it is not necessary to be a father, and that we may "love our brethren of mankind," without being bribed thereto by Wordsworth's "dower of clustering charities."

—*North American Review.*

A Royal Catechumen.

The Emperor of Germany has already entered upon his eightieth year (having been born March 22, 1797,) an event which is being celebrated all over Germany with quiet but earnest, hearty enthusiasm. I have lying before me just now a remarkable document connected with the Emperor's religious views and resolves more than sixty years ago. It has been published in German, but, as far as I know, has not as yet appeared in the English language. It was written by himself about sixty-one years ago, when he was a youth of eighteen, and previous to his confirmation, which took place, it seems, on the very day (June 18, 1815,) on which Wellington and Blucher rid France of the first Napoleon. It contains the rules and maxims which he then laid down for his guidance through life, and in them may be seen some of the fundamental features of that character which has since been developed in the man, the king, and the emperor. A few of these may here be quoted: "I will ever keep in mind that a prince is, after all, also human, and before God only human, and has the same origin, weakness and wants as the lowest of the people; that the laws which are made for others apply to him also, and that he will one day be judged for his conduct. I will ever remain true to the Christian faith, to which I now declare my adhesion: will at all times honor it, and endeavor to make my heart glow with an ever-increasing love to it. I will repose an immovable trust in God, refer everything to Him, and through faith in His providence always endeavor to be of good courage. I will everywhere keep my God in mind, apply to Him in all my concerns, and delight in the duty of uniting my soul with Him in prayer; I know that without Him I am nothing, and can do nothing. Against avarice and extravagance I will guard with equal care. My power belongs to the world and to my country. I will therefore be unceasingly active in my appointed sphere, employ my time in the best way I can, and accomplish as much good as lies in my power. When I must require anything from others, I will adapt myself to them, show myself their friend, and do as much as I can to make the discharge of their duties light. I will take it to be a greater honor to be loved, rather than for the sake of princely authority make myself feared. Nevertheless I, as it is my duty, will do my utmost to destroy the workings of hypocrisy and wickedness, bring the bad and base into contempt, and punish criminals as they deserve; and no compassion shall deter me from this, but it shall be a labor of love with me to defend the innocent. Towards the king, my father, I cherish a love full of reverence and tenderness. It shall be my labor to make my life a joy to him. To his commands I will render the most punctual and exact obedience. To the laws and Constitution of the State I subject myself in all points. The wishes of my deceased mother, the Queen, I will ever keep in mind; and, now that she is glorified, her memory shall forever dwell with me in a deeply-moved and thankful heart. Every day shall be begun by me with the recollection of God and of my duties, and every evening I will examine myself as to my conduct during the past day," etc., etc., etc.

A Highland Sacrament.

I was present at one of those great sacramental gatherings, when about three thousand people had assembled on the wild coast of Ross-Shire, and a more picturesque scene I have rarely beheld. It recalled visions of the old Covenanters. As your eye glanced over the bleak expanse of hills, you marvelled whence that great concourse of human beings could have assembled, till you heard that not only every shepherd's hut in the district, but almost every island and village within forty miles had sent its pilgrims to the preaching; some by boat, and some on foot. Not the able-bodied only, but some poor, half-paralyzed creatures, who took days of hard walking and crawling (sometimes literally crawling on all fours), dragging their weary steps down those steep paths, that they might sit at the feet of some favorite, trusted teacher. The preachings were as usual to extend over several days. But it was on the great day of the feast that we found our way there, when on the green sward was set the long table, covered with fair white linen, round which was gathered a great company of devout worshipers, passing the sacred cup and bread from hand to hand. From time to time a Gaelic psalm was raised, the precentor singing every alternate line alone, and the mass of voices taking up the wild tune, low at first, then swelling into full chorus, and again dying away, like the booming of waves in some ocean cave. The people were all seated on the grass or clustering in groups up the hillside, which formed a natural amphitheatre. The majority of the old wives wore the cleanest of white mutches: some with large white handkerchiefs tied over them, and great blue cotton umbrellas; for though it was an October afternoon, the heat of the sun was sickening. Nevertheless, the men all sat bareheaded, looking up to the preacher with earnest, weather-beaten faces, the warm colors of their hair and beards recalling the russet of the withering brackens around them. Whatever their occupation, nearly all were dressed in the uniform, dark blue cloth, peculiar to seafaring folk. On the rocky hills above, groups of little rough Highland cattle were feeding, wondering, doubtless, at such an invasion of their solitude. Close by flowed a tiny streamlet of purest crystal, yielding precious store to all the thirsty multitude. At our feet lay the great calm ocean on which the sun's glittering reflection was changing from quicksilver to molten gold. Beyond, faintly seen through the hot misty haze, lay the grand Skye hills, all mirrored as clearly as the near cliffs or the countless islands. From the little *clachan* of black bothies on the shore the blue smoke rose in transparent columns, and there was quiet on every side. Only the distant cry of myriad sea birds, or the nearer song of the laverock, broke that great stillness, and now and then the crow of black-cock or grouse, or the heavy flap of a heron floating past on leaden wings fell on the listening ear. —*From the Hebrides to the Himalayas, by Constance F. Gordon Cumming.*

Whit-Sunday.

I will pray the Father, and He will give you another Comforter, that He may abide with you forever, even the Spirit of Truth. John xiv. 16, 17.

Come, deck our feast to-day
With flowers and wreaths of May,
And bring an offering pure and sweet;
The Spirit of all grace
Makes earth His dwelling-place,
Prepare your hearts your Lord to meet;
Receive Him, and He shall outpour
Such light, all hearts with joy run o'er,
And sound of tears is heard no more.

Thou harbinger of peace,
Who maketh sorrows cease,
Wisdom in word and deed is Thine;
Strong hand of God, Thy seal
The loved of Jesus feel;
Pure Light, o'er all our pathway shine!
Give vigorous life and healthy powers,
Oh let Thy sevenfold gifts be ours,
Refresh us with Thy gracious showers

Oh touch our tongues with flame,
When speaking Jesus' name!
And lead us up the heavenward road.
Give us the power to pray,
Teach us what words to say,
Whene'er we come before our God.
O Highest Good, our spirits cheer,
When raging foes are strong and near,
Give us brave hearts undimmed by fear.

O golden rain from heaven!
Thy precious dews be given
Unto the Church's barren field!
And let Thy waters flow.

Where'er the sowers sow
The seed of truth, that it may yield
A hundred-fold its living fruit,
O'er all the land may take deep root,
And mighty branches heavenward shoot.

Thou fiery glow of Love!
Let us Thy ardors prove,
Consume our hearts with quenchless fire!
Come, O Thou trackless Wind!
Breathe gently o'er our mind!
Let not the flesh to rule aspire;
Help us our free-born right to take,
The heavy yoke of sin to break,
And all her tempting paths forsake.

Be it Thine to stir our will;
Our good intents to fulfill;
Be with us when we go and come;
Deep in our spirits dwell,
And make their inmost cell
Thy temple pure, Thy holy home!
Teach us to know our Lord, that we
May call His Father ours through Thee,
Thou pledge of glories yet to be!

O make our crosses sweet,
And let Thy sunshine greet
Our straining eyes in clouded hours!
Wing Thou our upward flight
Toward yonder mountain bright,
Girded about with Zion's golden towers!
Forsake us not when our last foe
Puts forth his strength to lay us low,
Then, then our victory bestow!

Let us while here we dwell,
This one thought ponder well,
That in God's likeness we are made;
As o'er a fruitful land
Rich harvests waving stand,
We, serving Him, bear fruits that never fade,
Till Thou in whom all comfort lies,
Lift us to fields above the skies,
And bid us bloom in Paradise.

SCHMOLCK, 1715.

Lying and Honesty in India.

Before a native of India answers a question correctly, he wishes to know why it was asked. His first replies, therefore, are equivocal; and when to this element of caution is added the atmosphere of miracle and wonder surrounding all intellects out there—deceiving as it does, every sense—two very fair reasons are already forthcoming why spoken truth should be far from a common performance.

But it is an undoubted fact, notwithstanding, that, with a singular and sovereign disregard for veracity in the restricted sense of the word, there does co-exist a fidelity to engagements and a stanchness in fulfilling conditions, which amount to not less than a national characteristic. There is a high caste called Bhats, who are now engaged in agricultural service, and have no specialty except singing legends and relating stories; but in former days they were employed to carry jewelry or other articles of value from place to place. Absolute reliance could be put on their religious rank to secure themselves against marauders, as they would threaten to destroy themselves if molested, and thus bring divine vengeance down on their assailants, and, indeed, have done so when hard pushed. Property might, of course, be lost when the robber took his chance of being punished by unseen powers; but embezzled or misappropriated it certainly never was. An instance of trustworthiness in a native servant, which occurred within the personal knowledge of the writer, may here be mentioned. During the mutiny when preparing to leave the station, then on the eve of outbreak, there was an old family seal he wished especially to possess, but, unwilling to encumber himself with any valuables except money, he asked a domestic servant to take charge of it as long as he could, though the chances of seeing it again seemed small. It was gravely taken, with a peculiar look, which indicated that the commission was considered a sacred one. The outbreak came; escapes and movings followed, and master and servant were separated for many months. At length the former was settled pretty securely at Cawnpore, and in time the communication with Agra was to a certain degree opened out, though the country side was still seething with confusion. One day a ragged figure—who had forced his way through villages tumultuous with riot, and by outposts, at which every passer-by was searched, lest he should be traveling in the interests of the English, and had at length reached the main road through fields which the heavy rain had turned into swamps—rushed up to his master, who was sitting out in an open space, and, kneeling before him, let down the long lock of hair worn on the scalp, and, from among its folds, produced the family seal!—*All The Year Round.*

Grains of Spice.

"Is your intended husband in his conversation and carriage a consistent Christian?" asked a Wicklow priest, of a young lady who was soon to be married. "In his conversation he is pious, but I never saw him in his carriage," was the innocent reply.

A pastor was conversing with that very gentle and most indispensable critic, the pastor's wife, on a Sabbath evening, about the morning sermon. "Was it good?" "Yes," she replied, "very." "Was it not a complete chain of thought with no link omitted?" "Yes, it was certainly that, but it seemed to me, husband, that, at the hearer's end, *you forgot to put on the hook!*"

As a colored resident of Detroit was breasting the storm, with a new umbrella over his head, he was halted by a friend and brother, who asked, "Is dat your umbrella?" "Yes, sah—cost me $2," was the prompt reply. "Mr. Savage," said the other, very solemnly, "when a man will buy a $2 umbrella to keep the wet off'n a fifty cent suit of clothes, what's the use to talk about economy?"

The late Dr. Macadam used to tell of a tipsy Scotchman making his way home upon a bright Sunday morning, when the good people were wending their way to the kirk. A little dog pulled the ribbon from the hand of a lady who was leading it, and as it ran away from her she appealed to the first passer-by, asking him to whistle for her poodle. "Woman," he retorted, with a solemnity of visage which only a drunken man can assume, "woman, this is not a day for whistlin'!"

At a recent trial in the Elko County Court, Bishoff of the Humboldt beer brewery was called as a witness. Mr. Bishoff is one of the "solid men" of Elko, where he has been in business since the town was started in the winter of 1858. Upon being sworn Counsellor Rand, one of the attorneys in the case, who by the way, is also an old resident of Elko, said, "Mr. Bishoff, where do you reside?" "Where I reside? What for you ask me such foolish dings! You drink at my place more as a hundred times!" "That has nothing to do with the case on trial, Mr. Bishoff; state to the jury where you reside." "De shury! de shury! Oh, py jiminy! Efery gentleman on this shury has a string ot marks on my cellar door just like a rail fence." His honor here interceded in the counsellor's behalf, and in a calm and dignified manner requested the witness to state where he resided. "Oh, excuse, shudge; you drinks at my place so many times and pays me nothing. I dinks you know old Bishoff vat keeps a brewery."—*Silver State.*

A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into the pit on the Sabbath day he may pull him out?" "Yes," answered Hayob, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell that ass."

It is related of Sydney Smith that once, on entering a drawing-room in a West-end mansion, he found it lined with mirrors on all sides. Finding himself reflected in every direction, he said that he "supposed he was at a meeting of the clergy, and there seemed to be a very respectable attendance."

"If I place my money in the savings bank," inquired one of the newly-arrived, "when can I draw it again?" "Oh!" responded his Hibernian friend, "sure, an' if you put it in to-day you can get it out again to-morrow, by giving a fortnight's notice."

Rev. Mr. Shipman, of Norwich, Conn., says he was once called to marry a man who was to be united to his fourth wife. As he approached the couple he said, as usual: "Please rise." The man fidgeted about on his chair, and finally remarked: "We usually sot!"

A Scotch minister, who was famed for his dryness in the pulpit, called on one of his aged hearers, and as usual partook of a cup of tea. He remarked to the guid wife that her teapot ran very slowly. "Deed, ay," quo' the guid wife, "it's like yersel'; it has an unco bad delivery." The Scotch have a charming frankness of speech

The Sunday-School Department.

Cowper's Mother.

Little is known of the parents of Cowper, except what he himself has told us in his letters and in his imperishable lines "On the Receipt of my Mother's Picture out of Norfolk." We see with his eyes the devotion of the loving mother. She visits his chamber nightly to satisfy herself that he is safe and warmly laid. She washes his little cheeks with fragrant waters until they shine and glow, and she supplies her morning bounties,

"The biscuit or confectionary plum."

When the school hour draws near, she wraps him in his warm scarlet mantle, puts on his velvet cap, and placing him, with a kiss, in his little coach, he is drawn to school by Robin, the gardener. Happy mother! happy child!

Cowper's mother died when he was about six years old, and the troubles of his life commenced, for shortly after her death he was sent to a boarding-school, where his sensitive spirit was crushed. The grief of the child was as profound as the sorrow of the man.

"My mother! when I learn'd that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
Perhaps thou gavest me, though unfelt, a kiss;
Perhaps a tear, if souls can weep in bliss.

Ah, that maternal smile! It answers—Yes.
I heard the bell toll'd on thy burial day,
I saw the hearse that bore thee slow away,
And turning from my nursery window, drew
A long, long sigh, and wept a last adieu!"

"I can truly say," he wrote nearly fifty years afterwards, "that not a week passes (perhaps I might with equal veracity say not a day in which I do not think of her; such was the impression her tenderness made upon me, though the opportunity she had for showing it was short."—*Scribner's.*

A TOUCHING incident occurred in connection with a recent visit of Queen Victoria to the London hospital, on the occasion of opening its new wing. She passed through its several wards, observing its arrangements for the care of the sick. In the children's department was a little girl four years old, who had been severely injured. Hearing of the royal visit, she said that if she only could see the Queen, she was sure she should get well. Her majesty learning of this asked to be shown to the child's bedside, and there, laying her hand on the little one she called her "darling," expressed the hope that she would soon be better. Later advices report the child as gaining in health.

This incident beautifully illustrates the longing of the true children of God to see "the King in His beauty," to be "face to face" with their Divine Sovereign; also the condescension of the King of kings, and His readiness to gratify the longing of His children's hearts. "I shall be satisfied, when I awake, with His likeness," says the trustful disciple. "They shall see His face," is the promise to the redeemed. In tenderness the great King even now lays His hand upon us in our weakness, and calls us both "children" and "friends." Moreover, His cheering assurance is, 'I will come again and receive you unto myself; that where I am there ye may be also."

IN a letter from Rev. Charles Jukes, a missionary at Antananarivo, Madagascar, published in *The Christian*, it is said that great changes are taking place in that island. The demand for education is such that teachers cannot be supplied fast enough by the missionaries. There is no difficulty in getting scholars, and as a rule the children are "very quick, diligent, and make rapid progress." It is said in illustration of the work there:

"We have several Sunday-schools. The one under my superintendence is connected with the large church in the capital, of which I have the oversight. Our afternoon service commences at two o'clock; I then preach a short sermon, and close the service at three; after which, the whole congregation—children and adults—forms itself into a school. There are several classes for the children, and amongst the adults those who are able to read teach those who cannot read; and those who can read a little are divided into classes, and native preachers appointed to each class to expound verse by verse a portion of God's Word. There is a very good old woman in my congregation, who, a few years ago, was compelled to wear heavy chains around her neck, was frequently beaten with large sticks, and in many other ways severely persecuted for being a Christian. This woman is now engaged every Sunday afternoon, and often during the week, in teaching the gospel to some of those who formerly persecuted her. Her husband is a good man, and has been a preacher for many years; but, poor man, he is now a leper, and cannot come to chapel on Sundays, as he is prohibited by law from mixing with the multitude."

A clergyman, observing a poor man by the road breaking stones with a pickaxe, and kneeling to get at his work better, made the remark: "Oh, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied: "Perhaps, master, *you do not work on your knees.*"

Interesting Bible-Classes.

There have been very interesting features connected with our school hitherto. It has never been excessively numerous, yet it has included an overwhelming majority of the children and young people of the church. I hope it will continue to do so. One of its excellent features for some years past has been its adult Bible-classes—one for males, and one for the other sex. Upon both of these God has given great blessing. Let me mention a case.

Some years ago there was in one of these classes a bright young man, with no great facility for expressing himself, but with many admirable elements of strength in his character, which soon developed themselves most encouragingly. By and by business took him to a Western city. In the providence of God I had occasion to be in that western city, last summer, and at the close of a large religious meeting this young man walked up to me and gave me such a shake of the hand as it is good for one to get. After answering a few of my questions, he said, "Won't you be kind enough to wait a moment till I bring my Bible-class teacher here that I may introduce you to him?" He came back leading by the hand the most prominent judge of the place, an elder in the church, his Bible-class teacher. He had looked up a Bible-class on coming into the city, and it was very gratifying to me to hear from that teacher and from the minister of the church, what an admirable character for intelligence and manly Christian worth he was making for himself in that new place.

The class for the other sex has had on its list as large a number as forty-five to fifty, and many times the attendance has been as large as forty. Rarely have we had a communion season at which we have not received members from that class into the fellowship of the Church. These classes we shall be able, I hope, to continue with earnestness and fervor, and I bespeak your co-operation, with this additional attraction that we have now better rooms for these classes than we have been able to have before.—*S. S. Times.*

Children at Church.

We have frequently urged the necessity of training children to attend church. The importance of such training cannot be overlooked. Rev. Thos. Marshall has an article in the St. Louis *Evangelist* well worth reading and remembering. It should never, he thinks, be that "the parents on their way *to* church meet their children coming home *from* church." In answer to the question, "How shall we keep the grown-up young men in the Sabbath-school?" he says: *Train them to attend regularly upon the regular service for preaching and worship*, and there will

be no difficulty about their attendance upon the Sabbath-school. If the children can have but one teacher on the Lord's day, by all means let that teacher be the pastor in the pulpit. There is nothing on earth that can compensate for the neglect of the worship of the Lord. Sabbath-schools, as they are generally conducted, are simply means of grace: they are *not* assemblies for worship. Reading a good book is not an act of worship. Refraining from ordinary labor on the Sabbath is not worship. All these things should be and are helpful; but the worship of the Lord is more positive and direct, as it manifests itself to the world. True worship of a Christian people on the Lord's day requires of us that we, in company with our children and the servants of our households, mingle our voices in the prayers and praises of the great congregation."

A Little Child Shall Lead Them.

I remember some time ago of a little boy that became a Christian. His father was a drunken infidel. His father was opposed to the boy's praying in the house. Some one had brought the boy to the Sabbath-school, and he had found Christ. He had got a new heart. His father found him praying on his knees. The father got very angry. He took him off his knees and wanted to know what he was doing. He said he was praying that God would make him a new boy. The father said: "I don't want to hear any more of that. I suppose some of those Christians have been trying to teach you these things." The old man did every thing he could to keep the child at home and to keep him from praying. But one night the father caught him again at praying on his knees. The father was very angry, and told him if he ever caught him praying again he would make him leave the house. The father was very much in earnest. He said, also, if he ever caught him opening his lips in prayer he was to leave his house. That seemed a strange thing to me. I did not believe there was any one so wicked that they did not want to hear prayer in their homes. It was not long before the lad was found praying again. The father heard the boy, and it seemed the very fires of hell were burning in his bosom. He went into that room, and he took hold of his boy with a curse, and gave him a push, and used language too bad to utter, and told him to leave the house, with all his things. He did not have many things to take away. Drunkards' children don't have many things. He took his little bundle and started. He went down to the kitchen, where his mother was. He walked up to her and said: "Good-bye, mother;" the mother said: "My boy, where are you going?" He replied: "I don't know." "What do you mean by bidding me good-bye?" "Father says I cannot stay at home any longer, because I have been praying." The mother knew it would do no good to remonstrate. She took that little boy to her bosom, she hugged him and kissed him; she did not know when she would see him again. He went to his little brother and kissed him and bid him good-bye; then he went to his little sister and kissed her; then he left the house. He bid his father good-bye, and told him that as long as he lived he would pray for him. The boy had not gone a great way before the father's heart was touched. The Holy Spirit had touched the father's heart. He ran down the street after the boy. He said: "My dear son, if this religion will do this for you—if it will drive you from father and mother and from home—I want it." And the little boy had the privilege of kneeling with his father and praying to God to convert him. And that little child led his father to Christ.—*Moody.*

"THE custom of staying away from church," says the *Advance*, "on account of a death in the family, strikes us as hardly reasonable or Christian. After the death of his child, David arose and washed himself, and went into the house of God and worshiped. No place on earth can be more fitting and proper for the bereaved."

A Brashear editor offers a reward of five dollars for the best treatise on "How to make Out-Door Life Attractive to the Mosquito."

GOSPEL LESSONS.

JUNE 4. LESSON XXIII. 1876.

Pentecost. Joel ii. 28–32.

PROMISE OF THE SPIRIT.

28. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in the mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

QUESTIONS.

By what name is this day commonly known? What is the origin of the name? Of what Old Testament festival does Whitsunday take the place? What does the word *Pentecost* mean? Why was the feast so called? By what other name was it known? Exod. xxxiv. 22. Why? What was the significance of this Jewish festival? See Exod. xxiii. 16; Levit. xxiii. 15-22: Deut. xvi. 9-12. What event in Jewish history is it also supposed to have commemorated?

What great event changed the Jewish into the Christian Pentecost? Where is the history related? Acts ii. 1-4. How did the Pentecost of Acts ii. fulfill the meaning of the Jewish festival as a *harvest* feast? How, as commemorating the giving of the Law? Who is the Holy Spirit? Had He never been in the world before the day of Pentecost? What is the difference between His previous presence and His presence at Pentecost? Did He come only for a certain time, or to abide always? John xiv. 16. Does He come to us in the same way in which He came to the Apostles? Can He ever come again as He did then? How is He now imparted to us? Acts ii. 38. What does He do for us? What ought we to do that He may abide with us?

Had the coming of the Spirit been foretold? Where by our Saviour? John xiv. 16; xv. 26; xvi. 7. Where by the ancient prophets? Isaiah xxxii. 15; xliv. 3; Ezek. xxxvi. 27, etc. How do we know that this passage of Joel relates to the coming of the Spirit at Pentecost? Acts ii. 16.

28-29. What is meant by *upon all flesh?* Had there ever, before Pentecost, been a *general* outpouring of the Spirit? Who should prophesy? What is the meaning of *prophesy?* How was this fulfilled? Acts ii. 4. What classes of persons should experience the power of the Spirit? What does this imply? That the outpouring of the Spirit should be without distinction of age, sex or rank. Were there women among the disciples when this prophecy was fulfilled? Acts i. 14.

30 31. What is predicted here? Where does our Saviour make similar declarations? Matt. xxiv. 29; Luke xxi. 25. Do these prophecies relate to the particular time of the Holy Ghost's coming? Were they fulfilled at Pentecost? What do they relate to? What is *the great and terrible day of the Lord?* How does it happen that two events so widely separated are combined together in one prophecy? Was this usual with the prophets? Yes. In this case the prophecy relates to the "last times." This, however, is a period of vast extent; beginning, according to the New Testament, with the coming of Christ, it extends to and includes the consummation of all things at the judgment.

32. Who shall be saved? What is it to *call on the name of the Lord?* What effect ought the prospect of the "great and terrible day of the Lord" to have upon us?

CATECHISM.

XIX. Lord's Day.

50. Why is it added, "and sitteth at the right hand of God?"

Because Christ is ascended into heaven for this end, that He might there appear as head of His Church, by whom the Father governs all things.

51. What profit is this glory of Christ, our Head, unto us?

First, that by His Holy Spirit He poureth out heavenly graces upon us, His members; and then, that by His power He defends and preserves us against all His enemies.

52. What comfort is it to thee, that "Christ shall come again to judge the quick and the dead?"

That in all my sorrows and persecutions, with uplifted head, I look for the very same person who before offered Himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as Judge from heaven; who shall cast all His and my enemies into everlasting condemnation, but shall translate me, with all His chosen ones, to Himself, into heavenly joys and glory.

COMMENTS.—The Jewish festival of Pentecost occurred on the fiftieth day after the Passover. Hence the name Pentecost, which signifies *fiftieth*. It was called also "the feast of weeks" (Exod. xxxiv. 22), because a week of weeks (seven times seven days), intervened between the Passover and the festival.

The following are the principal references in the Old Testament to Pentecost: Exod. xxiii. 16; xxxiv. 22; Levit. xxiii. 15–22; Numb. xxviii. 26–31; Deut. xvi. 9–12. It was the Jewish harvest-home. The great feature of the celebration was the presentation to the Lord of two loaves made from the first-fruits of the wheat harvest. Until the Pentecostal loaves had been offered, it was not lawful to eat of the produce of the harvest. Pentecost is the only one of the three great feasts which is not mentioned as a memorial of some past event in the history of the Jews. It evidently possessed such significance, however, and is generally regarded as having commemorated the giving of the law on Mt. Sinai, which took place on the fiftieth day after the deliverance out of Egypt.

The coming of the Holy Ghost on the day of this festival changed the Jewish into the Christian Pentecost. The common English name Whitsunday is differently explained. 1. Some make it the same as *Wit-Sunday*, *wit* being the old English word for *wisdom*, and the Holy Spirit being the "Spirit of Wisdom;" 2. Others derive it from the white garments which used to be worn on this day; 3. Others regard the word as a corruption of its old Saxon name, *Pfingsten-day*. This last is most probably the correct derivation.

In the Pentecost of Acts ii. we trace the fulfillment of the two-fold significance of the Jewish festival. It marks the birth-day of the Christian Church, the establishment of the new covenant, as the other commemorated the old. It also marks the ingathering (in the three thousand conversions), of the first-fruits of the spiritual harvest which followed our Saviour's glorification.

The following are some of the leading truths to be dwelt upon in imparting instruction concerning the Holy Spirit. He is a *Person;* not an influence or power merely, exerted by God from heaven upon the hearts of men, but a Person who dwells *in* us as Christians. He is a *Divine* Person, co-equal with the Father and the Son, in majesty, goodness, power and grace. His coming at Pentecost was such as to constitute a new *era*. He had been in the world before, moving upon the face of the waters, inspiring the prophets, etc., but He came first at Pentecost, in a full and proper sense, as the Spirit of Christ, and accomplished redemption. Such a coming could take place only after the glorification of Christ (John vii. 39). Further, there is no room and no need for a repetition of the mystery of Pentecost; the Spirit's presence is an *abiding* presence in the Church. Moreover, the Spirit's presence is not the presence of another *in the place* of Christ; rather, it is, by a heavenly mystery, the presence, under a higher and more powerful form, of the glorified Christ Himself. John xiv. 18. It is the work of the Holy Spirit to sanctify us. He is called Holy, chiefly because He *makes* holy. He is granted unto all who are brought into the Kingdom of Christ; yet in such sense that His sanctifying presence and power need to be constantly unfolded, and that He is granted, so to speak, in ever-increasing measure, in proportion as those in whom He dwells, yield to His control, pray for His presence, and make room for Him by mortifying sin. It is in this sense that we pray, "Come, Holy Spirit." We may *grieve* the Spirit and drive Him away from us, by willingly yielding to sin.

The coming of the Holy Ghost, while it had immediately beforehand been promised by our Saviour, had, like the other facts of redemption, been also foretold by the ancient prophets. The following are among the passages which make prophetic reference to the effusion of the Spirit: Isaiah xxxii. 15; xliv. 3; Ezek. xxxvi. 27; xxxix. 29.

The prophecy found in the book of Joel is distinguished by this characteristic, that it describes the *effects* which would accompany the outpouring of the Holy Spirit. It seems to contain a distinct reference to the miraculous circumstances which characterized the Christian Pentecost. On this account it was quoted by St. Peter, when he undertook to explain to the astonished multitude the inspired state in which

they saw the assembled believers to be. Acts ii. 16–21.

28, 29. *Upon all flesh.* The prophet announces a full and general outpouring of the Holy Spirit, as distinguished from the partial and limited impartations which had been known before. Instead of drops, as it were, there should be a copious stream. Instead of a few single prophets, *all* should be filled with the prophetic Spirit. The pouring out should be upon men without distinction of age, sex or rank. This is the force of the specifications, *sons, daughters, old men, young men*, etc., which are explanatory of the term *all flesh.* The prophecy as regards females, for example, had its direct fulfillment in the circumstance that women were of the number of the disciples to whom the Holy Spirit came at Pentecost. Acts i. 14. *Shall prophesy.* A comprehensive term to describe the extraordinary effects which the coming of the Spirit should produce. We see the fulfillment of the prophecy in the speaking with tongues and the remarkable experiences in general by which the presence of the Spirit in the disciples manifested itself, as related in Acts ii.

30, 31. In immediate connection with the promise of the outpouring of the Holy Spirit, the prophet intimates the destruction of the enemies of God, and foretells the signs and wonders which should precede "the great and terrible day of the Lord." This prediction is substantially one with our Saviour's prophecies of the signs and portents which should precede His coming and the end of the world. Matt. xxiv. 29; Luke xxi. 25. In each case there is the same uncertainty as to the precise meaning of the particular predictions; on which account it is not deemed advisable to enter into details here.

That a prophecy relating to the last times and the end of the world should here stand in immediate connection with the prophecy of the outpouring of the Spirit (the two seeming to refer to one and the same time, whereas they actually refer to times widely remote from each other), is quite in accordance with the nature of prophecy. To the vision of the Old Testament prophet, vast periods of time present themselves under one comprehensive view, and events are closely joined together in one prophecy, which, in the process of fulfillment, turn out to be separated by wide intervals of time. Moreover, we must remember that, according to the New Testament view, the appearance of Jesus Christ in the flesh constitutes "the last days," or "the last times." Heb. i. 2. An indication of this is contained in the circumstance that St. Peter, in quoting this prophecy, deviates from the actual language of it, so as to say, "*In the last days*, saith God, I will pour out my Spirit;" whereas, in the book of Joel, the words are, "And it will come to pass *afterwards*," etc To the apostles, as to the prophets before them, with the advent of Christ, the end of all things was at hand. His incarnation was the culmination of the world's history; and the whole interval between His first and His second coming, however great a lapse of time it may embrace, constitutes but one period, the period of the last days, of which the Second Coming is simply the consummation. It is quite natural, therefore, and thoroughly in accordance with the laws of prophecy, that the prediction of the judgment should here be blended with the prediction of the coming of the Holy Ghost, which great fact, as completing the mystery of our Saviour's incarnation and the establishment of His Kingdom, fully inaugurated the "last times."

32. The prophecy closes with words of mercy. Amid the terrible judgments which shall destroy the enemies of God, His people shall find protection and deliverance. "Whoever shall call on the name of the Lord shall be delivered." Thus, also, our Saviour, amid His announcements of the fearful judgments of the last days, says: "But he that shall endure unto the end, the same shall be saved." Matt. xxiv. 13. The view of "the great and terrible day of the Lord" should teach us to be grateful for the salvation of Christ, to call upon the name of the Lord in faith, and to consecrate our hearts and lives to Him.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

JUNE 11. LESSON XXIV. 1876.

Trinity Sunday *Acts* i. 1–8.

1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

QUESTIONS.

Into how many divisions is the Christian Year divided? What Sunday ends the first? Whitsunday. What Sunday begins the second? Trinity. What does the first set before us? The facts of the Gospel, from Advent to Pentecost. What the second? The unfolding of Christ's life in us, from our being implanted into Him at baptism to the resurrection of the body and the life everlasting. What is the Gospel for this Sunday? Why this particular Gospel? Repeat the Collect for Trinity Sunday.

What book of the New Testament begins where the Gospels end? Who wrote *The Acts?* When? Between A. D. 70 and 80. Why so called?

1. To whom is this book addressed? Who was Theophilus? What *former treatise* had the writer addressed to him? Do the Gospels contain literally *all* that Jesus did and taught? John xxi. 25. Why does St. Luke say "*began* to do and teach?"

2. What is meant by *taken up?* Mention some commandments He gave the Apostles before His Ascension. Matt. xxviii. 19; Mark xvi. 15.

3. How did our Saviour show Himself? Does that mean that He returned to His previous life? What does it mean? Mention some instances of His appearing. Matt. xxviii.; Luke xxiv.; John xx. What kind of proofs did He give of His being alive? What does *infallible* mean? What proof did He give Thomas? How long did He continue to show Himself? Of what did He speak?

4. Where were they assembled? Ver. 12. What did Jesus command? Why might the disciples have been disposed to leave Jerusalem? Where had it been prophesied that the beginning should be at Jerusalem? Is. ii. 1-3. What promise should they wait for? Why called *the promise of the Father?* Where had Jesus given them this promise? John xiv. 16, 17, 26; xvi. 7.

5. Which John is here meant? With what did He baptize? What did He say of Jesus? Luke iii. 16. With what should the disciples be baptized? When? How many days afterwards was this fulfilled?

6. What question did the disciples ask? Had they formerly expected an earthly kingdom? Is it probable that they expected the same now? What did they expect?

7. What did our Saviour reply? What is meant by *times and seasons?* Where did He make a similar declaration? Matt. xxiv. 36.

8. What should the disciples receive? When? What power did the HolyGhost give them when He came? What power does He give persons now? What should they be for Jesus? Where first? Where afterwards? Where finally? What book records the fulfillment of these words? How must all Christians be witnesses for Jesus?

CATECHISM.

XX. Lord's Day.

What dost thou believe concerning the Holy Ghost?

First, that He is true and co-eternal God with the Father and the Son; secondly, that He is also given me to make me, by a true faith, a partaker of Christ and all His benefits, that He may comfort me, and abide with me forever.

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1. O holy, holy, holy Lord!
   Bright in Thy deeds and in Thy name,
   Forever be Thy name adored,
   Thy glories let the world proclaim.

2. O Jesus, Lamb once crucified
   To take our load of sins away,
   Thine be the hymn that rolls its tide
   Along the realms of upper day!

3. O Holy Spirit! from above,
   In streams of light and glory given,
   Thou source of ecstacy and love,
   Thy praises ring through earth and heaven!

4. O God Triune! To Thee we owe
   Our every thought, our every song;
   And ever may Thy praises flow
   From saint and seraph's burning tongue.

COMMENTS.—Trinity Sunday is the beginning of the second great division of the Christian Year. It has its meaning, not, as the name might seem to imply, in holding up the doctrinal statement that God is One in Three and Three in One; but, rather, as marking the commencement of a process of development in the bosom of our human life corresponding to the process of revelation just completed at Pentecost. Hitherto, God has revealed Himself in a succession of outward historical facts. He has made Himself known, in accordance with the law of His own being, as Father, Son and Holy Ghost, the coming of the Holy Ghost being the last act of the revealing process. The completion of this revelation of the Trinity constitutes, according to its very idea, the world of grace, the Kingdom of God, the new creation, the Holy Catholic Church, in which "the powers of the world to come" are at hand for our redemption. And now, what is to follow this, is, that what has thus been an outward revelation in the world's history, should become an inward revelation, in the world of our human life; that we, being implanted into this world of grace, should internally experience for ourselves the full power and glory of this heavenly mystery, in that process which, in every child of God, cleanses from sin and reaches out continually towards the resurrection of the body and the life everlasting. The first step in this process is our being translated, by a new birth, from the kingdom of nature into the kingdom of grace. It is this which Trinity Sunday stands for, and this is its significance as related to what goes before and what follows after.

That the above is the idea which gave birth to Trinity Sunday, is witnessed by the circumstance that the Gospel for this day does not contain any direct or formal allusion to the Trinity, as a doctrinal truth, but consists of our Saviour's interview with Nicodemus, containing, as its essence, *the entrance into the kingdom of God by a birth of water and the Spirit.* The significance of the day, and of the process of which it marks the beginning, is beautifully expressed in the Collect for Trinity Sunday, which see.

The Lesson places us at a point of time corresponding to the position of Trinity Sunday in the Christian Year, being the opening of that one of the New Testament writings whose chief object is to relate the history of the foundation and beginnings of the Christian Church; in other words, to describe the commencement of that process, by which, after the facts of the Gospel as related by the Evangelists had been completed, the glorified life of Christ began, through the Spirit, to unfold itself in the hearts and lives of men, for their salvation.

1. The book of the Acts was written by St. Luke, the pupil and companion of St. Paul. Like his Gospel, to which he here alludes, calling it "the former treatise," it was addressed to Theophilus. Of Theophilus, little is known. It is probable that he was a Gentile of rank and consideration, who, under the teaching of St. Luke or St. Paul, had been converted to the Christian faith. *Began both to do and to teach.* This points out the intimate connection between the Gospel and the Acts; the latter being, as it were, the continuation of the former history. What is related in the Gospels is here viewed as a *beginning;* which implies that the activity of Jesus, since His Ascension, in His exalted and glorified condition, is the continuation of His terrestrial life and activity, which closed with His Ascension. The history of the Acts of the Apostles is at the same time the history of the activity of the ascended Christ, manifesting His glorified life in and through them.

2. *Taken up.* Signifying His Ascension; see Mark xvi. 19; Luke xxiv. 51. The Gospels close with the Ascension; the book of Acts begins with it. It is the one event of the Gospel common to both; it is the turning point of both, being at once the end of Christ's visible, and the beginning of His invisible, presence and ministry. *Commandments.* Referring particularly to those commandments or commissions which constituted for them the last will of their Lord. Matt. xxviii. 19, 20; Mark xvi. 15.

3. *Showed Himself alive.* One object of the forty days' interval between our Saviour's Resurrection and His Ascension, was, that His apostles might be fully convinced of His being *alive;*

not in the sense of having returned to His previous life, but as having *passed through* death, and come out of it living and having eternal victory over it. Without this, they could never have been His Apostles. They could not have gone forth preaching a Christ who had remained under the power of death. To this end, therefore, He gave them "many infallible proofs" of His being alive. He showed Himself unto them, not merely once, but often, and gave them evidences, which appealed to the eye, the ear and the touch. See, as to the appearance of Jesus, after His resurrection, Matt. xxviii. 9, 16, 17; John xx. 11–29; Luke xxiv. 13–35; 1 Cor. xv. 5–8.

Speaking of the things, etc. Another object of this interval was, that Jesus might instruct His disciples concerning the mysteries of the kingdom of heaven, and prepare them more fully for their work. Accordingly, we find Him, on the occasions of His manifold appearances, "speaking of the things pertaining to the Kingdom of God."

4. *Being assembled together.* This meeting is probably the same with that mentioned in verse 6. The place, as we learn from verse 12, was Mount Olivet. *Not depart from Jerusalem.* It was our Saviour's will that the establishment of His kingdom should begin at, and go forth from, Jerusalem. This, also, had been prophesied; see Isaiah ii. 1–3. He gives a special commandment to this effect, because, had the disciples followed their own inclinations, they would probably have abandoned a place so painful in its associations, and where, as it seemed, they had so much to dread. *The promise.* That is, the promise of the Holy Ghost. Called *the promise of the Father*, because God the Father had, by the prophets, promised this gift. Isaiah xliv. 3; Joel ii. 28, 29. *Which ye have heard of me.* Our Savior Himself, also, had, before His death given them this promise. John xiv. 16, 17, 26; xv. 26; xvi. 7.

5. The baptism of John the Baptist with water is here used as an image of the effusion of the Holy Ghost. There is also an allusion to the words of John: "He shall baptize you with the Holy Ghost and with fire." Luke iii. 16. That they should be *baptized* with the Holy Ghost signifies that He should be fully poured out upon them, in distinction from such previous partial communications as that mentioned in John xx. 22. *Not many days hence.* The promise was fulfilled ten days after our Saviour's Ascension.

6. It is a question, whether, or how far, this inquiry of the disciples indicates an adherence to their previous worldly expectations in regard to the Messiah's kingdom, such as are intimated, for instance, in Luke xix. 11; xxiv. 21. We can hardly suppose that the resurrection of Jesus and the instructions of the Forty Days were without effect in opening their eyes to the essentially spiritual character of His kingdom. It is more probable that, in this instance, their error consisted, not so much in mistaking the *nature* of the Redeemer's kingdom, as in mistaking the *time* of the development of its full power and glory. They no longer expected or desired a kingdom of earthly power and temporal deliverance for their nation, but, having some true conception of the nature of the kingdom of Christ, they seem to have supposed that the Old Testament prophecies respecting it, as a kingdom promised to Israel, might now in the fullest extent of their glory, be on the very point of fulfillment. Our Saviour's words, "not many days hence," probably occasioned, and seemed to justify, this expectation.

7. The answer of Jesus seems to accord with the above view. He does not rebuke the disciples; He does not pronounce their expectations false; He simply corrects them as to *time*, declaring that this cannot be known by them. *Times and seasons.* Referring to the *periods* of time through which His kingdom should develop itself, and the *epochs* through which its history should pass.

8. Our Saviour recalls His disciples from their speculation as to the time of future events, and reminds them of the duty and work before them in the present. They should receive *power*, when the Holy Ghost should come upon them; that is, the Holy Ghost should qualify them for their work as Apostles, by granting them the knowledge, strength, fortitude and courage for it. They should not only *bear* witness. They should *be* His witnesses. Begin-

ning at Jerusalem, they should carry His kingdom to the remotest parts of the earth. This verse contains the general theme of the book of the Acts, and indicates the scope and aim of that process which began at Pentecost, and is still going forward towards its consummation.

GOOD preparation on the teacher's part always pays. Mr. Fergusson, of England, recently summed up its results as follows:

"Talking is not teaching. Children soon weary of volubility; but they enjoy being well-peppered with a succession of pointed and pertinent questions. The teacher who is able to keep up a rapid fire of question and answer has mastered the lesson, and it will be found that the class with such a teacher is invariably obedient and orderly. The teacher who has not made such conscientious preparation as is here described ought never to complain of the want of discipline in the school; and if all teachers in a school were habitually to go so prepared, and the superintendent officially to do his part, order and discipline would be secured, teaching would be more efficient, and, in accordance with the law of the kingdom, a more abundant blessing would be sure to follow."

TAKE care of little things. Springs are little things, but they are sources of large streams; a helm is a little thing, but governs the course of a ship; a bridle-bit is a little thing, but see its practical use and power; nails and pegs are little things, but they hold large parts of buildings together. So a word, a look, a frown, all are little things, but they are powerful for good or evil. Think of this, parents and teachers, and mind the little things in the lives and words and actions of the children entrusted to you.

"The church is a body of workers, and not a body to be worked upon. Everybody is thinking nowadays, 'Why does not the pastor take care of me? I am a wandering sheep, and ought to be looked after.' But the pastor has not, in this relation, the analogy of the shepherd to the fold. The church ought to be a body of workers. The young convert ought to be trained in his place as a worker, and the pastor is the leader of the work. He is the general."

WHAT does the Sunday-school teacher gain as a reward for his work?" This question has been answered thus: 1. A great amount of invaluable, biblical knowledge. 2. The expansion of his capacity for thought. 3. The consciousness that he is doing something for his country by developing and modeling the characters that are in future to shape the destiny of the nation. 4. The development of his own spirituality. 5. The blessed privilege of leading souls to Christ. 6. The final reward: the crown studded with gems.

MANY a lesson is tumbled out upon a class very much as a load of coal is dumped from a cart. True, the outflow is not so copious in the former case; but its logical arrangement is fully equal to that of the coal. The whole matter comes in fact, just as it happens. Dr. John Hall thinks there is a better way to present a lesson. Long ago he laid down this forceful statement:

"It would be worth while to go over the lesson ten times, if necessary, in order to get into your mind a clear, distinct, logical division, so that you can say that one, two, three, four, five—no matter how many points—include the whole thing. And these points do not overlap one another; but taken by themselves and taken together, they present the whole subject . . . in a lucid and memorable order. . . . The battle is half fought when you have got a distinct, clear, manageable, memorable division of the subject in your mind."

It is said of Calvin, that when nature began to decline in him, and the symptoms of a dying man appeared on him, he would be diligent at his studies, from which his friends dissuading him, saith he:—"Shall my Master find me idle?" Let such therefore, and all, be diligent and faithful in their respective places and employments. And indeed every man is a steward, more or less. Would you stand before Christ at His coming? Oh, dread idleness and unfaithfulness in your callings, as you desire to be found of Him in peace at His appearance!

JUNE 18. LESSON XXV. 1876.

First Sunday after Trinity. Acts ii. 41–47.

THE LIFE OF THE FIRST CONGREGATION.

41. Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.
42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
43. And fear came upon every soul: and many wonders and signs were done by the apostles.
44. And all that believed were together, and had all things common;
45. And sold their possessions and goods, and parted them to all *men*, as every man had need.
46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

QUESTIONS.

What great event had just taken place? What followed? Ver 14. What was the effect of Peter's sermon? Ver. 37. What directions did Peter give? Ver. 38.

41. What then took place? Who had commanded this? Matt. xxviii. 19. How many were baptized? What did their baptism make them?

42. What is said of these new disciples? What is the meaning of *doctrine?* What did Jesus command His disciples to do after baptizing persons? Matt. xxviii. 20. Do all Christians need instruction? Should they be willing to learn? How are they taught? What else did they continue in? What is meant by *fellowship? Breaking of bread? Prayers?* Mention some different kinds of prayers. Are these same things necessary now for the growth of Christians?

43. What came upon all? What is meant by *fear?* What caused it? What did the Apostles do? What are *wonders and signs?*

44. What is said of all the believers? Where were they together? What is meant by *had all things common?* Was this compulsory, or of their own free will? What does it indicate?

45. What did they do with their possessions? Where is this more fully explained? Ch. iv. 34, 35. Out of what did their care for the poor grow? Was such a thing known among the heathen? Can we love God and not care for the poor? 1 John iii. 17.

46. Where did they continue daily? What does *with one accord* mean? What did they go to the temple for? Luke xxiv. 53; Acts v. 42. Where else did they meet? What did they do from house to house? What does that mean? How did they eat their food? What does that teach us? How may we carry our religion into our common daily acts?

47. Why did they have favor with the people? What did the Lord do? How were they added to the Church? For what purpose did our Saviour establish His Church? Has it been growing ever since those times? Is it sufficient that we have been added to the Church? What kind of members must we be?

CATECHISM.

XXI. Lord's Day.

54. What believest thou concerning the "Holy Catholic Church" of Christ?

That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself, by His Spirit and Word, out of the whole human race, a Church chosen to everlasting life, agreeing in true faith; and that I am, and forever shall remain, a living member thereof.

55. What do you understand by "the communion of saints?"

First, that all and every one who believes, being members of Christ, are in common partakers of Him, and of all His riches and gifts; secondly that every one must know it to be his duty, readily and cheerfully to employ His gifts for the advantage and salvation of other members.

56. What believest thou concerning "the forgiveness of sins?"

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long, but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.

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1. Our God is love: and all His saints
His image bear below;
The heart with love to God inspir'd,
With love to man will glow.

2. O may we love each other, Lord,
As we are loved of Thee:
For none are truly born of God,
Who live in enmity.

3. Heirs of the same immortal bliss,
Our hopes and fears the same,
The cords of love our hearts should bind,
The law of love inflame.

4. So shall the vain contentious world
Our peaceful lives approve,
And wondering say, as they of old,
"See how these Christians love."

COMMENTS.—The transition which has just taken place, leaves us at the beginning of that process, whereby the glorified life of Christ, through the Spirit, unfolds its power and glory in the children of God. Pentecost having marked the birth-day of the Christian Church, as the result of the completed revelation of the Trinity, and Trinity Sunday having celebrated the mystery of our being implanted, through a new birth of water and of the Spirit, into this world of grace, the first Sunday after Trinity, looking forth, as it were, with a preliminary and comprehensive survey of the process now begun, holds up the deepest and most essential characteristic of the new world and the new life. Now, the broadest and deepest thing that can be said of God, is, that He is Love. The broadest and deepest thing that can be said of the world of grace which He has formed by the revelation of Himself, is, that its principle is love. And love is the deepest and most comprehensive characteristic of the life that is lived in the bosom of this new world. Accordingly, love is the theme of both Gospel and Epistle for this Sunday. To the same effect, our present lesson presents for our study the life of the first Christian congregation, which exhibits, in a sort of ideal form, the character of the new life in Christ, particularly as having its very existence in the element of *love*.

41. *They that gladly received his word.* This implies that not all his hearers became disciples. Some had mocked (ver. 13), and probably remained unconverted. But the number, three thousand, was very great, and serves, no less than the wonderful experience of the Apostles themselves, to show what new divine power had come down to men, and the new era which had begun, with the coming of the Holy Ghost. In comparison with these three thousand, the disciples whom our Saviour gathered during His life on earth, were but a handful. He, however, came, not to preach the Gospel, convert men, and gather them into the Church, in the sense in which these terms are now used. Rather, He came to *be* the Gospel; to live, suffer, die, rise, ascend and send the Holy Ghost, that there might be a Gospel to preach and a kingdom into which to gather men. When He had been glorified, and had sent the Holy Spirit, then first could the Gospel in its full sense be preached, as Peter then first preached it, and then we behold the first fruits of our Lord's ministry in the conversion of three thousand persons in one day. These converts were the first-fruits of the spiritual harvest of Christ's redemptive work; and in this way the significance of the Jewish Pentecost, as a harvest feast, was fulfilled in its Christian successor.

42. The persons here spoken of are the newly converted. It is only in verse 44 that the general body of believers are referred to. The life of the new disciples is here described. 1. They continued in the Apostles' *doctrine.* This follows the order of our Saviour's directions. Matt. xxviii. 19, 20. Having been made disciples by baptism, they now needed to be further instructed. Note the importance here attached to doctrine. Without instruction in doctrine, there can be no healthy Christian life. Any attempt to edify without instruction is unwholesome. 2. They continued in *fellowship; i. e.*, in loving, fraternal intercourse and communion with each other and all the disciples, being of one mind and one heart. It became a saying among the heathen: "How these Christians love one another!" 3. In *breaking of bread.* Referring especially to the Lord's Supper, the principal means of nourishing and strengthening the new life in Christ which they had received. The Lord's Supper was at first celebrated daily in connection with the love-feast, from which, however, as giving rise to abuses, it was afterwards severed. 4. In *prayers.* The plural number, indicating frequency and different kinds. Prayer, at home and in the house of God, was for them, as it is for Christians now, one of the chief and most necessary means of advancement in sanctification.

43. *Fear.* A profound impression of God's presence, a holy dread, came upon all, when they witnessed the wonders of the Spirit's advent, the conversion of so great a multitude, and the miracles performed by the Apostles.

44. *Were together.* That is, in the same place (Ch. ii. 1); sometimes in the temple, and sometimes at private houses. *Had all things common.* That

is, each one regarded his possessions as intended, not exclusively for his own use, but for the use of all the others. There is no evidence that this was the result of a legal injunction to which all were compelled to submit. It was simply a voluntary custom, and one form in which the intense feeling of loving fellowship expressed itself. Neither is this community of goods to be regarded as an example meant to be literally followed by Christian communities of after times. Rather, the first congregation, in this respect, gives intimation of the typical and ideal character of communion in Christ, which is never at any one time actualized in the history of the Church. What it is possible and necessary to perpetuate, is, the spirit of fellowship out of which this community of goods grew.

45. *Sold their possessions.* See Ch. iv. 34, 35, where this is further explained. The first Church at once gives utterance to its Christian love, in the practical work of caring for the poor. This is something of which heathenism had no proper knowledge. The care of the poor belongs necessarily to the life of a Christian congregation. No congregation can prosper that neglects it.

46. *In the temple.* After the example of Jesus, the Apostles and the first Christians frequented the temple so long as their relation to the Mosaic economy allowed. But they also met at private houses, particularly for the Lord's Supper and the love-feast. This is the meaning of *breaking bread from house to house. Did eat their meat.* This refers to their partaking of bodily food. They ate it with gladness and singleness of heart, praising God. The common acts of their daily life were sanctified and received a religious significance.

47. *Having favor with the people.* Because of their deeds of love; and the more so, because the disciples still frequented the Temple and entertained as yet no thought of organizing a religious communion separate from that of the old covenant.

48. The Church, after its extraordinary beginning at Pentecost, went forward in ordinary and regular process of growth, making increase daily. This is the process which has continued ever since and is going forward now.

This lesson, besides enforcing other truths, serves to show what every Christian congregation ought to be; among other respects, in these: 1. The giving and receiving of instruction; 2. Fellowship; freedom from strife, harmony, and loving, fraternal communion among the members; 3. Diligence and frequency in coming to Holy Communion; 4. Earnestness and perseverance in prayers, private and public; 5. Care of the poor; 6. Manifesting Christian character in the common acts of daily life; 7. Gaining, by deeds of love, the esteem of the surrounding world.

Milton's Daily Life.

Milton lived in a small house in London, or in the country, in Buckinghamshire. Of all consolations, work is the most fortifying and the most healthy, because it solaces a man, not by bringing him ease, but by requiring effort. Every morning he had a chapter of the Bible read to him in Hebrew, and remained for some time in silence grave, in order to meditate on what he had heard. He never went to a place of worship. Independent in religion as in all else, he was sufficient to himself. He studied till mid-day; then, after an hour's exercise, he played the organ or bass-viol. Then he resumed his studies till six, and in the evening enjoyed the society of his friends. When any one came to visit him, he was usually found in a room hung with old, green hangings, seated in an arm-chair, and dressed quaintly in black. He had been very beautiful in his youth, and his English cheeks, once delicate as a young girl's, retained their color almost to the end.

Few men have done such honor to their kind. Amidst so many trials (a scrivener caused him to lose $10,000, at the Restoration he was refused payment of $10,000 due him from the excise office, his house was burned in the great fire, when he died he only left $7,500, including the produce of his library), a pure and lofty joy, altogether worthy of him, had been granted to him; the poet, buried under the Puritan, had re-appeared more sublime than ever, to give to Christianity a second Homer.—*Taine.*

JUNE 25. LESSON XXVI. 1876

Second Sunday after Trinity. Acts iii. 1–10.

THE HEALING OF THE LAME MAN AT THE TEMPLE.

1. Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.
2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;
3. Who, seeing Peter and John about to go into the temple, asked an alms.
4. And Peter, fastening his eyes upon him with John, said, Look on us.
5. And he gave heed unto them, expecting to receive something of them.
6. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.
7 And he took him by the right hand, and lifted *him* up: and immediately his feet and his anklebones received strength.
8. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.
9. And all the people saw him walking and praising God:
10. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

QUESTIONS.

1. What two disciples are here named together? Were they often together? Luke xxii. 8; John xxi. 7. Were they alike in character? What was Peter's disposition? What John's? How did our Saviour send forth His disciples? Mark vi. 7. Where were Peter and John going? For what purpose? What o'clock is the *ninth* hour? What were the three chief hours of prayer among the Jews? Did the Apostles observe these? Where does our Saviour speak of going up to the temple to pray? Luke xviii. 10. What do we go to the house of God for? What does our Saviour say of prayer which is offered *in common?* Matt. xviii. 19, 20.

2. Who was laid at the gate of the temple? What was the gate called? How often was he placed there? For what purpose? How long had he been lame? Was it a curable lameness?

3. What did he ask of Peter and John?

4, 5. What did Peter say and do? Why did he say this? What did the lame man do? What did he expect to receive?

6. What did Peter say? Were the disciples poor? What did they have that was better than silver or gold? If we have no money with which to relieve suffering, what can we give? What did he command the lame man to do? In whose name? In whose name did the Apostles do all their works? What is meant by "*in the name of?*" What is said of the name of Jesus in Philipp. ii. 9, 10?

7, 8. What else took place? Did he receive more than he expected? Do we ever receive of God more than we ask for? How did he express his joy? Was he simply cured of his bodily lameness, or was he also spiritually benefited? From what may we infer that he was awakened and won to Christ?

9, 10. What is said of the people? Is it probable that this man's lameness was widely known? What impression did the miracle produce? How may we show our compassion towards the afflicted around us?

CATECHISM.

57. What comfort does the "resurrection of the body" afford thee?

That not only my soul, after this life, shall be immediately taken up to Christ, its Head, but also that this my body, being raised by the power of Christ, shall be re-united with my soul, and made like unto the glorious body of Christ.

58. What comfort takest thou from the article of "life everlasting?"

That since I now feel in my heart the beginning of eternal joy, after this life I shall inherit perfect salvation, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive; and that, to praise God therein forever.

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1. Let us adore th' eternal Word,
'Tis He our souls hath fed;
Thou art our living Stream, O Lord,
And Thou th' immortal Bread.

2. Blest be the Lord that gives His flesh,
To nourish dying men;
And often spreads His table fresh,
Lest we should faint again.

3. Our souls shall draw their heavenly breath
Whilst Jesus finds supplies;
Nor shall our graces sink to death,
For Jesus never dies.

4. The God of mercy be ador'd,
Who calls our souls from death,
Who saves by His reedeeming Word
And new-creating breath.

COMMENTS.—The present lesson pursues the same theme, the life of the first Christian Church, as a community having its very existence in the element of love. The love, in this instance, manifests itself in a miraculous work of mercy performed upon an afflicted man. We have no means of knowing how soon after the day of Pentecost this event occurred.

1. *Peter and John.* These two disciples are frequently found together. See Luke xxii. 8; John xxi. 7, 20, etc. Their very unlikeness of character probably served to draw them together and make them helpful to each other. Their being together here reminds us of our Saviour's sending forth His disciples "by two and two." Mark vi. 7. *Into the temple.* See note on Ch. ii. 46. *The hour of prayer.* According to the Jewish observance, there seem to have been three special hours of prayer (see Daniel vi. 10; Ps. lv. 17); the third hour (9 A. M.); sixth (noon); and ninth (3 P. M.). The Apostles continued the observance of these hours. It was at the *third* hour, when "they were all with one accord in one place," that the Holy Ghost came down upon them at Pentecost. Acts. ii. 1, 15. It was at the *sixth* hour that Peter "went up upon the house-top to pray." Acts x. 9. It was the *ninth* hour, being "the hour of prayer," when Peter and John "went up together into the temple." This last hour also coincided with the time of the evening sacrifice. It is not to be understood that these were the only times of prayer; but they were the more special hours, previously well established, and which the Apostles were careful in preserving. Peter and John went up into the *temple* to pray. It is a great privilege to pray to God in one's closet, but it is also a great privilege to go up to God's house and to join in the common prayers of God's people. Our Saviour annexes a special promise to the prayers which Christians agree in and offer in common. Matt. xviii. 19, 20. They went up into the temple to *pray.* One chief object of our going to Church is, to pray. "Mine house shall be called a house of *prayer.*" How prone we are to forget this!

2, 3. Nothing certain is known of the gate here called Beautiful. The lame man was placed there daily, because it was a favorable place to solicit alms. Compare John ix. 1, 8. This circumstance made his lameness the more widely known, and gave the greater notoriety to the miracle. Ver. 10.

4, 5. *Look on us.* Peter's fastening his eyes upon the lame man and commanding him to look on them, was in order to fix his attention and arouse his confidence, desire and hope. It was preparing him for the miracle. We trace the same thing in our Saviour's miracles, as, for example, where He said to the impotent man, "Wilt thou be made whole?" John v. 6.

6. *Silver and gold have I none.* The Apostles were poor. Yet they had what was better than silver or gold. See 2 Cor. vi. 10: "As poor, yet making many rich; as having nothing and yet possessing all things."

Such as I have give I thee. This is the feeling of every truly Christian heart to give such as one has. When we have no silver and gold with which to minister to the wants of the poor, sick and afflicted, we may yet give them of such as we do have; we can give them our Christian love, our sympathy, our personal attention, the labors of our hands, which, under the blessing of God, may often accomplish what money, given without personal attention and interest, could not do.

7–10. The narrative seems to imply that, in addition to the cure of his physical lameness, the man received spiritual health and strength. So much seems to be implied in his going with the disciples into the temple, and praising God.

We here learn the lesson of Christian love, manifesting itself in acts of compassion towards the afflicted. It is a question for every Christian, how he may be the most helpful in a world of suffering and trouble. Though we may do much by contributing to benevolent societies, etc., yet nothing can ever take the place of personal attention, seeking out cases of distress, visiting the afflicted, watching by the sick, going into the houses of the poor, and ministering unto them personally with our means, with our sympathy and with our labors. James i. 27.

We mount to heaven mostly on the ruins of our cherished schemes.

He Wanted the Heathen to have them, too.

THE spirit and aim of those who are sending the Bible to the heathen is beautifully illustrated by an incident narrated of little Miller Bissell, of Norwalk, a dear child of seven years of age, whose early death occurred a few months since. He belonged to a "Sunbeam Circle," a company of little children who gathered up in "mission boxes" such gifts as they could, and who in this way during the last year raised sixty-five dollars for the foreign field.

Often during the week that Miller was so ill did he ask to have his "Box" examined, that he might see how much he had for the "poor heathen children." Once on opening it his mother's attention was attracted by a little piece of newspaper among the pennies. "Why Miller, what is this?" she said, "you don't want this in." Oh, yes," he said in his quick bright way, "*yes I do*, mamma, why they are *beautiful*, beautiful verses about God. I do want the heathen to have them too, they are *beautiful*. I know they will like them." And so the precious little paper was put back to be sent with his other treasures for the Lord.

He admired the verses, and wanted the heathen to have them too. This was genuine benevolence, and it illustrates the nature of true love which seeks to give to the heathen that gospel which is to us as the pearl of great price.—*Bible Society Record.*

HOME is next to heaven. And the home that is well-ordered, comely, pure and bright, is thus heavenly by the agency of woman's heart and woman's hand. No school can teach the science of house-keeping.—*Starting Out.*

GOD intends that every faculty of thy being shall bring glory to Him, and blessing to our fellow-beings. Let us see to it that we do not bury any gift or talent, but rather doubly and again redouble them for use for the Lord.

To be studying Jesus Christ, what is it but to be digging among all the veins and springs of comfort? and the deeper you dig, the more do these springs flow upon you.

Health Maxims.

The best three medicines in the world are warmth, abstinence and repose.

Whatever promotes a comfortable and harmless state of mind promotes health.

Men consume too much food and too little pure air; they take too much medicine and too little exercise.

Patent medicines are temporary in their effects; they alleviate or smother instead of eradicating disease.

Every man owes it to society to become rich; for the poor man's advice is never heeded, let it be ever so valuable.

Very many diseases are laid at the door of "the weather." It is the want of weather which brings multitudes in our larger cities to an untimely grave.

In small quantities, and occasionally, many things may be eaten with advantage, which, if eaten continuously for weeks and months, or in inordinate amounts, would occasion serious results.

Persons may outgrow disease and become healthy by proper attention to the laws of their physical constitutions. By moderate and daily exercise, men may become strong in limb and muscle.

Pads and supporters are all pernicious, and worse than useless, because they teach the system to rely on them, and cannot support one part of the body without causing an unnatural strain on some other part, and to that extent tend to disease that part.

To all young persons, to students, to the sedentary, and to invalids, the fullest sleep that the system will take, without artificial means, is the balm of life; without it there can be no restoration to health and activity again. Never wake up the sick or infirm, or young children of a morning; it is a barbarity. Let them wake of themselves.

Speaking of changing the clothing, we consider it hazardous to lessen its amount after dressing in the morning, unless active exercise is taken immediately. No undergarments should be changed for lighter ones during the day ordinarily. The best, safest, and most convenient time for lessening the clothing, is in the morning when we first dress for the day.—*Dr. Hall.*

THE right knowledge of Jesus Christ, like a clue, leads you through the whole labyrinth of the Scriptures.

THE

GUARDIAN

AND THE

GOSPEL LESSONS.

The "GUARDIAN" is a monthly, devoted to the highest interests of the young, at the most solemn and interesting period of their life. It offers its friendly counsels to them in an earnest, though free and cheerful way. At the same time, a portion of its pages are appropriated to the interests of Sunday-schools. Among other things, it furnishes LESSON PAPERS for Scholars, accompanied with terse and pithy comments upon the Lessons, for Teachers, all gotten up in the spirit of the Church Year. It is in all respects, a most valuable publication for the young, and Sunday school Teachers.

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PROSPECTUS FOR 1876

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN wi l hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday School Teachers, and thus meet a want which has long been felt in the Reformed Church.

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REFORMED CHURCH PUBLICATION BOARD, Publishers,

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Vol. XXVII. JULY, 1876. No. 7.

"LIFE, LIGHT, LOVE."

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DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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TO OUR PATRONS

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,
907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. JULY, 1876. NO. 7.

The Hessians in America.

BY THE EDITOR.

Hesse-Cassel or Kurhessen is a small Principality of Germany. Its Electors or Kurfürsten were prominently active in the Reformation of the Sixteenth Century. Good and great men those early Hessian rulers were, who served God and the truth at the risk of fortune and life. Their successors for the century past have belonged to the most ignoble, sordid and depraved of European rulers. Frederick II., who became a convert to the Church of Rome, was ruler of Hesse during the American Revolution. He was a man of low principles, and achieved a disgraceful notoriety by hiring out his soldiers to other countries. With the wages thus earned by his brave subjects, at the sacrifice of their homes and life, he became very wealthy. This traffic in the lives of his people branded his memory with infamy. Hesse-Cassel never numbered over one million of inhabitants. Less than that during his reign. He hired five thousand Hessian troops to England to fight against the Pretender in Scotland—son of James II. And nearly seventeen thousand soldiers he hired to the British Government, which were sent to America to subjugate the American Colonies and keep them under the British yoke. For this service he is said to have received $22,000,000.

At that time Germany was cursed with some petty sovereigns, who hired out or sold their subjects for their personal profit. Sometimes they sold their soldiers to two sovereigns engaged in mutual war, so that these men would be compelled to fight and kill one another on opposite sides in battle. It is reported that England altogether employed about thirty thousand of these German hirelings to suppress the American Revolution. Of these sixteen thousand nine hundred and ninety-two were furnished by the Landgrave of Hesse-Cassel. As the majority of them were from Hesse-Cassel, all the German soldiers of the British Army came to be called Hessians. The Duke of Brunswick, furnished five thousand seven hundred and twenty-three men; the Duke of Hanau, from one thousand to two thousand. The Prince of Waldeck and others furnished smaller numbers. After England had vainly applied to Russia and Holland for men to carry on the war, these dissolute princes eagerly caught at the offer to enrich themselves by trafficking in the blood of their subjects.

The Duke of Brunswick was then about sixty-three years of age, and had ruled forty years. He had squandered millions on "his Italian opera, his corps of French dancers, his theatre, journeys, mistresses and gaming." His son, Ferdinand, then co-regent and heir apparent, was as worthless as his father. A free-thinker, who discarded the religion of his ancestors, he was married to a sister of George III. of England, but from the second year of his marriage he treated her with indifference, and ever thereafter preferred his mistresses to her. Such were the Brunswick rulers, who sold their subjects to England. To get the requisite number of soldiers they impressed old men, raw boys, and recruits kidnapped out of remote countries.

Providence seemed to punish Ferdinand for his wickedness. Two of his

sons were idiotic and blind. His oldest daughter, wife of the Prince of Wurtemberg, a man of brutal habits, perished in 1788. His oldest son died two years before his father. And Ferdinand had his eyes shot away in battle. Deserted by his friends and his mistress, crushed and dispirited, he died a miserable death.

Frederick II. of Hesse-Cassel was at this time about fifty-six years of age. Since the Reformation Hesse held to the faith of the Reformed Church, and its rulers were among its staunchest defenders. In its doctrines and usages this Landgrave was trained up. But he early affected to be wiser than his fathers. He courted the friendship of Voltaire, and affected to doubt the teachings of the Bible, and "scoffed alike at the Old Testament and the New." In 1749 he turned Catholic. Bancroft says: "He was the coarse representative of the worst licentiousness of his age; fond of splendor and luxurious living; parading his vices publicly, with shameless indecorum;" he sought to introduce French modes of life, had his French play-house, a French Mistress, and a French Librarian.

Although carefully educated, "his nature was coarse, brutish and obstinate." His wife, the mildest and gentlest of her race, a daughter of George II., was forced to fly from his inhumanity to her father for protection. His second wife, whom he married when he was fifty-three, he treated no better. Such was the man who for money compelled his poor subjects to serve the cause of a tyrant. When the contract with England had been closed he hunted his men as a blood-thirsty wild beast hunts its prey. To escape from such an odious service his subjects fled into Hanover.

"Soldiers were impressed from the plough, the work-shop, and the highway; no man was safe from the inferior agents of the princes, who kidnapped without scruple. Almost every family in Hesse mourned for one of its members; light-hearted joyousness was not to be found among its peasantry; most of the farm work was thrown upon women, whose large hands and feet, and lustreless eye, and imbrowned and yellowing skin, showed that the beauty of the race suffered for a generation from the avarice of their Prince." In sooth a vulgar, heartless man. It is said that his troops were among the best in Europe, but they had no heart for the cause of England. Their leader, General Keister, was a blunt, brave, cheerful, crippled, honest old warrior, without genius for war. Frederick knew the feelings of his men. It was not doubted, if the Hessians, on their way to their place of sailing, were to march along the left bank of the Weser, through the territories of Prussia, and perhaps half a score of petty princes, one-half of them would be lost on the way by desertion! Among their number, as is quite natural, were a class of rogues, who wished for a country where they could plunder and indulge their evil propensities at will.

The Prince of Waldeck had a world of trouble to secure the number of men promised. He used force and deceit. He constrained even the village pastors to encourage enlistments from the pulpits! He promised the conscripts great wealth, if only they would consent to become the hirelings of George III. Even after he had gathered them, he needed a corps of mounted soldiers to escort them on their journey, and prevent their deserting.

Although their rulers were well paid, the poor soldiers were poorly cared for:

"The ships were very badly fitted up; the bedding furnished by the contractors was infamously scanty, their thin pillows being seven inches by five at most, and mattresses, pillow, blanket, and rug, altogether hardly weighing seven pounds. The clothing of the Brunswick troops was old, and only patched up for the present; 'the person who executed the commission for purchasing new shoes for them in England, sent 'fine, thin dancing pumps,' and of these the greatest number were too small for use."

Hitherto Hessians were noted for their bravery; "their valor had been proved in all the battle-fields of Europe." To force them to aid in keeping a people in chains who were entitled to freedom, aroused the indignation of the civilized world. Even George III., at first, felt ashamed of the business and said: "It amounts to making me a kidnapper, which I cannot think a very honorable

occupation." Yet he consented to have it done.

Many a noble protest was uttered in the British Parliament. Lord John Cavendish said: "The measure disgraces Britain and humiliates the King."

Lord Irnham said: "The Landgrave of Hesse and the Duke of Brunswick render Germany vile and dishonored in the eyes of all Europe as a nursery of men for those who have most money. Princes who thus sell their subjects to be sacrificed in destructive wars, commit the additional crime of making them destroy much better and nobler beings than themselves."

The Duke of Cumberland, brother of George III., said: "I have constantly opposed these oppressive measures; I heartily concur in reprobating the conduct of the Ministers; My Lords, I lament to see Brunswickers, who once to their great honor were employed in the defence of the liberties of the subject, now sent to subjugate his constitutional liberties in another part of this vast empire."

Voltaire professed to find traces in the views of the Landgrave of Hesse which savored of the teaching of Frederick the Great. The grand Prussian King indignantly replied:

"Were he a graduate of my school, he would never have turned Catholic, and would never have sold his subjects to the English as they drive cattle to the shambles. The sordid passion for gain is the only motive of his vile procedure."

Bancroft says of the Landgrave of Hesse: "From avarice he sold the flesh of his own people while they were yet alive, depriving many of existence and himself of honor. In an empire which spoke the language of Luther, the land of free cities and free thought, where the heart of the best palpitated with hope for the American cause, the Landgrave forced the energies of his state to act against that liberty which was the child of the German forests, and the moral life of the Germanic Nation."

Such were the man and measures which England employed to defeat the struggles of the American Colonies for independence. Without the aid of the German soldiers, the British army would have been comparatively weak, and could not have prolonged the war as long as it did.

These Hessian soldiers were friends of freedom. Of their own accord they would never have fought against American liberty and independence. It was the greedy, infamous tyrant, Frederick II., who sold them under the British yoke. A large part of them were members of the Reformed Church, as were the most of the subjects of Hesse-Cassel at home. As prisoners of the American Army many of them came under the ministration of pastors of the (German) Reformed Church in this country.

During the most trying time of the Revolutionary war Dr. Casper Dietrich Weyberg was pastor of the Reformed Church, Race Street, near 4th, Philadelphia. Dr. Harbaugh says of him in the Lives of the Fathers:

"Dr. Weyberg took a warm interest in the war of the Revolution. Strange as it may seem for a minister in the Kingdom of peace, he had quite a fancy for mingling, in some way or other, in the warlike struggle of the times. He stood out prominently, as a patriot; and is said to have acted, for a time, in the capacity of chaplain. At the time when the British held possession of Philadelphia, he preached to the Hessians, who thronged to hear him, in great crowds. He boldly asserted the justice of the American cause; and bore down, with such energy, upon the wickedness of the oppressors, that the British began to feel the effects of his fearless appeals, in the daily desertion of their Hessian mercenaries. In order to put a stop to his preaching, they threatened his life, and threw him into prison. He was, however, soon liberated."

Dr. J. Berg, a later pastor of this church, says of Weyberg:

"I have been assured by aged members of the church, that it used to be confidently affirmed that the Hessians would, in all probability, to a man, have left the British service, if the old father had not been silenced."

During the imprisonment of Weyberg, his church was used as a hospital and his congregation scattered. On May 5, 1779, he wrote to the Classis of Amsterdam, Europe, under whose jurisdiction he and his flock were placed:

"Whilst the British had this town in possession, my congregation was scattered; my beautiful church was torn up and converted into a hospital. To the members who still remain here, I preach in the school-house. At the present time, the people are returning again, and take possession of their dwellings; still, many, from fear of the British, remain in the country. On the other hand, however, many strangers have moved into the city, so that my congregation is as strong again as it was before."

Great was the joy of Weyberg's scattered fold when their shepherd was released from prison. And greater still when he stood before them again to preach the everlasting Gospel. Doubtless many thought, now he will be a little more cautious, lest he might be imprisoned again. What was their surprise, and perhaps their joy, too, when he announced his first text, after his release: Psalm lxxix. 1: "O God! the heathen are come into Thine inheritance; Thy holy temple have they defiled." We can imagine what a sermon this fearless man of God would preach on such a text and to such an audience.

From 1770 to 1779 Rev. John Christopher Gobrecht was pastor of Modecreek, Cocalico, Zeltenreich and Reichers' congregations, Lancaster Co., Pa. He is said to have been an ardent patriot, and took an active part in the cause of the American Colonies. He often addressed the troops and levies, drafted and *en route* to fill the ranks of the Continental Army; "encouraging them by patriotic appeals to their love of country and of freedom; and also striving to effect a deep religious impression upon their hearts, previous to their entering upon the temptations, dangers and privations of that sanguinary struggle."

Rev. John Conrad Albert Helfenstein was pastor of the Reformed Church in Lancaster, Pa., from January, 1776, to July, 1779.

"During his ministry the captive Hessians of Trenton were barracked in that town; and it became his duty frequently to preach to them. Being himself decidedly favorable to the cause of his country and of freedom, he did not hesitate, when opportunity offered, to disclose his sentiments. On one occasion he preached on the text, Isaiah lii. 2: "For thus saith the Lord, Ye have sold yourselves for naught, and shall be redeemed without money."

To the poor Hessian hirelings, who had been sold to George III., this was a sharp home-thrust, and caused a great deal of excitement. At another time he preached an evening sermon on John viii. 36: "If the Son, therefore, shall make you free, ye shall be free indeed." This sermon aroused such a storm of excitement, "that it was deemed necessary to accompany him home with a guard."

"Once he preached to the American soldiers, on their departure for the scene of conflict, from the words: 'If God be for us, who can be against us?' Amid great enthusiasm of feeling he concluded with the following eloquent passage, which was long remembered:

"When you, my brethren, stand on the field of conflict; hear the booming of cannon; see the smoke of battle rise, like a dark, ominous cloud, to heaven; while the dead and dying are lying around you, first smite on your breasts, and say, 'God be merciful to me a sinner!' but, at the same time, be of good courage, and shout, 'If God be for us, who can be against us?'" Harbaugh's Lives of the Fathers.

In Stahle's description of Reading, Pa., as quoted in I. D. Rupp's History of Berks County, Pa., we read:

"A body of Hessian prisoners, captured at Trenton in 1776, together with many British, and the principal Scotch Royalists, subdued and taken in North Carolina, were brought to Reading, and stationed in a grove on the bank of the River Schuylkill, in the south part of the borough. In the fall of the same year, they were removed to the hill, east of the town, which is called the Hessian Camp to this day. There they remained some time, and built themselves huts in regular camp order, the greater part of which may be seen at the present day."

This ground on an elevated slope on the eastern side of Penn's Mount is still known by the name of the Hessian Camp ground. Clusters of scrubby cedar trees are scattered over the ground. The huts and their ruins have entirely disappeared. At the close of the war many of

the Hessians became regular settlers of Berks county. With their industrious and thrifty habits many of them acquired wealth, and, what is better, became worthy members of the Church and consistent Christians. Instead of returning home, they married the daughters of American citizens, founded their own homes in the new world, and gratefully enjoyed the blessings of civil and religious liberty which they had been hired to destroy. Many of the most intelligent and respectable citizens of this and other counties are descendants of the Hessians. The price of blood for which their ignoble Grand Duke sold them to England founded the wealth of the Rothschild family.

The son of Frederick II., William IX., was driven from his country in 1806 by Napoleon. Unable to carry all his inherited hoards with him, he gave $5,000,000 into the care of Mayer Amschel Rothschild, an ex-Rabbi among the Jews. With the talent of his nation he husbanded his treasure shrewdly until the return of its owner in 1813. After this the sharp money-changer was greatly favored and profitably used by the Grand Duke, and thus became the founder of the wealthiest family in the world.

Hannah Arnett's Faith.

A Centennial Story.

The days were at their darkest and the hearts of our grandfathers were weighed down with doubt and despondency. Defeat had followed the American troops, until the army had become demoralized and discouragement had well-nigh become despair. Lord Cornwallis, after his victory at Fort Lee, had marched his army to Elizabethtown (Dec., 1776) where they were now encamped. On the 30th of November the brothers Howe had issued their celebrated proclamation, which offered protection to all who within sixty days should declare themselves peaceable British subjects and bind themselves neither to take up arms against their Sovereign, nor to encourage others to do so. It was to discuss the advisability of accepting this offered protection that a group of men had met in one of the large old houses of which Elizabethtown was, at that time, full.

We are apt to think of those old times as days of unmitigated loyalty and courage; of our ancestors as unfaltering heroes, swerving never in the darkest hours from the narrow and thorny path which conscience bade them tread. Yet human nature is human nature in all ages, and if at times "the old-fashioned fire" burned low even in manly hearts, and profound discouragement palsied for a time the most ardent courage, what are we that we should wonder at or condemn them? Of this period Dr. Ashbel Green wrote:

"I heard a man of some shrewdness once say that when the British troops over-ran the State of New Jersey, in the closing part of the year 1776, the whole population could have been bought for eighteen pence a head."

The debate was long and grave. Some were for accepting the offered terms at once; others hung back a little, but all had at length agreed that it was the only thing to be done. Hope, courage, loyalty, faith, honor—all seemed swept away upon the great flood of panic which had overspread the land. There was one listener, however, of whom the eager disputants were ignorant, one to whose heart their wise reasoning was very far from carrying conviction. Mrs. Arnett, the wife of the host, was in the next room, and the sound of the debate had reached her where she sat. She had listened in silence, until, carried away by her feelings, she could bear no more, and springing to her feet she pushed open the parlor door and confronted the assembled group.

Can you fancy the scene? A large, low room, with the dark, heavily carved furniture of the period, dimly lighted by the tall wax candles and the wood fires which blazed in the huge fire-place. Around the table, the group of men—pallid, gloomy, dejected, disheartened. In the doorway the figure of the woman, in the antique costume with which, in those latter days, we have become so familiar. Can you not fancy the proud poise of her head, the indignant light of her blue eyes, the crisp, clear tones of her voice, the majesty and defiance

and scorn which clothed her as a garment?

The men all started up at her entrance; the sight of a ghost could hardly have caused more perturbation than did that of this little woman. Her husband advanced hastily. She had no business here; a woman should know her place and keep it. Questions of politics and political expediency were not for them; but he would shield her as far as possible, and point out the impropriety of her conduct afterwards, when they should be alone. So he went quickly up to her with a warning whisper:

"Hannah! Hannah! this is no place for you. We do not want you here just now;" and would have taken her hand to lead her from the room.

She was a docile little woman and obeyed his wishes in general without a word: but now it seemed as if she scarcely saw him, as with one hand she pushed him gently back and turned to the startled group.

"Have you made your decision, gentlemen?" she asked. "Have you chosen the part of men or of traitors?"

It was putting the question too broadly, —so like a woman, seeing only the bare, ugly facts, and quite forgetting the delicate drapery which was intended to veil them. It was an awkward position to put them in, and they stammered and bungled over their answer, as men in a false position will. The reply came at last, mingled with explanations and excuses and apologies.

"Quite hopeless; absurd for a starving, half clothed, undisciplined army like ours to attempt to compete with a country with England's unlimited resources. Repulsed everywhere—ruined; —throwing away life and fortune for a shadow;"—you know the old arguments with which men try to prop a staggering conscience.

Mrs. Arnett listened in silence until the last abject word was spoken. Then she inquired simply: "But what if we should live after all?"

The men looked at each other, but no one spoke.

"Hannah! Hannah!" urged her husband. "Do you not see that these are no questions for you? We are discussing what is best for us, for you, for all. Women have no share in these topics. Go to your spinning-wheel and leave us to settle affairs. My good little wife, you are making yourself ridiculous. Do not expose yourself in this way before our friends."

His words passed her ear like the idle wind; not even the quiver of an eyelash showed that she heard them.

"Can you not tell me?" she said in the same strangely quiet voice. "If, after all, God does not let the right perish—if America should win in the conflict, after you have thrown yourself upon British clemency, where will you be then?"

"Then?" spoke one hesitating voice. "Why, then, if it ever *could* be, we should be ruined. We must leave the country forever. But it is absurd to think of such a thing. The struggle is an utterly hopeless one. We have no men, no money, no arms, no food, and England has everything."

"No," said Mrs. Arnett; "you have forgotten one thing which England has not and which we have—one thing which outweighs all England's treasures, and that is the right. God is on our side, and every volley from our muskets is an echo of His voice. We are poor and weak and few; but God is fighting for us. We entered into this struggle with pure hearts and prayerful lips. We had counted the cost and were willing to pay the price, were it our heart's blood. And now—now, because for a time the day is going against us, you would give up all and sneak back, like cravens, to kiss the feet that have trampled upon us! And you call yourselves men—the sons of those who gave up home and fortune and fatherland to make for themselves and for dear liberty a resting-place in the wilderness! Oh, shame upon you, cowards!"

Her words had rushed out in a fiery flood, which her husband had vainly striven to check. I do not know how Mrs. Arnett looked, but I fancy her a little fair woman, with kindly blue eyes and delicate features—a tender and loving little soul, whose scornful, blazing words must have seemed to her amazed hearers like the inspired fury of a Pythoness. Are we not all prophets at times—prophets of good or evil, according to our bent, and with more power than we ourselves suspect to work out

the fulfilment of our own prophecies? Who shall say how far this fragile woman aided to stay the wave of desolation which was spreading over the land?

"Gentlemen," said good Mr. Arnett, uneasily, "I beg you to excuse this most unseemly interruption to our council. My wife is beside herself, I think. You all know her, and know that it is not her wont to meddle with politics, or to brawl and bluster. To-morrow she will see her folly, but now I pray your patience."

Already her words had begun to stir the slumbering manhood in the bosoms of those who heard her. Enthusiasm makes its own fitting times. No one replied; each felt too keenly his own pettiness, in the light cast upon them by this woman's brave words.

"Take your protection, if you will," she went on, after waiting in vain for a reply. "Proclaim yourselves traitors and cowards, false to your country and your God, but horrible will be the judgment you will bring upon your heads and the heads of those that love you. I tell you that England will never conquer. I know it and feel it in every fibre of my heart. Has God led us so far to desert us now? Will He, who led our fathers across the stormy winter sea, forsake their children who have put their trust in Him? For me, I stay with my country, and my hand shall never touch the hand, nor my heart cleave to the heart of him who shames her."

She flashed upon her husband a gaze which dazzled him like sudden lightning.

"Isaac, we have lived together for twenty years, and for all of them I have been a true and loving wife to you. But I am the child of God and of my country, and if you do this shameful thing, I will never again own you for my husband."

"My dear wife!" cried the husband aghast, "you do not know what you are saying. Leave me, for such a thing as this!"

"For such a thing as this!" she cried, scornfully. "What greater cause could there be? I married a good man and true, a faithful friend and a loyal Christian gentleman, and it needs no divorce to sever me from a traitor and a coward. If you take your protection you lose your wife, and I—I lose my husband and my home!"

With the last words the thrilling voice broke suddenly with a pathetic fall and a film crept over the proud blue eyes. Perhaps this little touch of womanly weakness moved her hearers as deeply as her brave, scornful words. They were not all cowards at heart, oddly touched by the dread finger of panic, which, now and then, will paralyze the bravest. Some had struggled long against it, and only half yielded at last. And some there were to whom old traditions had never quite lost their power, whose superstitious consciences had never become quite reconciled to the stigma of *Rebel*, though reason and judgment both told them that, borne for the cause for which they bore it, it was a title of nobility. The words of the little woman had gone straight to each heart, be its main-spring what it might. Gradually the drooping heads were raised and the eyes grew bright with manliness and resolution. Before they left the house that night, they had sworn a solemn oath to stand by the cause they had adopted and the land of their birth, through good or evil, and to spurn the offers of their tyrants and foes as the deadliest insults.

Some of the names of those who met in that secret council, were known afterwards among those who fought their country's battles most nobly, who died upon the field of honor, or rejoiced with pure hearts when the day of triumph came at last. The name of the little woman figured on no heroic roll, but was she the less a heroine?

This story is a true one, and, in this Centennial year, when every crumb of information in regard to those old days of struggle and heroism is eagerly gathered up, it may not be without interest."
—*Henrietta H. Holdich, in New York Observer.*

An elegantly dressed young lady recently entered a railway carriage in Paris, where there were four gentlemen, one of whom was lighting a segar. Observing her the Frenchman asked if smoking would incommode her? She replied, "I do not know, sir; no gentleman has ever smoked in my presence."

Smile Whene'er You Can.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
It is the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus spoil your to-day?
For when you borrow trouble
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse;
(And earth has many trials
Which I consider worse!)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

The Pennsylvania Germans.

BY THE EDITOR.

This is the title of an address delivered at the dedication of Palatinate College, at Myerstown, Pa., December 23, 1875, by George F. Baer, Esq., of Reading, Pa. It has been published in the Mercersburg Review, and also in a neat pamphlet of thirty pages. We had the pleasure of hearing this address when first delivered, and have read it with equal pleasure since. Mr. Baer, although still young in years, by his industry and talents has attained an envible position in his profession, and is withal an earnest Christian, a member of the Second Reformed Church of Reading. He calls himself "a descendant of a Palatine," and deems it a high privilege to take part in the dedication of an institution founded by the descendants of the Palatines, and named after the fatherland of his ancestry.

This address is very opportune in this Centennial year. It vindicates the claims of the Pennsylvania Germans, as a ruling element in the history of this country. The written histories fail to give any fair account of them. They are either completely ignored, or if mentioned, it is in the most casual way, and too often with the sneers and gibes of narrow-minded men, who can see no merit in the German people." The early New England settlers are glorified by authors, historians and orators.

But there is a story untold by the historian, neglected by the poet, forgotten by the many, perverted by the few, of a people whose descendants outnumber the puritans which when truthfully told is worthy of no mean place alongside the story of Plymouth Rock. It is the glorious record of a noble people, you may well exult to call your ancestors.

The address gives a succinct historical sketch of the religious persecutions which the Protestants of Germany have had to endure since the Reformation; the inhuman tortures inflicted upon those along the Rhine by France and Spain, compared with which the persecutions of the Puritans by the Anglo Saxons of England were "trifles light as air." They had to lodge on the frozen earth in the open fields. For conscience' sake they fled from their homes and native land. Ten cities, twenty villages; Spires, Worms, Heidelberg, Mannheim, besides many burghs and villages were laid in ashes by the French Army.

Friendless and homeless many of them sought shelter in England. Whilst blood-thirsty Christians (?) hounded them from place to place, a warrior chief was moved to compassion at the sight of their sufferings.

"An Indian Sachem saw them in London. His savage heart was moved to pity, and he offered them part of his own country, Schoharie, New York. Queen Anne of England provided them the means of transportation. In 1711 they landed in New York, after a voyage of six months. Seventeen hundred of their number died at sea."

In the new world they suffered want. The roots of the forest and the friendliness of the Indians saved them from

starvation. After they had partly improved their lands they were driven from them. On rude rafts they floated down the north branch of the Susquehannah, entered the mouth of the Swatara near Middletown, Dauphin County, Pa. Up this stream they toiled their weary way beneath the overhanging limbs of the primeval forests until they reached the Tulpehocken country, in the midst of which Palatinate College is located.

During many years a strong prejudice existed against the German immigrants. The Colonial Governors of Pennsylvania complain of the "great number of foreigners from Germany, strangers to our language and constitution" which came in upon them. Even Penn seemed to have more sympathy for the Indians than for the oppressed, sturdy Germans. After buying half a state for a belt of beads, for years his agents refused to sell the German exiles an acre of land. The Tulpehocken Colony was but one of a number of early German settlements in Pennsylvania. In the eastern part of the state there are congregations of the Reformed and Lutheran Churches which are one hundred and fifty years old. They are venerable family trees, whose early history ought to be carefully written and well preserved.

As Mr. Baer tells us, the salutary influence of these German settlers was early felt but tardily acknowledged. In 1747 Governor Thomas attributes the great prosperity of the Province (of Pennsylvania) to the thrift, industry, energy, and moral, law-abiding character of the German settlers.

After they had gained a foot-hold they learned to value their rights, and had the courage to maintain them. Once when the settlers of Pennsylvania had been left unprotected by the government, and endured great sufferings at the hands of the surrounding Indians, the Germans came to the rescue. On November 24th, 1755, a number of them marched to Philadelphia, crowded the halls of Congress, and demanded means of protection, declaring "that their liberties were of no use, when the enemy was taking their life and property." No class of men has been more law-abiding, none who loved liberty so warmly, and in this respect gave to others what they claimed for themselves. They have never been the instigators of "strikes," never aided or abetted "Molly McGuire" orders. In the war for independence a German "Tory" was a *rara avis*. In the darkest struggles for independence they were always true to the cause of freedom. Prof. J. H. Dubbs says in his address before the Historical Society of the Reformed Church: Most certainly General Washington did not doubt the fact, when in the most critical hour of the Revolution he applied to the Germans of Pennsylvania for aid to supply provisions to the famishing army, and in response received from nine individuals, personal bonds to pay in gold and silver the immense amount of 21,000 pounds. Let the names of these patriots not be forgotten—men of whom their descendants, who are scattered through all our churches, may well feel proud. They were Michael Hillegass, John Steinmetz, Abraham Bickley, Joseph Bleivor, Henry Keppel, Fred. C. Hassenclever, Isaac Melcher, John Schaeffer and Andrew Doz."

Washington calls Christopher Ludwig, of Germantown, his "honest friend," who served the army as baker-general without pay, and spent the greater part of his fortune in the national cause. Michael Hillegass, a Pennsylvania German, was Treasurer of the United States during the entire period of the Revolutionary War.

Among the spies and traitors there is not a German name. Andre, Arnold, Burr are not German names. In his darkest defeats Washington repeatedly had to fall back for men and money upon the German counties of Pennsylvania. What would have become of the disorganized, and undrilled mass of soldiers in the Revolutionary Army had it not been for the military talent and entirely patriotic energy of the German, Baron Von Steuben, who did more than any other person to organize the army?

We have never heard of a German slave-driver or slave-hunter. There may be such, as every nation has its exceptional characters. As a class the Germans, although having a social antipathy for the negro, have always been the friend of his freedom; the friend of

human liberty every where and always. Whittier, the grand old Quaker poet, does them but simple justice in his touching lines, beautiful as they are true.

"And that bold-hearted yeomanry, honest and true,
Who, haters of fraud, gave to labor its due;
Whose fathers, of old, sang in concert with thine,
On the banks of Swatara, the songs of the Rhine.
The German-born Pilgrims, who first dared to brave
The scorn of the proud, in the cause of the slave."

Mr. Baer says that the educational system suited to our people must be Christian, liberal, and true to the spirit of our institutions and the theory of our government.

And we would add that not only should their educational system be Christian, but their system of Christianity should be educational. We hold that herein lies an element of strength in the religious character of the Pennsylvania Germans. From the birth and baptism of a child, they nurse and nurture, drill and educate its religious life. Above all is it indoctrinated in the oracles of God. There are whole townships in Eastern Pennsylvania where for a period of one hundred and fifty years nine-tenths of the people have belonged to the Reformed and Lutheran Churches. We know of no similar case in the United States, where two denominations so long have held proportionately so large a sway over the inhabitants of a district.

To what is this owing? To the peculiar system of Christian education and nurture prevailing in these two Churches. We know that certain platform speakers at Sunday-school Conventions affect to pity these churches for being, as they allege, so unprogressive and so far behind the age. Whereas they are in advance of the prevailing spirit of the age. Where is there a system of religious training which has moulded and held whole communities as this has done?

The descendants of the Pennsylvania Germans may outgrow their language and as heretofore continue to be scattered to the ends of the earth. But in order to perpetuate the blessings of their heroic ancestry, they must train up their children according to the good old way of their fathers. Educational religion makes the best, happiest and most lasting Christians.

For the Guardian.

Philosophy of Toil.

BY I. E. G.

Out on the highway
  Moves a busy throng,
As if in heyday,
  Buoyantly along:
Life is a drama
  To an issue bend;
The throng on the highway,
  Oh! where shall it end?

Out on the mountains
  Where tall cedars grow;
At crystal fountains
  Where fresh waters flow—
As in the workshops
  Of a busy trade—
All is bravely active,
  Working as if paid.

And in the ocean
  Billows grandly roll;
Winds cause commotion
  As they briskly stroll:
All through the regions
  Of the wide wide world,
Are the glowing colors
  Of keen toil unfurl'd.

Up in the broad sky
  Where we see the stars,
And where the clouds fly
  Crossing swords with Mars;
We hear the music
  Of celestial spheres;
Rolling in their orbits,
  Having on their gears.

For toiling millions
  Treasure is in store—
Billions of billions
  Of treasure, and more!
Life has its wager
  And labor its prize,
And toil is an angel
  Of bliss in disguise.

Bible promises are like the beams of the sun, which shine as freely in at the window of the poor man's cottage, as at the rich man's palace, and a little more so, for there are far more promises to the poor than the rich.

Hans, the Cripple.

A soldier's widow lived in a hut near a mountain village. Her only child was a poor cripple. Hans was a kind-hearted boy. He loved his mother, and would gladly have helped her bear the burdens of poverty, but that feebleness forbade him. He could not even join in the rude sport of the young mountaineers. At the age of fifteen years he felt keenly the fact that he was useless to his mother and to the world.

It was at this period that Napoleon Bonaparte was making his power felt throughout Europe. He had decreed that Tyrol should belong to Bavaria, and not to Austria, and sent a French and Bavarian army to accomplish his purpose. The Austrians retreated. The Tyrolese resisted valiantly. Men, women and children of the mountain land were filled with zeal in defence of their homes. On one occasion, ten thousand French and Bavarian troops were destroyed in a single pass, by an immense avalanche of rocks and trees prepared and hurled upon them by an unseen foe.

A secret arrangement existed among the Tyrolese, by which the approach of the enemy was to be communicated from village to village by signal fires, from one mountain height to another, and materials were made ready to give instant alarm.

The village where Hans and his mother lived was in the direct line of the route the French army would take, and the people were full of anxiety and fear. All were preparing for the expected struggle. The widow and her crippled son alone seemed to have no part but to sit still and wait. "Ah! Hans," she said, one evening, "it is well for us now that you can be of little use; they would else make a soldier of you."

This struck a tender chord. The tears rolled down his cheek. "Mother, I am useless," cried Hans, in bitter grief. "Look round our village—all are busy, all ready to strive for home and fatherland—I am useless."

"My boy, my kind, dear son, you are not useless to me."

"Yes, to you; I cannot work for you, cannot support you in old age. Why was I made?"

"Hush, Hans," said his mother, "these repining thoughts are wrong. You will live to find the truth of our old proverb;

'God has His plan
For every man.'"

Little did Hans think ere a few weeks had passed, this truth was to be verified in a remarkable manner.

Easter holidays—the festive time of Switzerland—came. The people lost their fears of invasion in the sports of the season. All were busy in the merry-making—all but Hans; he stood alone on the porch of his mountain hut, overlooking the village.

In the evening of Easter, after his usual evening prayer, in which he breathed the wish that the Father of mercies would, in His good time, afford him some opportunity of being useful to others, he fell into a deep sleep.

He awoke in the night as if from a dream, under the strong impression that the French and Bavarian army was approaching. He could not shake off this impression, but with the hope of being rid of it, he arose, hastily dressed himself, and strolled up the mountain-path. The cool air did him good, and he continued his walk till he climbed to the signal pile. Hans walked round the pile; but where were the watchers? They were nowhere to be seen; perhaps they were busied with the festivities of the village. Near the pile was an old pine-tree, and in its hollow stem the tinder was laid ready. Hans paused by the tree, and as he listened, a singular sound caught his attention. He heard a slow and steady tread, then the click of muskets; and two soldiers crept along the cliff. Seeing no one, for Hans was hidden by the old tree, they gave the signal to some comrades in the distance.

Hans saw instantly the plot and the danger. The secret of the signal pile had been revealed to the enemy; a party had been sent forward to destroy it; the army was marching to attack the village. With no thought of his own peril, and perhaps recalling the proverb his mother had quoted, he seized the tinder, struck the light, and flung the blazing turpentine brand into the pile.

The two soldiers, whose backs were then turned to the pile, waiting the arrival of their comrades, were seized with fear; but they soon saw there were

no foes in ambush—naught but a single youth running down the mountain-path. They fired and lodged a bullet in the boy's shoulder. Yet the signal-fire was blazing high, and the whole country would be roused. It was already aroused from mountain-top to mountain-top. The plan of the advancing army was defeated and a hasty escape followed.

Hans, faint and bleeding, made his way to the village. The people with their arms were mustered thick and fast. All was consternation. The inquiry was everywhere heard, "Who lighted the pile?" "It was I," said at last a faint, almost expiring voice. Poor crippled Hans tottered among them, saying, "The enemy—the French were there." He faltered, and sank upon the ground. "Take me to my mother," said he; "at last I have not been useless."

They stooped to lift him. "What is this?" they cried; "he has been shot. It is true; Hans, the cripple, has saved us."

They carried Hans to his mother, and laid him before her. As she bowed in anguish over his pale face, Hans opened his eyes and said: "It is not now, dear mother, you should weep for me; I am happy now. Yes, mother, it is true,

> 'God has His plan
> For every man.'

You see He had it for me, though we did not know what it was." Hans did not recover from his wound, but lived long enough to know that he had been of use to his village and the country; he lived to see grateful mothers embrace his mother, to hear that she should be considered a sacred and honored bequest to the community which her son had preserved at the cost of his own life.

Great emergencies like these which met Hans cannot exist in the history of all. To all, however, the Tyrolese motto may speak, and all will experience its truth. None need stand useless members of God's great family. There is work for every one to do, if he will but look out for it. So long as there is ignorance to instruct, want to relieve, sorrow to soothe, let there be no drones in the hives, no idlers in the great vineyard of the world.—*Selected.*

July 4, 1776.

BY THE EDITOR.

"American Independence was not an act of sudden passion, nor the work of one man, or of one assembly." It had been earnestly, and for a long time, discussed by the people of every rank and station in life. The press and the pulpit had aided them to solve the problem. The tyrannical policy of England in the government of the Colonies became annually more unendurable. At length the Legislatures of the thirteen colonies took up the question. The most of them passed resolutions in favor of independence. The people demanded it.

The first four days of July, 1776, imposed upon the Colonial Congress most difficult and grave responsibilities. The morning of July 1st had been set apart for considering the resolution of independence. It is reported that at the opening of the session fifty-one members were present. Every Colony was represented among this number. Each member had instructions from his Colony how to vote. North Carolina was the first to take decisive action on this subject, on the 14th of the preceding April; Massachusetts adopted a similar action on May 1st; Rhode Island on May 4th; Virginia on May 15th; Connecticut, June 14th; New Hampshire, June 15th; New Jersey, June 21st; Pennsylvania, June 24th; Maryland, June 28th; and Delaware, June 14th or 15th.

The session, as usual, was opened with prayer. The members of the Colonial Congress differed widely in their religious views. Among them were Episcopalians, Presbyterians, Catholics, Quakers and free thinkers after the French school. But all seemed to feel their need of God's help. Irving gives the following description of the opening of the second day of the first session of Congress on September 6th, 1776:

"To give proper dignity and solemnity to the proceedings of the House, it was moved on the following day, that each morning the session should be opened by prayer. To this it was demurred, that as the delegates were of different religious sects, they might not consent to join in the same form of worship.

"Upon this, Mr. Samuel Adams arose and said: 'He would willingly join in prayer with any gentleman of piety and virtue, whatever might be his cloth, provided he was a friend of his country.' He moved that the Rev. Mr. Duché of Philadelphia, who answered to that description, might be invited to officiate as chaplain. This was one step towards unanimity of feelings, Mr. Adams being a strong Congregationalist, and Mr. Duché an eminent Episcopalian clergyman. The motion was carried into effect; the invitation was given and accepted.

"In the course of the day, a rumor reached Philadelphia that Boston had been cannonaded by the British. It produced a strong sensation; and when Congress met on the following morning (7th) the effect was visible in every countenance. The delegates from the east were greeted with a warmer grasp of the hand by their associates from the south.

"The Rev. Mr. Duché, according to invitation, appeared in his canonicals, attended by his clerk. The morning service of the Episcopal church was read with great solemnity, the clerk making the responses. The Psalter for the 7th day of the month includes the 35th Psalm, wherein David prays for protection against his enemies. 'Plead my cause, O Lord, with them that strive with me; fight against them that fight against me.

'Take hold of shield and buckler and stand up for my help.

'Draw out, also, the spear, and stop the way of them that persecute me. Say unto my soul, I am thy salvation,' &c., &c."

The imploring words of this Psalm, spoke the feelings of all hearts present, but especially of those from New England. John Adams writes in a letter to his wife: "You must remember this was the morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning. After this Mr. Duché unexpectedly struck out into an extemporary prayer, which filled the bosom of every one present. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such earnestness and pathos, and in language so eloquent and sublime, for America, for the Congress, for the province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon every body here.

"It has been remarked that Washington was especially devout on this occasion—kneeling, while others stood up. In this however, each, no doubt observed the attitude in prayer to which he was accustomed."

The business of that first day of July 1776, began with reading various letters; among these one from Washington. He reported that the whole number of his men present and fit for duty was only seven thousand seven hundred and fifty-four. Of nearly fourteen hundred of these, the firelocks were bad; more than eight hundred had none at all; three thousand eight hundred and twenty seven had no bayonets. With this ill-equipped army he was to defend extensive lines against an army of thirty thousand veterans. Gen. Lee reported that one hundred and fifty-three British ships of war had arrived before Charleston. A letter from Washington reported that Howe with forty-five or more ships had reached Sandy Hook. In the face of this discouraging news, the Congress was to act on the question of severing the connection of the country from Great Britain. John Adams, Wilson of Pennsylvania, and others spoke warmly in favor of independence; Dickinson of Pennsylvania was the leader among the speakers opposed to the measure. Where the odds were so fearfully against independence, we need scarcely wonder that many shrank from the perilous project. On the first day nine out of the thirteen colonies were in favor of the measure. Among those opposed were a majority of the members from Pennsylvania, and all those of South Carolina. Of the former, Dickinson, Morris, Humphreys and Willing were against, and Franklin, Morton and Wilson for it.

On July 2d, "there were probably just fifty members present." "Dickinson and Morris stayed away," which gave Pennsylvania a majority of one for independence. The South Carolina members also cast their vote in its favor. New York was still opposed to it. On this day twelve of the thirteen colonies resolved:

"That these United Colonies are, and of right ought to be free and independent states, that they are absolved from all allegiance to the British crown, and that all political connection between them and the

state of Great Britain is, and ought to be, totally dissolved."

From this it will be seen that substantially twelve of the American Colonies declared themselves independent from England on July 2d, 1776. The members then seemed to regard this, and not the 4th, as the birthday of our national independence. John Adams wrote:

"*The second day of July*, 1776, will be the most memorable epoch in the history of America; to be celebrated by succeeding generations as the great anniversary festival, commemorated as the day of deliverance, by solemn acts of devotion to God Almighty, from one end of the continent to the other, from this time forward forevermore."

A committee was appointed, with Thomas Jefferson as Chairman, "to set forth the reason for this act (of independence), and the principles which the new people would own as their guides." The paper which Jefferson prepared is the Declaration of Independence. On the evening of July 4th, 1776, the Declaration was adopted by a vote of the representatives of twelve Colonies; New York still refusing to vote. Later, however, this state too voted in its favor, and this made the action unanimous. The adoption of the Declaration gave to the action of the Colonies a definite and decisive shape, and forever crowned July 4th as the birth-day of American Independence. The resolution of Independence, therefore, was passed on the second, and the Declaration on the fourth. Usually an action passed by Congress simply needs the signatures of the President and Secretary, as in this case too. Later, every member affixed his name, making himself not only officially but individually responsible to England for his action. As one after the other wrote his name on the paper, John Hancock, President of Congress, admonished the members to stand by one another in the solemn work which they had begun. "Yes," said Franklin, "either we must hang together, or each one will hang by himself."

The different names of these signers are an interesting study. Stephen Hopkins, an aged, nervous gentleman wrote his with a trembling hand, not having a straight line in it. No man assumed greater risks in this transaction than President John Hancock. He bravely wrote his name in the large letters in which you can still see it, and as he had finished the writing of it, he said to his associates: "There; John Bull can now read my name without his glasses." A good and brave man was John Hancock. Although his home and property were in Boston, he advised Washington to destroy the city when the British had possession of it, which would have cost him his earthly goods. And yet that same Boston, so patriotic in other respects, some years ago, allowed the house of Hancock to be destroyed, instead of reverently preserving it as a shrine for patriot pilgrims of every clime to visit.

There were then a number of prominent American citizens of the name of Charles Carroll. Lest, in the event of a failure of the cause of Independence the wrong Charles Carroll might be hung, the brave signer of the Declaration wrote his name: "Charles Carroll, of Carrollton;" the only signer who wrote down his place of residence.

Jefferson reports a singular incident in connection with the adoption of the Declaration. All manner of outside influences were brought to bear upon the undecided and tory members. For days those for and against the measure were pretty equally balanced. Each party tenaciously held to its views, and feared to let the House come to a final vote, not knowing on which side the result might be. It was in the heat of summer. The members, as was then the fashion, wore short breeches reaching only to the knees, and long, thin, silk stockings. There happened to be a livery stable near by, whither great swarms of flies were attracted by the horses. The windows of the Hall of Congress were open, through which the flies freely entered, and tried to feed on the limbs of the dignified patriots through their silk stockings, to their infinite annoyance. Day after day the discussion became more heated, and the flies more impertinent. We can imagine with what a provoked feeling the members tried to brush off their persecutors with their handkerchiefs. In order to escape from them, it is supposed that many pressed the question to a vote. Thus flies have had an influence in the founding of a great Republic, as

the gabbling of geese is said to have decided a great battle before the walls of Rome.

There is a tradition which says that when the vote on the Declaration was being taken, the bell-ringer or janitor of Independence Hall, Philadelphia, took his place in the belfry, and requested a little boy to stand in the middle of the street in front of the Hall, and report to him the moment it was carried, so that he could at once announce the glad tidings to the city and the world. But the moment the crowd in Chestnut Street heard the result of the vote, it filled the air with such vociferous shouts that the little watchman's voice could not be heard by the janitor. He could, however, see him swinging his cap, and knowing what that meant, he began lustily to ring the news of liberty to an emancipated nation. The old bell bears the inscription of its first national message to this day; long may it proclaim it on every returning fourth of July—

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25 : 10.

Hints for the Hopeful.

Who are not hopeful? What heart so cold or mind so dead as to be void of some longing for a better and nobler estate? How drearily dull is that nature which feels no pulse of ambition, and makes no attempt to get up and get along in the world, despite all rivalries and hindrances! As a matter of fact, life, of whatever sort, is a force. And the measure of its force will invariably be determined by the character and magnitude of the obstacles it surmounts or the difficulties it may conquer.

But of this great and immutable law of success very many refuse to take any account. They seem to think luck to be more than law, fortune greater than providence, and the lottery of human existence more to be preferred than earnest battle with its hardships and hindrances. In this their ignorance, lie the seeds of their dreadful failures. Could they know in season what masterful and more than herculean prowess there is in steady work in the right direction, they would buckle themselves well in the harness, and sweat and toil cheerfully and hopefully as others have done before them to secure the better prizes attainable.

The story of Robert Bruce and his indomitable spider is old. But true or false as a story, it can never lose its moral. Even the wisdom of the Bible does not disdain the example of the industrious ant, but commends it to the sluggard, to the tide waiter on chance, to the heirs of delusion and beggary, and to broken-hearted, despairing indolence, that wants the rewards but will not undertake the tasks of earnest diligence.

Yet there is doubtless a discouraging aspect on the side of every really great and successful career. The very eminence to which it has come seems to reprove all thought of attempting to match it. Young people look up, as toward the clouds, when they contemplate the heights to which men in literature, in science, art, commerce, or the various departments of professional labor, have arrived, and literally despair of making trial of the paths marked by their footprints. And herein is the point of danger for ingenuous minds. Here roars the lion in the way, and with sound and fury affrights the inexperienced and over-prudent soul. Fears arise where courage is challenged to its noblest tasks. Goliaths go down where there are Davids to confront them.

After all, this despair, which is borrowed from the high achievements of illustrious men or women, assumes a falsehood and fondles a fallacy. Read the biographies of those who have climbed the high hills, and you shall find quickly enough that they all began with tottering, faltering footsteps; heavily burdened; often faint, yet ever pursuing. Having started with the calf, they got strength by persistence to carry the bullock. They did not ask for the bullock first, as so many miscalculating people now do, but proportioned their undertakings to their abilities.

It is said that when Mr. William Cullen Bryant entered upon his poetical career, he often threw his work aside, declaring he never could succeed. He had a high ideal, and felt at times the bitterness of failure in his efforts to reach it. But he went on, and is now

the acknowledged patriarch in American literature. Disraeli, the great Parliamentarian, signally failed in his first attempt in the House of Commons to make a speech. Conscious of his failure, he closed abruptly, and with a species of manly, heroic defiance of those who were jeering at him, saying, "I will yet be heard." He has been.

One of the most gifted and successful off-hand speakers among American clergymen stuttered and stammered and nearly fainted on his first trial of a sermon without a manuscript. But he did not run away from himself and decline a worthy task. To-day it would be hard for an audience to tell whether his discourses had been written or not, because his self-discipline has been so thorough and his toil so severe and rigid that his words fit his ideas, and his logic and style are inseparable companions.

Mr. A. T. Stewart began his career as a seller of damaged laces. He started at the bottom of the hill. What magic or luck can account for his financial success? Henry Wilson, Vice-President of the United States, was a shoemaker in Natick. Governor Jewell, Minister to Russia, was a tanner. General Banks a bobbin-boy in a Massachusetts factory; and so on and on, without end, we might extend the catalogue of names now famous, and made so only by dint of hard, persevering work in the right way. Beware of envy, which is the rottenness of the bones. Have nothing to do with jealousy, which is a prostrating jaundice of the mind. Deal not with the corrupt currency of slander, which aims to bring down the great to the level of the ignoble and base. Murmur not when you hear the praises of those who have done well, but rather glory in the fame of those who have exalted human nature by their generous deeds and magnificent achievements. What others have done worthily may be done again and even outdone.

An Accommodating King.

Some Englishmen traveling in Swedish Italy, visited the summer palace of the King of Stockholm. On entering the grounds, they saw a man seated on a bench, and asked whether they might go over the apartments. The man spoke very good English, and said that he was attached to the palace, and would take them over. They then inquired whether they might see the private rooms, to which their guide replied that this was not usual, but as the king was of a very restless disposition, they might meet him. The Englishmen then began telling anecdotes of the King, and demanded if they were true. The guide, a model of discretion, said so many stories were told of his Majesty, some true, some false, that it was difficult to say exactly what was correct, and that as he was connected with the royal household, it was not for him to say. The Englishmen begged pardon for their curiosity, and it was heartily granted. At last, after they had seen every thing, they took leave of their guide, and thanking him for his courtesy, expressed their regret that they had not seen Charles XV. The guide raised his hat, and saluting them gracefully, said, "I am the King," and left the Englishmen not a little astonished.

Singing by Rule.

In a history of the old Congregational church of Southington, Conn., by Rev. H. R. Timlow is an amusing account of the excitement caused by attempting to reform the singing in the church. A protest was made, on the ground that "if we once begin to sing by rule, the next thing will be to pray by rule and preach by rule *and then comes Popery.*" Joseph Hawley was fined five shillings (Feb. 19, 1725) "for breach of Sabbath in that he had made an unhappy discord in ye singing." Mr. Hawley, in a memorial, made his defence as follows:

"Deacon Hart ye Chorister one Sabbath day In setting ye Psalm attempted to sing Bella tune—and your memorialist (Hawley) being used to ye old way as aforesaid, did not know the *bellum* tune from *pax* tune and supposed ye Deacon had aimed at Cambridge short tune and set it wrong, whereupon your petitioner Raised his voice in the sd Short tune and ye people followed him except ye sd Smith and Stanley and ye few who sang allowed in Bella tune, and so there was an unhappy Discord as there has often bin since ye new singers set up."

Christian Work.

Some time ago a New York pastor startled his people by announcing that he would soon go on a mission to the heathen. After the congregation was dismissed he was besieged for further information. "My good friends," said he, "don't be alarmed; I am *not going out of the city.*"

It is not necessary to traverse the ocean to find the heathen. Multitudes of them are perishing at our very doors, and a simple neglect on the part of Christians to seek and save these neglected souls involves fearful consequences, both for time and eternity.

A daughter of Dr. Chalmers has relinquished Christian society, and is now living in one of the worst localities of Edinburgh, spending her life in efforts to elevate and save the abandoned; and a consecrated lady of St. Louis has, for eighteen years, spent nearly all of her time in voluntary Christian labors among the neglected poor.

Dr. Morrison, the celebrated missionary to China, as is well known, was "picked up" and reclaimed in early childhood, by a humble worker among neglected children; and some of our most useful Sabbath-school workers were formerly street Arabs.

Christian reader, are you doing anything to promote the spiritual interests of the neglected masses around you? Could you not conveniently arrange to spend at least *one hour* weekly in such efforts?

Those who give this work a trial will find as Bunyan's Pilgrim did, that the imaginary "lions," which they have presumed would impede their progress, are *chained.* In fact, it seems that the Spirit of God is impressing this class of persons as never before, and, in many cases, they are not only ready but anxious to welcome those who visit them for religious purposes.

However, there is no possible escape from individual responsibility, and should we evade the prompt discharge of duties which are so obviously incumbent upon us, these lost souls will rise up in judgment against us. Jesus, when on earth, passed not by the outcast and the lowly, and it is certainly inexplicable that such should be the almost universal practice of His followers at the present day.

Young Christians especially, who desire that personal preparation and tact, which are so essential to success in every department of Christian effort, would do well to spend a good deal of their leisure time among these neglected families.

By means of visitation and tract distribution among the poor, a marked influence for good was effected in Kansas City, Mo., some years ago, by a young girl before she was ten years old; and the history of a child, who accomplished much good in this way previous to her *seventh*, has been widely published.

Cheer Your Minister.

At a fire in London, a little child was in danger of being burned. All had been saved, when it was found that the child was forgotten. No one dared to go back, for the flames shot out from every window. But a noble fireman went up the ladder; a sudden gust of hot smoke made him pause. They saw it from below. "Let us give him a cheer," said some one. A great hurrah went up. The man heard, he rushed into the burning house, and brought forth the child in his arms, and delivered it to the mother, who pressed it to her bosom. That fireman would not have had the courage, doubtless, for so heroic and daring a deed, had he not been cheered on by the crowd. So, I say, give a cheer to your minister.

Simplicity in Preaching.

Arthur Helps tells a story of an illiterate soldier at the chapel of Lord Morpeth's castle in Ireland. Whenever Archbishop Whateley came to preach, it was observed that this rough private was always in his place, mouth open, as if in sympathy with his ears. Some of the gentlemen playfully took him to task for it, supposing it was due to the usual vulgar admiration of a celebrity. But the man had a better reason, and was able to give it. He said, "That isn't it at all. The Archbishop is easy to understand. There are no fine words in him. A fellow like me, now, can follow along and take every bit of it in."

Quintus Quarles' Proverbs.

"Pride will have a fall," is an old proverb which is as true as it is trite:

He who climbs a tree
Should contented be
With a seat on the lower boughs;
For the higher up,
The more slender the prop,
He rises—and down he goes!

"The highest branch is not the safest roost," and those who perch there had better not crowd too much, for fear their crowding ends in crying; for many a man who goes to glorying, comes to grief. There is nothing more foolish than a boaster, for he who has honor needs no 'scutcheon, just as "good wine needs no bush," and he who boasts of baseless honor, is blowing a bubble which is sure to burst. "Before honor is humility," says Solomon the wise, and if the latter does not put in an appearance, the former puts in nothing else. It's easy to buy a bugle and easier still to blow it, but he who has not learnt to play, will produce the braying of a donkey to the very life. He who lays claim to respect and deference, deserves none, and he who shows an overweening vanity, is sure to show an overwhelming vexation by-and-by. This salutary lesson is taught by Æsop in the fable of the Horse and the Ass. "The horse, adorned with his great war-saddle, and champing his foaming bridle, came thundering along the way, and made the mountains echo with his neighing. He had not gone far before he overtook an ass, who was laboring under a heavy burden, and moving slowly on in the same track with himself. He called out to the ass in a loud, imperious tone to get out of the way or he would trample him into the dirt. The poor patient ass, not during to dispute the matter, quietly got out of the way as fast as he could, and the proud horse swept haughtily by. Not long after this, the war-horse happened to be shot in the eye in battle, and so, unfit for military show, was stripped of his fine ornaments and sold to a carrier. The ass, meeting him in this forlorn condition, tugging awap beneath the lash of his master, at a heavy load, could not forbear saying as he passed, 'Hey-day, friend, is it you? Well, I always believed that pride like yours would have a fall.'"

Pride is an ill horse to ride, and mostly manages to throw its rider into a ditch. There is no objection in the world to what Robert Burns calls a "decent pride," and, indeed, some amount of self-respect is necessary to true manliness, but as soon as this developes into vain assertions of superiority and contemptuous treatment of those who are supposed to be "beneath us," then it becomes arrant snobbery, and ought to be decorated with the cap and bells of a fool. What business had the prancing war-horse to show off his airs at the expense of the harmless donkey? Surely the road was wide enough for both. The old English proverb says, "The same road serves a traveling tinker and a lord on horseback," and if the lord proudly takes the crown of the causeway, regardless of the equal rights of his inferior, and the man of pots and pans patiently gives way, then the tinker is a gentleman, and my lord's a snob, and those who trained him for a nobleman tinkered at their trade. Discourtesy to inferiors makes John a better man than his master, and my Lady Override, whose hauteur and pomp is so offensive to the "lower orders," is a coarser wench than her scullery-maid, for all her powder and curls. The poet Pope, can supply a good motto for my lady's coat of arms:

"What the weak head, with strongest bias rules'
Is pride, the never-failing voice of fools."

Thackeray says in his Book of Snobs "You who are ashamed of your poverty and blush for your calling, are a snob; as you are who boast of your pedigree, and are proud of your wealth." "Time tries all, as winter tries kail," and "What's my case the day may be your's the morn," therefore bear your honors meekly, and save me from your sneers. "They that laugh i' the morning, may greet ere night;" so then do not laugh at others, lest they greet your "greeting" with a laugh. There are none so well shod but they may slip; it is quite as well, therefore, not to boast of your shoe-leather, lest Barefoot should smile at your fall.—*The Christian Globe.*

"He that exalteth himself shall be abased, and whoso humbleth himself shall be exalted."

The Sunday-School Department.

Youthful Modesty.

There is one thing of which I want to speak, and that is of behaviour of young girls towards young men who are not lovers but simply friends. Let me tell you plainly that our sex were not meant to be wooers. The custom prevalent among a certain class of young ladies, of asking directly or indirectly the attentions of young gentlemen is not an admirable custom. "My son," said a lady to me, not long since, "is much prejudiced against a young girl, whom I admire, because she is constantly sending him notes, inviting him to be her escort here or there, and planning to have him with her." A modest and dignified reserve, which is neither prudery nor affectation, should distinguish your manner to gentlemen. Too great familiarity and too evident pleasure in the society of young men are errors into which no delicate and pure-minded girl should fall.

There is one safe friend for every maiden. It is her mother. Whom should you trust, in whom repose confidence, if not in her? No one else loves you so unselfishly, and no one else has loved you so long. It is a pity when girls are not confidential with their mothers. There are times when every young woman needs an older woman to guide and help her, and her mother is at these times her natural counsellor and guardian. If she have no mother, let her pour her troubles and unfold her perplexities to some motherly woman, aunt, sister, friend, in whom she can believe. Many a heartache would be soothed, many a vexation rolled away, and many a mortification saved, if girls would remember that they have not the wisdom of Solomon nor the dignity of Deborah as yet on their unwrinkled brows. Situations which baffle them would be plain to more experienced eyes, and they would be guided over hard places.

The Three Drivers.

The owner of a stage-coach, wishing to employ a driver, three persons applied for the place. The proprietor put their trustworthiness to the test in a somewhat novel way. He asked them how near they could venture to drive along a dangerous precipice. The first one answered that he could pass within one or two yards. The second one declared that he could go along with the outside wheels just on the very edge without falling over. The third one, thinking he could stand but a poor chance among men so wonderfully skilled in their business, took up his hat to leave. But the gentleman on seeing this requested him to wait a moment, and give his reply also to the question. The poor coachman answered, "Why sir I would not go anywhere near the precipice, but would drive along on the other side of the road as far away from the danger as I could get." "You are the very man I want," was the unexpected response. "I want a man who is afraid of danger, and will shun it."

That is the right course, precisely, my young friends, in regard to all kinds of dangers. Keep away from them as far as you possibly can. Avoid all bad company. Never use bad or silly words. Do not let your mind dwell on sinful or impure thoughts. Commit no evil deed. Neglect no duty. Be afraid of all wrong ways as you would be afraid to touch fire; for if you have anything to do with them, they will leave a sad mark upon you. Please learn the first verse of the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." It is by trifling with sin that so many fall into shame and ruin. Remember the stage-drivers.—*Lutheran S. S. Herald.*

Advice Upon the Library Question.

Upon the perplexing library question *The Christian Observer* gives the following sound advice:

"A Sunday-school library should be collected and used much like a private library. Neither the general nor the professional readers buy their books by the shelf-ful or throw them away when their backs are dingy. The lawyer, the doctor, the minister, the farmer, and the general reader carefully inquire what are the best books, and these they buy and keep to be read, re-read, and referred to as inclination or need may require. They do not buy books without knowing anything about them. And usually they buy one or two at a time, as they have the means and learn of books which they want. In these respects Sunday-schools would do well to profit by their example. Let them buy books as they learn of good ones and have the means to spare; not in a lump and in a hurry, but slowly—one or two or a half dozen every month. Thus there will always be some 'new books' in the library. And when they have good books, which are generally approved of, let them be kept. If one copy of the work is lost, buy another to replace it. Discourage the idea that no book is worth reading more than once. Bunyan's 'Pilgrim's Progress' can be read twenty times, and the twentieth perusal will yield more instruction and pleasure than the first. In a word, apply to the Sunday-school libraries the same principles of common sense that govern private and public libraries."

The Faithful Prayer.

Two families lived in one house, and each had a little boy about the same age. These boys slept together. One of them said a prayer every night, and repeated some good verses which his mother had taught him; the other little boy had never been taught to pray. Now the little boy who prayed was tempted not to, but to jump into bed without first kneeling down, just as his playmate did; but he was a noble boy, and did not yield to the temptation. He prayed aloud every night, and said his verses. Now comes the best part of the story. The little boy who had never been taught to pray learned his little companion's prayer and the verses by hearing him repeat them, and he never forgot them. He grew up to be one of the best men, and lived to be old. The boy who prayed grew up and became a noted man in Washington. When the other one lay on his dying bed, he went to see him, and the dying old man told him that it was his little prayer, so faithfully said every night, which led him to Christ. He repeated the prayer and the verse word for word, and with his dying lips thanked his friend that he had been the means of saving him.

A Man Without an Enemy.

Heaven help the man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeeded, we should like to know it. Not that we believe in a man's going through the world trying to find beams to knock his head against, disputing every man's opinion: fighting and elbowing and crowding all who differ with him. That, again, is another extreme. Other people have a right to their opinions, so have you; don't fall into the error of supposing they will respect you less for maintaining it, or respect you more for turning your coat every day to match theirs. Wear your colors in spite of wind or weather, storms and sunshine. It costs the vacillating and irresolute ten times the trouble to wind, and shuffle, and twist, that it does honest manly independence to stand its ground. Take what time you please to make up your mind; but having made it up, stick to it.

The Simplicity of Greatness.

Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated Christian slave, called Uncle Sam, who, on his return home, would try to tell his mistress what he could remember of the sermon; but

complained that the students were too deep and learned for him One day, however, he came home in a great good humor, saying that a poor *unlarnt* old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came, for his sake, *for he could remember everything he had said.* On inquiry it was found that Uncle Sam's "unlarnt" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

A Mother's Counsel.

Mary Clarke, wife of the learned A. Clarke, was the mother of six sons and six daughters; and the love she bore to them would astonish many in these days. To one of her sons, she wrote the following instructive words: "Do nothing carelessly, and then, I venture to say, that, with the ability you have, you will do most things well. Be exact in all you do, nor let the least matter pass you unexamined. In your reading, too, investigate your subject, and be not satisfied by skimming on the surface of things, nor make an attempt to grasp the whole, without attending to every part in order. Paying attention to particulars, as well as to generalities, will by degrees give you a habit of mental observation, while at the same time it will deepen your knowledge. But endeavor to gain heavenly wisdom. Do not forget to bear your needs and your heart in private before God, that He may grant you His grace, and direct all your future path in life."

Ancestry of the Pen.

The earliest mode of writing was on bricks, tiles, oyster-shells, stones, ivory, bark and leaves of trees; and from the latter the term "leaves of a book" is probably derived. Copper and brass plates were very early in use; and a bill of fœffment on copper was some years since discovered in India, bearing date one hundred years B. C.

Leather was also used, as well as wooden tablets. Then the papyrus came into vogue, and about the eighth century the papyrus was superseded by parchment. Paper, however, is of great antiquity, especially among the Chinese; but the first paper-mill in England was built in 1586 by a German, at Dartford, in Kent. Nevertheless, it was nearly a century and a half–namely, in 1713—before Thomas Watkins, a stationer, brought paper-making to anything like perfection.

The first approach to a pen was the stylus, a kind of iron bodkin, but the Romans forbade its use on account of its frequent and even fatal use in quarrels, and then it was made of bone. Subsequently, reeds, pointed and split, like pens in the present day, were used.

—*Exchange.*

Keep Your Troubles Sacred.

A wife of forty, whose life cannot have been all sunshine, writes the following advice to other married pairs:

"Preserve sacredly the privacies of your house, your married state and your heart. Let not father or mother, sister or brother, or any third person, even presume to come in between you two, or to share the joys and sorrows that belong to you alone, to you two. With God's help, build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew or review the vow, at all temptations—it will do you both good. And thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one."

The Name of God.

The following list, comprising the name of God in forty-eight languages, was compiled by the well-known French philologist, Louis Burger, in the following manner:

One day, as he was walking along the streets of Paris, he heard a voice beseeching him to buy some nuts. Upon looking back he discovered that it was the voice of his old barber, who was gaining a scanty living by selling nuts on the street. To aid him, he hastily made out and gave to the barber the following list:

Hebrew, Elohim Eloah.
Chaldaic, Eilah.
Assyrian, Eleah.
Syriac and Turkish, Alah.
Malay, Alla.
Arabic, Allah.
Language of the Magi, Orsi.
Old Egyptian, Teut.
Armenian, Teuti.
Modern Egyptian, Teun.
Greek, Theos.
Cretan, Thios.
Æolian and Doric, Bos.
Latin, Deus.
Low Latin, Diex.
Celtic and Gallic, Diu.
French, Dieu.
Spanish, Dios.
Portuguese, Deos.
Old German, Diet.
Provencal, Diou.
Low Breton, Doue.
Italians, Dio.
Irish, Dia.
Olalu tongue, Deu.
German and Swiss. Gott.
Flemish, Goed.
Dutch, Godt.
English and Old Saxon, God.
Teutonic, Goth.
Danish and Swedish, Gut.
Norwegian, Gud.
Slave, Buch.
Polish, Bog.
Pollacca, Bung.
Lapp, Jubinal.
Finnish, Jumala.
Runic, As.
Zemblain, Fetizo.
Pannonian, Istu.
Hindostanee, Rain.
Coromandel, Bramo.
Tartar, Magatal.
Persian, Sire.
Chinese, Prussa.
Japanese, Goezur.
Madagascar, Zannar.
Peruvian, Puchecammæ.

By the sale of these lists the barber was enabled to make as good a living, if not better, than Mr. Burger himself. —*New York Tablet.*

Going to hear.—I do not know a more painful sensation, or any expression which grates more harshly in one's ears, than when a person tells you that he is going "to church to hear Mr. Such-a-one." It proves such an entire want of right feeling with regard to the true object of assembling in God's house, and so utter a forgetfulness of the holy worship which is due to Him, that one cannot but have a fearful suspicion with regard to the spiritual condition of one who speaks so irreverently.—*Gresly.*

The straight line.—It is said that a boy in an exhibition at a deaf and dumb institute, was asked, What is truth? In answer he simply drew a straight line. In answer to the question, What is falsehood? he simply drew a crooked line. Had Ananias and Sapphira followed a straight-forward course, they would have had the honorable mention and enjoyed the favor of God, as was permitted to many others in that early church. The straight line, not the crooked one, is the true way to follow.

Passing under the rod.—It was the custom of the Jews to select the tenth of their sheep after this manner: The lambs were separated from the dams, and enclosed in a sheep cote, with only one narrow way out; the dams were at the entrance. On opening the gate, the lambs hastened to join the dams: and a man placed at the entrance, with a rod dipped in paint, touched every tenth lamb, and so marked it with his rod, saying, "Let this be holy." Hence saith the Lord by the prophet, "I will cause you to pass under the rod." Ezek. xx. 37.

There are between three and four hundred Sunday-schools in Sweden, with an attendance of nearly 30,000 scholars, and nearly 2,500 teachers. Two Sabbath-school papers are published in the country, and five different Sunday-school Unions are sustained by the free-will offerings of Christians. These associations support several missionaries who devote their attention to organizing and building up Sunday-schools.

Curiosities of the Bible.—It may be of some interest to our readers to know that there is one book in the Bible in which neither the word *Lord* nor *God* appears. How many of them can tell us what it is? The two finest chapters of the Bible to read are considered by scholars to be the second chapter of Job and the twenty-sixth of Acts. The word *reverend* occurs but once in the Bible, namely, Psalm 11th chapter, 9th verse. The first record of a burial in a coffin was Joseph, in Genesis, 8th chapter and 26th verse. The 21st verse of the 7th chapter of Ezra contains the alphabet, *I* and *J* as being one and the same. Nowhere except in that 1st chapter of 2d Timothy, is the name of *grandmother* mentioned in the Bible.

SCRIPTURE LESSONS.

JULY 2. LESSON XXVII. 1876.

Third Sunday after Trinity. Acts iii. 11–21.

PETER'S SERMON AFTER THE MIRACLE.

11. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ignorance you did *it*, as *did* also your rulers.

18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19. ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20. And he shall send Jesus Christ, which before was preached unto you:

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

QUESTIONS.

11. How was this lame man healed? What did he do after he was healed? What do you understand by *he held Peter and John?* What did the people do? In what place did they come together? Where was this? Why was it called Solomon's porch?

12, 13. What did Peter do? Did he claim that he and John by their own power or holiness had made this man to walk? Whose power did work the miracle? What does Peter call God? What does this teach us? What was God's purpose in working this miracle? How did the Jews treat Jesus?

14, 15. Why does Peter call Jesus *the Holy One and the Just?* What murderer did the Jews desire instead of Jesus? Why is Jesus called *the Prince of life?* Of what were the disciples witnesses? Of what were the people witnesses? How was this man made strong by the name of Jesus? By whom was this faith wrought? Is faith always a gift of God through Christ? Must we believe in Jesus if we would be made spiritually whole?

17, 18. Did the Jews really know who Jesus was when they crucified Him? Did this ignorance wholly remove their guilt? Why did they not know Him? Did the prophets foretell that Christ should suffer? Can you mention any passages in the Old Testament to prove this?

19, 20, 21. What did Peter call on the people to do? What is it to repent? Must we too repent of our sins if we would have them blotted out? What is meant by the times of refreshing? Are the times of refreshing and the times of the restitution of all things the same times? When will these times come? Where is Jesus now as to His bodily presence? Where is Jesus spiritually present?

CATECHISM.

XXVII. Lord's Day.

72. Is then the external baptism with water, the washing away of sin itself?

Not at all, for the blood of Jesus Christ only, and the Holy Ghost, cleanse us from all sin.

73. Why then doth the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins?"

God speaks thus not without great cause, to wit, not only thereby to teach us, that, as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; but especially that, by this divine pledge and sign, He may assure us that we are spiritually cleansed from our sins as really as we are externally washed with water.

74. Are infants also to be baptized?

Yes, for since they as well as the adult are included in the covenant and Church of God; and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; they must, therefore, by baptism, as a sign of the covenant, be also admitted into the Christian Church, and be distinguished from the children of infidels, as was done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant.

COMMENTS.—*And as the lame man which was healed held Peter and John.* The man who was healed immediately followed Peter and John, and attached himself to them, not simply, as some maintain, by an inward attachment or cleaving of the mind, but by actually seizing them by the hand and holding them fast out of gratitude for the benefit conferred on him. The fact of his being able to walk, together with his conduct towards the Apostles, caused a great multitude, filled with wonder, to gather around them *in the porch that is called Solomon's.* This porch was in the court on the eastern side of the temple, near the gate Beautiful. According to tradition it was a remnant of the original temple built by Solomon, and hence its name.

12. 13. *And when Peter saw it, he answered unto the people.* By their looks the people asked what all this meant, and hence St. Luke states that Peter in his address answered the people. The address itself consists of instruction concerning the Author and purpose of the miracle, and of an exhortation to the people to repent. Peter puts away from himself all the honor of the cure, and ascribes it wholly to Jesus whom God had glorified. He calls God *the God of Abraham, etc.*, to teach that the God and Father of our Lord Jesus Christ is the same God who revealed Himself to the patriarchs and prophets, and that the New Testament dispensation is, therefore, the proper continuance of the Old Testament dispensation. The design of this miracle was to glorify Jesus by teaching men to see and confess Him as the Saviour.

14–16. *But ye denied the Holy One and the Just.* Peter calls Jesus *the Holy One and the Just,* because He was without sin, and obedient to God in all things. He speaks of Him as *the Prince of life,* because He is the Author and Giver of life, the Conqueror of death and hell. This Holy One the people of Israel denied, and in His stead desired a murderer, when they cried out, saying, "*Not this man, but Barabbas*" (John xviii. 40). But though the people denied Jesus and put Him to death, yet God glorified Him by raising Him from the dead. Of the resurrection of Jesus the Apostles were witnesses; and of the restoration of the lame man to health and strength in the power of the name of Jesus received by faith, all those whom Peter was addressing were themselves witnesses. The faith which was the means of the cure, was not self-originated, but called into existence by grace. True faith is always the gift of God through Christ, and is indispensable to salvation.

17, 18. *And now, brethren, I wot that through ignorance ye did it.* The Jews when they crucified Jesus did not know that He was really the Christ. Though this ignorance somewhat mitigated their offence, yet it did not remove their guilt. They ought to have known Christ, and they would have known Him if they had not rejected the light because their deeds were evil. *Christ should suffer;* the prophets had foretold this. See Ps. xvi. 10, 11; xxii. 15–18; lxix. 1–21; Isa. liii. 3–10; Dan. ix. 26. Peter directs attention to these things to show those whom he was addressing that repentance was still possible to them.

19–21. *Repent ye therefore.* For this summons to repentance and conversion the preceding part of the sermon prepared the way. Repentance is a change of mind which shows itself in turning away from sin and turning to holiness. It consists in godly sorrow for sin and in faith in Christ as the Saviour. True repentance results in the forgiveness of sins, and prepares the way for *the times of refreshing,* which will be when Christ comes again to judge His enemies and give rest to His people, and when there will be a *restitution of all things.* The times of refreshing and the times of the restitution of all things are identical. Of the restitution and refreshing of these times we have types and earnests in the spiritual renovation and refreshing which Christ now causes through the outpouring of His Spirit. Until these times, Christ will remain bodily in heaven, although spiritually He is ever present with His Church on earth.

SUFFER not your spirit to be subdued by misfortunes, but on the contrary, press right onward with a courage greater than your fate seems to allow.

NEVER scoff at religion; it is not only the proof of a wicked heart, but low breeding.

JULY 9. LESSON XXVIII. 1876.

Fourth Sunday after Trinity. Acts iv. 1–12.

PETER AND JOHN BEFORE THE SANHEDRIM.

1. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.
2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
3. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.
4. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.
5. ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,
6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.
7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?
8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole:
10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.
11. This is the stone which was set at nought of you builders, which is become the head of the corner.
12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

QUESTIONS.

1, 2. Who were the persons who it is here said spake unto the people? Who *came upon them?* What do you understand by this? Who were the priests? Who is meant by the Captain of the temple? Who were the Sadducees? Why did these persons come to arrest Peter and John? Why did their teaching grieve them?

3, 4. What is meant by *they laid hands on them and put them in hold?* Why did they not bring them before the rulers at once? What was the effect of the Apostles' preaching on the people? How many believed? Can the truth ever be wholly restrained by persecution?

5, 6. What took place the next day? What did these persons constitute? Was their meeting at this time accidental, or did they come together for a purpose? Who was Annas? Who Caiaphas?

7, 8. Whom did they set in their midst? What did they ask them? What is said of Peter? Did Christ promise this to His disciples? See Mark xiii. 11. What did Peter say?

9, 10. What did Peter call the healing of the lame man? How did he say that this man was healed? What did he say Jesus was? How did the Jews set at nought this stone? How did it become the head of the corner? Is there any other Saviour than Jesus? If we reject Him can we be saved?

CATECHISM.

XXVIII. Lord's Day.

OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST.

75. How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ accomplished on the cross, and of all His benefits?

Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of Him; adding these promises, first, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and furnishes my soul to everlasting life, with His crucified body and shed blood, as assuredly as I receive from the hands of the minister and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

76. What is it then to eat the crucified body, and drink the shed blood of Christ?

It is not only to embrace with a believing heart, all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal; but also, besides that, to become more and more united to His sacred body, by the Holy Ghost, who dwells both in Christ and in us; so that we, although Christ is in heaven, and we on earth, are, notwithstanding, "flesh of His flesh and bone of His bone;" and that we live and are governed for ever by one Spirit, as members of the same body are by one soul.

77. Where has Christ promised, that He will as certainly feed and nourish believers with His body and blood, as they eat of this broken bread, and drink of this cup?

In the institution of the Supper, which is thus expressed: "The Lord Jesus, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take, eat; this is my body which is broken for you; this do in remembrance of Me: After the same manner also He took the cup, when He had supped, saying, this cup is the new testament in my blood: this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come."

This promise is repeated by the holy Apostle Paul, in 1 Cor. x. 16, 17. * * * * * * *

COMMENTS.—1, 2. While the Apostles, Peter and John, were engaged in speaking, the priests, and the captain of the temple, and the Sadducees, came to arrest them. The priests were the descendants of Aaron, who offered the sacrifices of the people and conducted the temple services. The Captain of the temple was the officer who commanded the Levitical guard of the temple. This guard had the charge of preserving tranquility in the neighborhood of the temple. The Sadducees were a Jewish sect. They taught that there were no future rewards or punishments appointed unto men; and, consequently, no world of retribution, or no angels or spirits. These persons came to arrest Peter and John, because they were grieved at their teaching. The priests were offended, because the Apostles taught without their consent and declared Jesus, who had been put to death as a malefactor by the rulers, to be the Redeemer of Israel. The Sadducees were indignant that the doctrine of the resurrection which they denied, should be thus publicly proclaimed.

3, 4. The Apostles being arrested, as it was too late in the day to bring them before the rulers, were cast into prison. The words which they had spoken, were not, however, without their effect, as many who heard them believed. Persecution cannot prevent the gospel from doing its work. Truth crushed to earth will rise again.

5–7. On the morning of the next day a meeting of the rulers was held for the purpose of considering the case of the Apostles. These rulers constituted the Sanhedrim, or great council of the Jewish nation, which consisted of about seventy persons, and had the general management of public affairs. It was composed of the High-priests, Elders, and Scribes. Of the persons named, Annas had been High-priest, and was father-in-law to Caiphas, who was high-priest at the time spoken of, while John and Alexander were members of the high-priest's family, of whom nothing otherwise is known in history. Before this council Peter and John were brought for examination, and questioned concerning the miracle which had been wrought through their instrumentality.

8–12. Peter being filled with the Holy Ghost, in accordance with the promise of Christ, with undaunted boldness declared before the Council, that the deed which he and John had done was a good deed, and wrought by the name of Jesus Christ of Nazareth whom they had crucified, but whom God had raised from the dead; and, moreover, reproached them with having rejected this corner stone of the spiritual temple, while yet it was Christ only in whom there was salvation for them, or for any of the children of men. They rejected this stone when they cried out, *Away with Him, away with Him, crucify Him;* and it was made the head of the corner, when God raised Christ from the dead, and set Him at His own right hand in the heavenly places.

The Oldest Bible Manuscripts.

The two most ancient manuscripts of the Bible known are the Codex Sinaiticus of the Imperial Library at St. Petersburg, and the Codex Vaticanus of the Vatican Library at Rome, both of which are believed to have been written about the middle of the fourth century, A. D. The Sinaiticus, so-called because it was obtained (in 1859) from the convent of St. Catharine on Mount Sinai, is supposed by Tischendorf, its discoverer, to be one of the fifty copies of the Scriptures which the Emperor Constantine directed to be made for Byzantium, in the year 331, under the care of Eusebius of Cæsarea. It consists of 345½ leaves of very fine vellum, made either from the skins of antelopes or of asses, each leaf being 14⅞ inches high by 13½ inches wide. The early history of the Vatican manuscript is not known, but it appears in the first catalogue of the Vatican Library in 1475. It is a quarto volume, containing 146 leaves of fine thin vellum, each 10½ inches high and 10 broad. Both manuscripts are written in Greek uncials, or capital letters, are without spaces between the words, and have no marks of punctuation.—*Appleton's American Cyclopædia.*

Appropriate diet—Parties behind time should be fed on ketch-up.

What is that which is so brittle that if you name it you are sure to break it? Silence.

JULY 16. LESSON XXIX. 1876.

Fifth Sunday after Trinity. Acts iv. 23–31.

PRAYER OF THE CONGREGATION.

23. ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which has made heaven, and earth, and the sea, and all that in them is:
25. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,
28. For to do whatsoever thy hand and thy counsel determined before to be done.
29. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,
30. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.
31. ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

QUESTIONS.

23, 24. What did Peter and John do on being let go? What is meant by *their own company?* What did they report to the congregation? What did those assembled do? What do you understand by *they lifted up their voice to God?* How did they pray? What was the object of their prayer? How did they begin their prayer? Is it a comfort to the Christian to know that his God is the creator of all things? Of what does this assure him?

25-28. What did God say by the mouth of His servant David? Where do you find this in the writings of David? When was this prophecy fulfilled? What is meant by God's having anointed Jesus? Could the Jews have put Jesus to death if God had not permitted it? Of what does the fulfillment of prophecy assure us?

29, 30. Whose threatenings did they ask the Lord to behold? When were these threatenings made? What did they ask the Lord to grant them? What did they call themselves? Should we all be true servants of the Lord? What did they desire the Lord to do? How did they wish Him to stretch forth His hand? What do you understand by signs and wonders? Why are miracles so called?

31. What took place when they had prayed? Was this an answer to their prayer? What did they now do? Should we too boldly proclaim the word of God? Ought we ever refrain from doing our duty through fear of man? What may this lesson be said to teach us?

CATECHISM.

XXIX. Lord's Day.

78. Do then the bread and wine become the very body and blood of Christ?

Not at all; but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread of the Lord's Supper is not changed into the very body of Christ, though, agreeably to the nature and properties of sacraments, it is called the body of Christ Jesus.

79. Why then doth Christ call the bread His body, and the cup His blood, or the new covenent in His blood; and Paul the "communion of the body and blood of Christ?"

Christ speaks thus not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us, that we are as really partakers of His body and blood, (by the operation of the Holy Ghost), as we receive by the mouths of our bodies these holy signs in remembrance of Him; and that all His sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

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1. We love the place, O God,
   Wherein Thine honor dwells;
   The joy of Thine abode
   All earthly joy excels.

2. It is the House of prayer,
   Wherein Thy servants meet;
   And Thou, O Lord, art there
   Thy chosen flock to greet.

3. We love the sacred font;
   For there the Holy Dove
   To pour is ever wont
   His blessing from above.

4. We love Thine altar, Lord;
   O what on earth so dear?
   For there, in faith adored,
   We find Thy presence near.

COMMENTS.—23. *They went to their own company.* When the Apostles, Peter and John, were dismissed by the Sanhedrim, they went to their own company. This company was the company of believers who deeply sympathized with them, and, no doubt, were engaged in prayer in their behalf while they were under arrest. Most probably this company had a fixed place where they assembled to worship God, and to this place the released Apostles at once directed their steps. To the congregation assembled they made known the threatenings of the council. When these were heard, prayer was made to God that He would restrain His and their enemies, and enable them faithfully to bear testimony to the truth.

24. *They lifted up their voice with one accord.* That is they unitedly engaged in prayer. But how? Various answers have been given to this question. The following, given in *Lange's Commentary*, strikes us as probably correct: "If we assume that one of the other Apostles pronounced the prayer, and that all who were present, united, in part audibly, (for instance, when the words of the Psalm occurred, ver. 25), we shall doubtless do full justice to the words of Luke, inasmuch as he, not rarely, ascribes language to several persons which could have been uttered only by one of their number." That the prayers offered in the early Church were responsive there can be no doubt. *Lord, thou art God, etc.* When the believers prayed, they first made mention of the omnipotence of God who made heaven and earth, because their faith in this made them feel sure that He is able everywhere to give help, and, consequently, encouraged them to draw nigh unto Him.

25–28. *Why did the heathen rage, etc.?* These words are found in the second Psalm. In them David prophesied concerning Christ. This prophecy was fulfilled when against the holy child Jesus, whom God has anointed—that is, set apart and consecrated to be the Saviour of men—both Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together, and put Him to death. This prophecy and its fulfillment were called to mind by those praying, as they were thus assured that whatever the counsel of God had determined, would be done, and that, therefore, His promises might safely be relied upon.

29, 30. *And now, Lord, behold their threatenings.* The threatenings which they thus prayed the Lord to behold, were those of the Sanhedrim, mentioned in verses 17 and 21. What they especially asked was, that, notwithstanding these threatenings, they might be able boldly to declare the word of God. They also desired that God should stretch forth His hand—that is exert His power—to heal and work signs and wonders—miracles—by the name of Jesus, as He had done in the case of the lame man, and thus show that He was indeed with them. Miracles are called signs and wonders, because they reveal the presence of divine power, and produce amazement in those who witness them.

31. *The place was shaken.* The miraculous shaking of the place where they assembled, and their being filled with the Holy Ghost, was an immediate answer to their prayer. "Such prayers," it has been well said, "elevate, strengthen and sanctify the soul. The believers could not have been filled with the Holy Ghost, if they had not previously offered this prayer."

This lesson clearly teaches us that God is a prayer-hearing, and a prayer-answering God, and that, therefore, we should call upon Him for help in time of need.

EARL SHAFTESBURY recently said that "if ever England was to be permeated with the knowledge of the Word of God it would be, as far as he could now see, through the instrumentality of Sunday-schools." He felt safer as to the Sunday-schools of England than as to the English pulpits, either of the Established Church or of Nonconformists. "No man," he said, "could go into a church or into a chapel and feel perfectly sure that he would hear the pure and unadulterated Gospel; and this religious danger was increasing daily." On this account was he all the more anxious for the wise conduct of the Bible schools, on which so much for the future of the nation seemed under God to depend.

JULY 23. LESSON XXX. 1876.

Sixth Sunday after Trinity. Acts v. 1–11.

ANANIAS AND SAPPHIRA.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,
2. And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.
3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?
4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
5. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.
6. And the young men arose, and wound him up, and carried *him* out, and buried *him*.
7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.
8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.
10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
11. And great fear came upon all the church, and upon as many as heard these things.

QUESTIONS.

1, 2. About whom is this lesson? What did these persons do? What was the object of selling their possession? What did Ananias do with what he received for it? Did he profess to lay down the whole at the Apostles feet? Of what was he guilty in thus acting? What is meant by *his wife being privy* to it?

3, 4 Who did Peter say caused Ananias so to act? What did he charge him with? How did he lie to the Holy Ghost? Could he have prevented Satan from filling his heart to do this? Was Ananias compelled to sell his land and give the proceeds to the Apostles? Might he have retained a part without sin, if he had stated that he had done so? Why did Ananias act then as he did? Did he lie to man or to God? What does this prove concerning the Holy Ghost?

5, 6. What did Ananias do when he heard the words of the Apostle? What do you understand by *he gave up the ghost?* What did the young men do? Who were these young men? What does *wound him up* mean?

7–10. How long was it before Sapphira came into the assembly? Did she know of the death of her husband? When Peter questioned her concerning the sale of the land, did she answer truly? What did Peter say to her? What straightway took place? Who carried her out and buried her? Where did they bury her?

11. What came upon all the Church? Were others also affected by this judgment of God?

What effect should this history have on all hypocrites and liars who become acquainted with it? What does this lesson teach us?

CATECHISM.

XXX. Lord's Day.

80. What difference is there between the Lord's Supper and the Popish mass?

The Lord's Supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which He Himself has once accomplished on the cross; and that we by the Holy Ghost are ingrafted into Christ, who, according to His human nature, is now not on earth, but in heaven, at the right hand of God His Father, and will there be worshipped by us:—but the mass teacheth that the living and the dead have not the pardon of sins, through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

81. For whom is the Lord's Supper instituted?

For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by His passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

82. Are they also to be admitted to this supper, who, by confession and life, declare themselves infidels and ungodly?

No; for by this the covenant of God would be profaned, and His wrath kindled against the whole congregation; therefore it is the duty of the Christian Church according to the appointment of Christ and His apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life.

COMMENTS.—*Sold a possession.*—Disposed of some property which they owned with the avowed purpose of giving the proceeds of the sale for the benefit of the Church. This was often done by the early Christians. Many, we are told, sold their possessions and laid the price of them down at the Apostles' feet, that they might be distributed unto every man according as he had need. Those who did so were, no doubt, highly respected on account of their devotion to the cause of Christ. Ananias and Sapphira, who were both members of the Church, were desirous of sharing the honor of those persons, although they were not really actuated by the same spirit.

2. *Kept back part of the price.*—Ananias professed to lay down at the Apostles' feet all the money he had received for his possession. He actually, however, only gave a part, and kept the rest for his own use. He thus acted the hypocrite, and gave utterance to a lie. *His wife also being privy to it.*—Sapphira secretly knew and concurred in what Ananias did, and thus was a partaker of his guilt.

3. *Why hath Satan filled thine heart?*—Satan had led Ananias to act as he did. The words of Peter clearly imply the existence and reality of Satan, and his power to influence men and fill their hearts. They also teach, however, that Satan can take possession of a man's heart only when he permits him to do so. *To lie to the Holy Ghost.*—Ananias lied to the Holy Ghost in that he boldly attempted to impose upon the Spirit of Truth, who was present with the Apostles and dwelt in them.

While it remained was it not thine own?—The early Christians were not required to sell their possessions and put the proceeds into the common treasury. Ananias, might, therefore, have retained his possession. After he had sold it, he might also have retained a part, and given a part, without doing wrong, if he had stated that what he gave was only a part and so had acted openly and honestly. *Thou hast not lied unto men but unto God.*—This, taken in connection with what is said in the preceding verse, proves that the Holy Ghost is God.

5, 6. *Gave up the ghost*; instantly died. This was a punishment of his sin. *And the young men arose.*—According to some commentators these young men were officers or servants of the Church. Most probably, however, they were the younger male members of the congregation, who, under the circumstances, might be expected to remove the dead body. *Wound him up*, that is, prepared his body, according to the custom of the times, for burial.

7–10. When Sapphira, three hours after the death of her husband, came into the assembly of believers, she had not yet heard of what had happened to her husband. When questioned by Peter concerning the sale of the land, she made the same false statement that her husband had made, and met with similar punishment.

11. *And great fear came upon all the Church.*—The judgment on the sin of Ananias and Sapphira taught the early Christians that God was, indeed, of purer eyes than to behold evil and could not look upon iniquity, and awakened in them a holy reverence for God and a godly fear of evil.

This lesson teaches us that God will not permit sin to go unpunished. Though the punishment may not, in most cases, be so speedy, yet sooner or later it will be inflicted, unless sin be truly repented of and pardon obtained through Christ.

True eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and, in well-ordered files as he would wish, fall aptly into their own places.—*Milton.*

"When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection that it is not myself that he slights, but my old and shabby hat and cloak, which, to say the truth, have no particular claim to adoration. So, if my hat and cloak choose to fret about it, let them; but it is nothing to me."

JULY 30. LESSON XXXI. 1876.

Seventh Sunday after Trinity. Acts vi. 1–7.

ELECTION OF DEACONS.

1. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4. But we will give ourselves continually to prayer, and to the ministry of the word.

5. ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6. Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

QUESTIONS.

1, 2. What was the state of the Church with regard to numbers in those days? What arose? Who are meant by the Grecians? Who by the Hebrews? Of what did the Grecians complain? What is meant by *the daily ministration?* What did the twelve do? What did they mean by saying, *It is not reason that we should leave the word of God, and serve tables?*

3, 4. What did they command the disciples to do? What business were these persons to attend to? Through whom were they to be set apart for their work? To what would the Apostles give themselves? What is meant by *we will give ourselves?* What by the ministry of the word?

5, 6. How were the multitude of the disciples affected by the saying? Whom did they choose? Who is the first-mentioned of the chosen seven? What was the character of Stephen? What was Nicolas? What is here meant by a proselyte? How were these persons set apart to their office? What was the office to which they were chosen?

7. What increased after the appointment of these persons? What does this mean? Was the number of disciples increased? Who were among the converts? Why is the Christian religion called the faith?

What is the duty of deacons according to this Scripture? What kind of persons ought deacons always to be? Are deacons the mere creatures of the congregation that chooses them, or is their authority derived from the Lord?

CATECHISM.

XXXI. Lord's Day.

83. What are the keys of the kingdom of heaven?

The preaching of the holy gospel, and Christian discipline, or the excommunication out of the Christian Church: by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Thus: when, according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they receive the promise of the Gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and, on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted; according to which testimony of the gospel God will judge them, both in this and the life to come.

85. How is the kingdom of heaven shut and opened by Christian discipline?

Thus: when, according to the command of Christ, those who, under the name of Christians, maintain doctrines or practices inconsistent therewith, will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the Church, or to those who are thereunto appointed by the Church; and if they despise their admonition, are, by them, forbid the use of the sacraments; whereby they are excluded from the Christian Church, and by God Himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and His Church.

---

1. To God the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.

2. 'Tis His Almighty love,
His counsel and His care,
Preserves us safe from sin and death,
And every hurtful snare.

COMMENTS.—1. *There arose a murmuring.*—The Apostolic Church was not free from evils. It had not only to bear up against outward persecution, but also to contend with inward troubles. The discontent here alluded to, prevailed among the *Grecians*, or rather *Hellenists*, and was caused by the *Hebrews*. By the former are meant the Jews who spoke Greek, and had come to Jerusalem from abroad; and by the latter the Jews of Palestine who spoke Hebrew. The Grecians complained that in the daily ministration —that is, in the distribution of food and possibly also of alms—their widows were neglected by the Hebrews. This neglect was most probably not intentional, but occasioned by those widows being strangers, and, consequently, not well known to those who attended to the daily ministration. It was natural, however, that they should have imagined that the neglecting of them was due simply to their being Grecians.

2. *Then the twelve called, &c.*—When the twelve Apostles became acquainted with these complaints, they called the members of the Church together to adopt measures for removing the evil complained of. They might, no doubt, have taken action themselves, but they thought it best to bring the matter before the whole Church. *It is not reason, &c.*—The Apostles were commissioned expressly to preach the Gospel. They did not think it right, therefore, that they should leave the word of God—that is, the preaching of the Gospel—and serve tables—that is, distribute food and look after the bodily needs of men—when such service would in any way interfere with the great work to which they had been appointed.

3, 4. *Look ye out seven men of honest report, &c.*—These men were required to be men of integrity, piety, and wisdom, that they might command the respect of the Church and be able properly to discharge their duty, which was not only to minister to the bodily needs of the members, but also to their spiritual edification, when opportunity would be afforded them so to do. The *business*, however, to which they were more especially called, was the management of the external affairs of the Church, so that the Apostles might devote themselves entirely to prayer and to the preaching of the word. The qualities which the Apostles demanded in the seven, should always be possessed by those who are called to office in the Church.

5, 6. The persons who were chosen were all Hellenists or Grecians. Among them Stephen was especially distinguished for his earnest faith and devoted piety. Nicolas, the last named, was a proselyte, that is, a Gentile who had embraced the Jewish religion before he became a Christian. These persons were inducted into office by prayer and the laying on of hands by the Apostles. Though called by the members of the Church to office, they received their authority through the Apostles from God. The office to which they were appointed was that of deacon.

7. *And the Word of God increased, &c.*—This appointment of deacons secured harmony in the Church and thus increased her power. The word of God was more widely preached and greater numbers received it. Among those who believed were even many priests who became convinced by the power of the Gospel that Jesus is indeed the Christ. The Christian religion is called the faith, because it has its ground in faith in Christ Jesus.

Frederick the Great was very fond of disputation; but as he generally terminated the discussion by collaring his antagonist and kicking his shins, few of his guests were disposed to enter the arena with him. One day, when he was more than usually disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some particular question. "It is impossible, your majesty," was the reply, "to express an opinion before a sovereign who has such strong convictions and who wears such very thick boots."

THE springs that make the great river, flow out of hidden chambers in the mountains. So out of secret closets of prayer and from quiet family altars flow the springs which make the river of grace.

THE

GUARDIAN

AND THE

SCRIPTURE LESSONS.

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PROSPECTUS FOR 1876

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

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Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. If ten subscribers are obtained, we will send one copy to the person obtaining them and one to the pastor gratis.

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Vol. XXVII. AUGUST, 1876. No. 8.

"LIFE, LIGHT, LOVE."

THE GUARDIAN:

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SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. AUGUST, 1876. NO. 8.

The Reformed Clergy in the Revolution.

BY THE EDITOR.

Some of the pastors of what was then called the German Reformed Church—now simply the Reformed—were brought into prominent service during the war for American Independence. Rev. Michael Schlatter, the pioneer missionary of this Church, served as Chaplain in the British army before the war for Independence began. It seems that the German and Swiss Colonists in America were slow to enlist in King George's army. By language, religion and national usages and traditions, they were a peculiar people. To make army life more agreeable to them, and draw them into service, the Government, in 1756, provided for the appointment of German, Swiss and Dutch Protestants as officers. Schlatter, being well thought of by men in authority, was appointed to a Chaplaincy in 1757. He followed the army, in that year, to Nova Scotia, and was present at the siege of Louisburg. As Dr. Harbaugh says: "It was not far from here, on the night of July 24th, 1746, just eleven years before, that Mr. Schlatter and his fellow-passengers, on his first voyage to America, were nearly lost in the waves of a stormy sea"

As late as 1762, he still signs himself: "His Majesty's Chaplain to the Royal Regiment." His official as well as social relations to prominent officers of the English Government formed attachments which were not easily broken. At the outbreak of the American Revolution he seems to have been still in the employ of the British army. It naturally may have cost him a struggle to break loose from his associates and follow the dictates of patriotism and right. After a brief hesitation he took the latter step, "in the face of danger and great self-sacrifice."

In September, 1777, the British took possession of Germantown, near Philadelphia. Schlatter, refusing to obey certain orders, was imprisoned in this city.

"His house on Chestnut Hill was entered and plundered by British soldiers. Rachel, his youngest daughter, only in the fourteenth year of her age, showed herself very heroic on this occasion. At the risk of her life, she seized the portrait of her father hanging upon the wall, snatching it out of the hand of the soldier who was at the time reaching for it, and bore away, as upon the feet of a deer, or a young roe, the precious treasure. The soldiers in this onslaught seemed to be animated as much by the spirit of fell revenge as by the desire of plunder. They broke his furniture, cut open his feather beds, and scattered their contents to the winds; threw his silver ware into the well, perhaps in the hope of securing it in a more peaceful time; put his papers upon a pile, and consigned them to the flames. Together with his portrait, some members of the family rescued also his coat-of-arms, the silver-handled knife and fork, and silver spoon which he was accustomed to use while in the army, and a case of small instruments, such as compass, lance, pincers, and some others, which are still in possession of the family of his grandson, Michael Snyder, Esq., of Manayunk, Pa.

"He was not confined very long. His prison hours were cheered by the visits of his heroic daughter, Rachel, who frequently hastened on horseback to the city, with some special provisions for the comfort of her captive father. Released from 'durance vile,' he returned to his family on Chestnut Hill."—*Harbaugh's Life of Schlatter.*

His sympathies and support he continued to give to the cause of his country. One son served in the Revolutionary army as an adjutant, another as a grenadier. "His patriotism cost him his home and earthly possessions, and for the remainder of his life left him comparatively poor."

REV. JNO. WESLEY GILBERT NEVELLING

was a native of Westphalia, Germany. Being a nephew of Dr. Casper Dietrich Weyberg, an eminent minister of the Reformed Church, he attended his uncle to the new world. He possessed fine talents, and was a close student. At a meeting of Synod held in Reading, Pa., 1771, he was examined. Its proceedings say: "In the languages, it is true he is not so well advanced, but in theology he has made greater progress, so that we may well be satisfied with him." He served congregations in New Jersey, from 1771 till 1782, or the beginning of 1783.

He was an ardent patriot. The Government being impoverished, and our brave soldiers suffering from hunger and cold, he reduced all his property to money, amounting to $25,000, and loaned it to his struggling country. As security he took the Certificate of Congress. By some means he was afterwards defrauded of this paper, and lost the whole of the loan. He too became poor for his country's sake, yet was not left to suffer want.

After giving the Government all his property, he entered the army as a Chaplain, and gave his personal service to the sacred cause of freedom. It is said that Washington "held him in high esteem," as he well might. The British Government, on the contrary, offered a large reward for his arrest. On one occasion, "Washington placed a troop of horse at his disposal, to ensure his protection against those who sought his life." After the close of the war he was pastor of the Reformed Church in Reading, Pa., for a short time. While here, an accident disabled him from preaching the remainder of his life.

REV. JOHN CONRAD BUCHER

seems to have had a hereditary leaning to military life. Intended by his sturdy Swiss father for the Schaffhausen ministry, he arranged the course of his studies accordingly. At the age of twenty-five, however, he left his home, and entered the military service of Holland. The British, in search of German, Swiss and Holland officers procured his services for their army in America.

He reached here in 1755, "and took up his abode at or near Carlisle, Cumberland County, Pa, which was then a frontier settlement, where Fort Louther had just shortly before been erected." He remained in service here until 1762, when he was called to another station. A few years later he was appointed "Adjutant of the Second Battalion of the Pennsylvania Regiment of foot." At that time he is called "Conrad Bucher, Esq." It must have been about the year 1765, when he regularly entered the ministry of the Reformed Church. From this time till 1780 he was a laborious pastor. His field of labor sometimes extended over several counties, obliging him to labor as a sort of traveling missionary. For some time previous to 1770, he supplied the congregation in Reading, Pa. In this year he received an urgent call from this flock. It had been "externally and internally spoiled" by a wolf in sheep's clothing. In its "unfortunate" condition the Synod advised him to accept the call, but "love to his own congregations" forbade him to do it. He died suddenly whilst attending to a marriage ceremony, at what is now Annville, Lebanon County, Pa.

REV. WILLIAM HENDEL, D. D.,

when he was pastor at Tulpehocken and neighboring congregations, served a large district of country as a missionary supply. During the Revolutionary war, he often visited Lyken's Valley, and preached, besides other stations, at what is called "David's Church," about two miles east of the Susquehanna river, where Aullersburg now is.

"It being during the war, and the Indians being yet numerous, it was necessary for the inhabitants to go armed with weapons, to meet him at the confines of the Valley, and guard him to his place of destination. Whilst he preached, the guards stood under and around the door, with their rifles, so that they could both keep a look-out for their enemies, and also listen to the servant of God delivering unto them the glad tidings of salvation. They thus accompanied him from place to place; and when the services were ended, he was guarded, in the same manner, on his way home, till he was beyond the reach of danger."

REV. JOHN HEINRICH HELFFRICH.

Dr. Harbaugh, to whose "Lives of the Fathers" we are indebted for many of the facts contained in these articles on the American Revolution, gives an interesting incident from the life of this worthy Reformed minister. During his ministry, which was in parts of Berks and Lehigh Counties, Pa., certain demagogues instigated persons in this section to engage in an insurrection against the Government. John Adams was then President. Many of his own members had taken part in this little rebellion, and were arrested. The kind shepherd attended their trial in Easton, Pa., and pleaded tenderly in their behalf, as they had been misled by wily leaders. He not only procured their acquittal, but was assured of the high regard in which he was held by the Government.

While the rebellion was in progress, a detachment of soldiers was sent to Upper Milford to stop or arrest the rebels. Mr. Helffrich, returning from a funeral at this place, had to pass their encampment. The Captain called out:

"Who's there?"

Mr. Helffrich gave his name. Not knowing him personally, the officer continued:

"What is your business?"

"I preach the Gospel and serve my God"

"Do you also serve your country?"

"My God I serve first, and then also my country."

"How are you disposed towards the present administration?"

"Let every soul be subject to the higher powers."

The Captain was satisfied, and the parson left to go his way in peace.

REV. J. J. ZUBLEY, D. D.

It is not generally known that a minister of the (German) Reformed Church was a member of the Continental Congress of 1775 and 1776. In the GUARDIAN of 1867, Prof. J. H. Dubbs gives a sketch of this distinguished divine in two articles, and a lady descendant of Zubley's gives an article over the signature of "Z." To these two writers we are mainly indebted for the facts in the following sketch:

John Joachim Zubley was born August 27, 1724, in St. Gall, Switzerland. His father emigrated to South Carolina when the son was but two years old. In early manhood he finished his education at the University of Halle, in Europe. When not quite twenty years old he was ordained, in 1744, by the Swiss National Church, at Coire, Canton of Grison, Switzerland, as a minister of the Reformed Church. After his ordination he returned to Carolina, with his father and brother. Two years later he was married to a Swiss lady, with whom he had five children.

Between 1750—1754 he is reported in a German book of travels as being one of six Reformed ministers laboring in Pennsylvania. Prof. Dubbs says there are many reasons to suppose that he labored somewhere in Lancaster or Lebanon County. Afterwards he emigrated to Charleston, South Carolina. He labored as a traveling missionary among the Germans, French Huguenots and Scotch Presbyterians, among whom there was then a great spiritual destitution. About the year 1760, he removed to Savannah, Georgia. In this city and the surrounding region, he served as pastor over a large district of country. During many years he preached in the German, French and English languages every Sunday. He founded a congregation in Savannah, now worshiping in the "Independent Presbyterian Church" of this city. It is supposed that originally the churches which he founded were Reformed But being far removed from other ministers and congregations of this Church, he united with a denomination.

better established in that part of the country. His transition was certainly not owing to a dissatisfaction with the doctrines and usages of the Reformed Church. He was a man of "great learning and unaffected piety." In 1770 Princeton College conferred on him the title of Doctor of Divinity, an honor which was less lavishly bestowed then than now. He seems to have been a man of general information, and of fine social qualities. He had quite a reputation outside of his own State. In 1749 he was proposed as a suitable candidate for the pastorate of the old First Reformed Church of Lancaster, Pa. In 1755 he received a call to become the pastor of the Dutch Reformed congregation at Raritan, New Jersey. He declined the call, because, as he said, he did not understand "a single *drop* of Dutch."

He, in common with his countrymen, protested warmly against the wrongs of British tyranny, but was opposed to cutting loose from England. The above-named descendant says: "He believed in the Divine Right of Kings, and though strongly attached to the land of his adoption, he thought her only safety was in remaining under the British Government. In revolution he saw nought but anarchy, confusion and destruction; in short, suicide." These were his honest convictions, which he maintained at a great sacrifice.

On July 4, 1775, he preached an eloquent sermon before the Provincial Congress of the State of Georgia, on James ii. 12. It was published, and entitled:

"THE LAW OF LIBERTY.--A Sermon on American Affairs, preached at the opening of the Provincial Congress of Georgia; addressed to the Right Honorable the Earl of Dartmouth; with an Appendix, giving a concise account of the Struggle of Switzerland to recover their Liberty. By John J. Zubley, D. D. Isaiah xi. 13. 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' Philadelphia: Printed and sold by Henry Miller, 1775."

On July 7, 1775, Dr. Zubley and four others were chosen to represent Georgia in the Congress at Philadelphia. "He expressed his surprise at being chosen, and said that he thought himself, for many reasons, an improper person." At all events he would not serve without the consent of his congregation (in Savannah). On July 11, his flock reported that "they were willing to spare their pastor for a time, for the good of the common cause."

On September 13, 1775, the delegates from Georgia presented their credentials, and took their seats as members of Congress."

On the 25th Dr. Zubley was appointed a member of the Committee on Accounts. As the feeling for Independence from the mother country grew, his position became very embarrassing. "He thought that the Declaration of Independence was premature, and that, as a minister of the Gospel he ought not to affix his signature to a document which was tantamount to a declaration of war with Great Britain; while, on the other hand, he could not vote against it without identifying himself with a party whose pliant subserviency to the British ministry he thoroughly detested."

"He could not conscientiously sustain the extreme measures which he saw would prevail; and became convinced, that to vote against them would be to disappoint his constituents."

In the beginning of 1776, probably in February or March, he suddenly left Philadelphia without formally resigning or asking formal leave as a member of Congress, and returned home. As he was one of the most popular men in his State, and highly esteemed by prominent men in Europe and America, one of the Georgia delegates at once followed him, to counteract the damaging influence which he might possibly exert against the cause of freedom. He was, however, too honorable a man to serve as a tool for British oppression. Although he was suspected of carrying on a treasonable correspondence with Sir James Wright, nothing of this sort was at any time proven against him. The desertion of his post provoked the displeasure of his constituents. His course was contrasted with that of Dr. Witherspoon, of Princeton, N. J. He lost the favor of both parties—of the tories and the friends of America. He felt his humiliation deeply. One report says that, to avoid popular indignation, he was concealed in the cellar of a Whig lady for a while. When the British took Savannah they burned his

house, library and valuable papers. The poor man fled from his dear home, once the centre of social refinement and hospitality, a wandering exile. Among his former parishioners in South Carolina he found a refuge. It is said that after this he preached as occasion offered. His sad life ended July 23, 1781, at the age of 56 years, 11 months, and 4 days.

He was buried at Savannah, which his labors, learning and piety had adorned for many years. When the people saw the remains of their former citizen and pastor, their old love for him revived, and the memory of his errors, which belonged to his head more than to his heart, was interred with his body. For almost a hundred years the city has had a Joachim and a Zubley street, and a St. Gall hamlet in its suburbs—all in honor of his memory.

At the beginning of our civil war many loyal citizens shrank from drawing the sword, and urged every possible measure of conciliation so as to avoid the shedding of blood. But when the unavoidable conflict began, they laid their property and their lives on the altar of their country. So Dr Zubley's dread of war and its terrible consequences prompted him to advise against an attempt to sever the Colonies from Great Britain. Once that step was taken, there was no more ardent patriot in America than he. Still many good people at the time suspected his patriotism. He has long since gone to a higher tribunal, where we believe his life is better understood, and has received the reward of an earnest, conscientious servant of Christ.

The Song of the Cherry Tree.

Translated from Hebel's "Allemannian Poems."

BY REV. J. H. DUBBS.

The Lord said to the opening spring:
"Go, spread the worm a table clean!"
At once the Cherry Tree put forth
Its leaves by thousands, bright and green.

The worm was sleeping in his shell,
But heard the call, and tried to rise,
Awake at last, he stretched his limbs,
And gaped, and rubbed his sleepy eyes.

And when he found his table spread,
He gnawed a leaf in silent bliss:
"I cannot get enough," he said,
"I never ate such kale as this!"

Again the Lord said to the spring:
"Now spread a table for the bee!"
And at His word, the blossoms white
By thousands decked the Cherry Tree.

The bee beheld the lovely sight,
And thither flew, with might and main:
"I'll drink my coffee now," he said,
"From cups of precious porcelain."

"How very clean the cups are rinsed!"
He thrusts his thirsty tongue full deep
Into the draught, and cries, "How good!
Here surely sugar must be cheap!"

The Lord now said to summer, "Go,
And for the birds a table spread!"
The Cherry Tree brought forth its fruits,
Thousands of cherries, ripe and red.

The sparrow cried, "Is this for me?
I'll help myself—it can't be wrong;
'Twill give me strength to soar on high,
And warble forth a sweeter song."

The Lord at last to autumn said:
"Now clear the board, they've had their fill!"
And soon the vales are white with frost;
Cold winds come whistling down the hill.

The leaves are changed to red and gold,
Are gently falling one by one;
For to the earth must all return,
That springs from earth, beneath the sun.

The World In a Nut-shell.

BY THE EDITOR.

"FOLLOW that board-walk along yon high fence. It will lead you to the entrance," said a guard. What a high strong fence this is. It extends clear around the Centennial ground, enclosing an area of two hundred acres. Wait a moment; I will get two fifty-cent notes at the counter. For the entrance fee must be paid with a fifty-cent note—no other kind of coin or currency will be taken. Now we are in the centre aisle of the Main building. Let us pause a moment and take a view of it. See, how far it is to the other end, almost a quarter of a mile. Its width is about one-fourth that distance. And a glass-palace at that. You know what is said about people living in glass houses; that they had better not throw stones. I always thought that of all building material glass was the most frail and

unsubstantial. That a hail-storm, or a storm without hail, could riddle it. That every stone or stick rudely or at random thrown would go right through. Yet here is a glass house, covering twenty-one acres of ground, in which are treasured up millions of dollar's worth of the finest works of thirty-two nations. The Coliseum at Rome could seat 87,000 persons on tiers rising high into the air. This building could seat more than that number on its one floor. Think of a violent hurricane sweeping it to the earth, burying this vast accumulation of the world's finest skill beneath a great pile of ruins! Look up at the ceiling. The great roof as high as three three-story houses placed one upon the other. At the far end things look small and indistinct.

We will go down this broad centre aisle, or street. You see, from this hundreds of narrow alleys run across the building, lined with show cases, containing goods and wares. The large names hung high above these tell to what nation they belong. The first half of the building contains fine goods, such as you can see in the show windows of the leading stores of Philadelphia, New York, and Boston. We had better not waste much time on this part.

Let us pause a few moments under this vast dome in the centre of the building. Right under it, on an elevated platform, Gilmore's band is playing. Doubtless they play well, and a good selection, too. But this is a poor hall for music. The space is too large, and the building unacoustically constructed. The finest passages rattle and reverberate undistinguishably and unmelodiously through the building. Still these numerous seats around the band, if not the music, usually attract crowds of weary people, more for the seat they afford than the music. You notice, a gallery runs clear around the building. At the end and at one side are two very large organs, which in this great building, however, do not look large. I have no doubt they are both grand instruments, but their music sounds to disadvantage in this hall. On my last visit some one played this one near us. Its tones grated harshly on one's ears. This is no place for music.

Now we come to foreign nations. Let us look in at Egypt. Read the inscription on this large erect stone:

> "The oldest people on earth send greetings to the youngest nation."

That greeting pleases me greatly. Less than 400 years ago Columbus discovered America. Our nation is just 100 years old. In the days of Solomon and Moses Egypt was already an old nation. The pyramid of Cheops was built between 4000 and 5000 years ago. And now the successor of Joseph—the Khedive or Viceroy, as Joseph was Viceroy or Vice-King—in the name of the great-grand-mother of nations, sends greetings to this youthful great-grand-daughter, which has just come of age. Egypt is called the cradle of the sciences. No great man of antiquity, from Homer, the father of poetry, and Herodotus, the father of history, and Moses, the father of government and law, could lay claim to the title of a scholar and a teacher until he had sat at the feet of this mother of ancient learning.

Old great-grand-mother Egypt never excelled in the fine or mechanical arts. In the realm of thought she was far more successful. Her display in such an exposition is not equal to many others. Her greatest wonders, the ruins of Thebes, the temple of Karnac and the pyramid of Cheops, cannot be conveyed hither on ships. Her mummies are nothing new to the visitors of the museums of our larger cities. Still a corpse preserved for 4000 years, its bandaged form and features black, and the same in bulk as when, amid weeping friends it was first put under the sands of the Lybian desert, giving you the distinct outlines of the person, is a wonder to behold, too.

We will for the present pass by the fine display of the German and Austrian empire, and hasten towards yonder corner of the building, to our Mongolian exhibitors. When I was a boy, and after I became a man, I had an impression that the Chinese and Japanese were a stupid, dreamy, opium-smoking people, who lived on roasted rats and birds'-nest pies; and never produced anything in the world of art or letters. Let us visit China. See how fat these men are, dressed like lubberly, lazy women, in blue

petticoat trowsers, like the Turks. They are all dressed alike; indeed all look alike. If you see one Chinese face, you have a *fac-simile* of the 200,000,000 of this nation. A sallow-yellowish complexion, high cheek bones, their eyes elliptical instead of round, wider than high, their jet black hair braided into a long "pig-tail," hanging down the back. Here and there you meet one dressed in our style, with a tall, shiny black hat, but no tailor or toilet can conceal the Chinese or Japanese face. Both are equally skillful in fine work. They exhibit China vases of every size and quality, fine inlaid and overlaid work, fancy, ornamental and useful articles, such as you find nowhere else. These Mongolians are always honored with a crowd. Many articles are already marked as sold. Some of them cost from $1,000 to $5,000 a piece.

Brave little Switzerland has the best display of watches here. Here, you see a perfect watch, half as large as a gold dollar, in a gold setting. The Swiss are great watchmakers. This group of life-size wax figures is a favorite scene, around which you will always find a crowd. There stands the old grey-headed grandfather leaning, on a staff, with his hat off. He is dressed in short breeches, and a long sheep skin coat, with the wool turned inside. His married daughter is kneeling aside a little rudely made cradle, bending over her dead child. Near the end of the cradle sits her young husband, with an open German Bible on his knees, pointing with his hand to a chapter for his comfort and that of his family. Aside of him stands his little girl, with her hand on his knee, looking very sad. On the end of the cradle is a rudely written German inscription, telling you that this dead child is the son of Andrew Mates, which died July 25, 1838.

You have never been in Switzerland, have never seen an Alpine Shepherd, nor his family. Precisely such coats and staves I saw the shepherds use in the Bernese Highlands. The rustic bodice, petticoat, heavy, hobnailed shoes of the young mother, are the fashion of the village women of the Alps. Examine the dress of each closely, as you seldom have such a chance to study the peculiar costume of the Swiss peasantry outside of their country. Do you notice the tear trembling on that lady's cheek? Very likely the sight of the young mother bowing her head in prayer over her dead child, reminds her of some little coffin, in a fresh grave, whither she sometimes goes out to weep.

There are many things to be seen here, which are finer and more costly than the coarse garments of this bereaved Swiss family. But there is nothing in this vast exposition which I visit with more profit than this. On every visit I spend five or ten minutes here.

The most of this vast display of the world's handiwork, however finely wrought, is of the earth, earthy. Much that has no direct reference to or bearing upon the cause of Christ. In this mournful group Switzerland declares to the assembled representatives of the nations of the earth, that the promises and teachings of God's holy word are her only source of comfort in bereavement and death, and of hope for a blessed life to come.

We will pass into the next aisle, where there is another edifying scene. Here you see an aged couple seated at the table, engaged in family devotions. Before the father on the table, is an open German Bible. The venerable wife devoutly folds her hands as she listens to his reading out of the blessed book. These, too, are dressed in the peculiar costume of their country.

There lies a large elk, wounded by the shot of a hunter. The blood runs out of the bullet hole in its side. The cruel hunter, with his comrade at his side, leans on his gun, with a mingled air of penitence and triumph, as a woman points to the poor suffering brute, and is evidently chiding him for his cruelty.

A Scandinavian muffled up from head to foot in furs, seated in his Lapland sled, drawn by a fleet-footed elk, pauses here in a corner, to let us see his mode of northern travel.

And here your sympathies are powerfully wrought upon by this embarrassed Norwegian youth. He has just "popped the question" to this bashful maiden, standing with downcast face, back of him. And now, he blushingly looks to the floor, as he tries to ask her father's consent to the marriage. I have an idea that the old gentleman is

mightily pleased with the proposal, although he evidently affects not to have much zeal in the matter. These different life-sized groups are favorites with the sight-seers.

We will pass over to the Memorial Hall. What a grand entrance it has. This, and another building near it, are filled with statuary and paintings, from all nations. Where there are hundreds of objects of interest, you cannot stop before every one. In such places find out a few of the best paintings and statues, and use all your time to understand and enjoy them. Only one here and there you can stop to study.

We will sit down awhile before this large painting. It represents the Surrender of Napoleon III. to William of Prussia, at Sedan. That tall, erect old gentleman, with a military cap on, like all the rest of his soldiers, is old William. attended by a few of his officers. Standing on that knoll his noble form makes a fine appearance. He keeps his cap on, rests one arm on his back, and has a stern look, as Napoleon, with a down-cast face, a somewhat stooping form, and cap in hand, comes up the hill, attended by an officer. I cannot recall the precise words which William used in reply to his formal surrender, but remember that at the time they sounded harsh, if not cruel. For the victor can afford to speak gently to a fallen foe, however much he may have been in the wrong. Whilst I rejoiced in Prussia's victory, I could not suppress a feeling of pity for the crushed "Nephew of my uncle." *Crushed;* that is what the painter makes of Napoleon. as he creeps, cringingly up the hill towards his stern conqueror.

Perhaps you wonder why the faces of these men look so red. The surrender took place early in the morning. The rising sun bathes the landscape and faces with peculiar colors of light.

Let us think a little over this scene. This country, spreading out before you, is covered with the wounded, dying and dead, although you see none in the painting. What a struggle it must have caused the proud Napoleon to consent to a surrender! But he cannot help it. To continue the war any longer would be to subject the brave French soldiers to wholesale slaughter, without the hope of victory. William was then 76 years old. He is said to have been, and still to be a pious man. He prayed every day, in peace and in war, and asked his people to pray for him and their country. In the short despatch in which he officially sent the news of that morning's victory to Berlin, he praised God for all, and asked his subjects to do the same.

A few months ago his Court preacher preached a sermon on the occasion of his eightieth birth-day. The sermon was largely taken up with an extravagant eulogy of Queen Louisa, the mother of William, and repeated certain sayings which tradition ascribes to her. At the close of the service he met his preacher at the door of the Cathedral, and told him that certain sayings which he quoted, were never uttered by his mother, but were the inventions of others. In parting William kindly reminded the pastor that he and his family came to church to worship God and hear the Gospel preached, and not to listen to extravagant eulogies of their ancestors. He kindly asked him hereafter not to indulge in such panegyrics, but simply preach the Gospel to them as to other people. Just 60 years before this surrender of Sedan, when William was 16 years old, his mother and her children were driven out of their city and country by the First Napoleon. One could hardly blame him, as he stands on this knoll at Sedan, and seeing the Third Napoleon approaching him to surrender his crown, if he would think of his fugitive mother of 60 years ago, whose wrongs he has at last avenged.

Let us go to another room. Sit down here. This large picture represents the marriage of the Prince of Wales. A scene widely different from the one at Sedan. Before the Archbishop of Canterbury stands the Prince and his bride, surrounded by the royal family and many lords and ladies of the realm. It represents a great display of fashion and costly dresses, whose peculiar folds and fine qualities the artist brings out very strikingly. Have you noticed how small a proportion of these paintings are on religious subjects, or those taken from Bible history? The great masters of the fifteenth and sixteenth century give

us mainly works on Scripture subjects. But more recent artists seem to have a taste for scenes connected with political and social events.

The mind, like the body, can relish only a certain quantity at a time. Beyond that eating is simply a mechanical process, without nourishment or relish. We had better leave this world of beauty in these two buildings, and take a few distinct impressions home with us. Fond as we are of the beautiful, we cannot relish any more of this part just now

While walking across to the Women's Pavilion, I will tell you a little story from real life. When I was a student at Marshall College, Mercersburg, Pa., I would sometimes visit its President, Dr J. W. Nevin. Often I would see a spry little daughter of his, lively as a lark, skipping about the beautiful flowery front yard. Full of joyous child-life, she bounded hither and thither in innocent glee, flinging her long flaxen tresses in unkempt confusion around her neck. After finishing her education she disclosed a decided talent for the fine Arts, and especially for Sculpture. This Art she chose as her profession. To some of her friends it seemed a strange vocation for a lady. But few embark in such a calling. Only those of a decided, positive turn of mind, venture outside of the ordinary sphere assigned to their sex.

Well do I remember what a sensation Miss Hosmer produced when I was in Rome. A dashing New England girl, who wrought in her studio with marvellous energy, and had then already produced several works which gained the admiration of men like Gibson and other eminent sculptors. She had her own style of dress and enjoyment; indeed to some extent her own style of art. She discarded the trammels of fashionable life, dashing across the Campagna on horseback, by herself; doing things generally in her own way, without regard to other people's prejudices and whims. Since then other ladies have entered this profession without setting so many tongues a wagging.

Miss Blanche Nevin spent some years in Rome and Florence, where she studied and worked under the direction of the best masters. For several years past she has had her studio in Philadelphia. She is the author of these two life-size statues before us. You will at once recognize Mother Eve in the one that is standing. It represents her soon after the fall, when God found her and Adam, partly covered with fig leaves. She feels keenly that she has sinned, and her sense of guilt makes her feel ashamed in God's sight, as it causes every true penitent to feel. Although her body is partly covered with fig leaves, she tries to hide part of her face with her arm. Womanly shame shrinking from the beholder is strikingly bodied forth in this work.

The reclining marble figure by her side is Cinderella, taken from a certain story which you may have read. I cannot remember the particulars of it, only the name, and that she is said to have worn a certain glass slipper. You see, in the statue here, she seems to adjust the slipper with her hand. With what natural ease and grace this figure reclines, just like a living body. And the limbs, head, features, muscles—every part so naturally and perfectly formed as if the whole had grown instead of being made. But why put these two works in the Women's Pavilion instead of in the Memorial Hall, where all similar works of Art are? Well, as a lady has produced these, I suspect that the ladies having the management of this Pavilion feel a little proud of her, and by placing it here wish to tell all the world: "Be it known to you, that *one of our sex* has produced these." All over the country the press has spoken in flattering terms of Eve and Cinderella.

How conveniently this immense exposition is arranged. Here are over two hundred buildings, large and small, with beautiful walks through the grounds, lined with plants and flowers from every clime. There is no mechanical, artificial sameness, but a certain naturalness, as if Nature had gradually produced it all without the help of man; old dignified forest trees look benignantly down on the festive scene; hills and valleys variegate the whole.

Hundreds of rolling chairs are pushed through the buildings and over the grounds. For a small fee per hour, a man will take you wherever you wish

to go. The police look like dignified army officers, finely dressed, polite and kind.

Yonder stands one, tall and erect, like one of Napoleon's "Old Guard." Let us ask him a question.

"Guard, where is that music which we hear?"

"It is an electrical organ, sir. Pass down this aisle if you please, and up the stairway at the end of the building. You will find it on the gallery at yonder end."

An electric organ? I have seen hand organs, and heard of others run by wind, water or steam. But have always thought that the only sound which lightning could produce was thunder. Here it is. A boy works the bellows, but where does the electricity come in? It is said to do what the fingers of the organist perform ordinarily. You see how it cuts out the notes of the music whilst playing, on the long slip of paper which it deals out as the electric telegraph battery deals out the messages received. Music by electricity!

We may as well look at the plants while in this Horticultural Hall. You see what a large variety there is here. From the warm tropics and the cold regions of the north, you see representatives. Across the way, in that smaller building, are the famous laurel flowers, Rhododendron, people call them; but they are our laurel, and why not call them so? Then the common unlearned people would know what is meant. After all, these are a great improvement on our mountain laurel. The flowers seem larger, and what a richness of color!

God can make prettier things than man. No artificial flower could equal these. Some others could be more easily copied. By the way, do you know that the making of artificial flowers was practiced already in the days of Solomon? A certain Jewish tradition says, that among the puzzling questions which the Queen of Sheba put to Soloman, was one concerning a real and an artificial flower. Handing him both, she asked him to tell which one had grown in the garden. He put a hive of bees outside the open window of his palace. Soon the bees entered and lighted on the real flower, but refused to touch the other, whereby the wise man could answer the Queen's question.

A visit to this Centennial exposition gives one a sight of the world in a nutshell. For example, here are plants which you cannot see elsewhere without traveling to South America or Italy. I see paintings here which I saw in Florence, Rome and Paris. To see these works of Art and curious productions ordinarily, you would have to travel through Europe and to the ends of the earth. Ninety-nine out of a hundred of our American people will never hereafter have another opportunity to see so much of the whole world brought within an area of two hundred acres of ground. See the sign of this small building: "The Bible in one hundred different languages." Surely none but a Christian and a gentleman can have charge of such a department. We can freely ask him any questions we choose. Here is the Lord's Prayer in one hundred and thirty different languages. The American Bible Society has translated the Holy Scriptures into two hundred languages. How much learning, labor and money it must have cost to do that. Through these languages the millions of earth's inhabitants can read the story of the Cross, and learn the way of life in every quarter of the globe.

You remember a while ago we passed several heathen idols in yonder building. Some sitting, others standing; some with human faces, others are a mixture of man and beast. You seldom find heathen idols, which present pretty forms and features. Most outlandish, hideous-looking things, which are calculated to frighten children and nervous women. A fine painting or statue awakens pleasant thoughts in the beholders, but these idols are all suggestive of ugliness and hobgoblins.

Some of these idols on exhibition here are thousands of years old. Millions of sick and sorrowful people have vainly fallen down before them in search of comfort and peace. And hundreds of millions are vainly seeking peace in this way now. Just so they did in David's day:

"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: * * * they that make them are like unto them: so is every one that trusteth in them." Ps. cxv. 4-8.

We have them here, right around us. These people from India, China, Japan, Persia, and the Islands of the Sea, in their own way feel the need of a power that is higher than they. Yonder Chinaman is intelligent, a skillful worker in his craft. He can make a prettier little casket or table than any man in America. But he worships a god which is a monster of ugliness. His deity is a rude idol, made with human hands, and placed in the Joss house. When his child dies he has no more hope than when his dog is killed. He is without hope and without God. How we Christians should labor and pray that all idol-worshipers may soon be taught to believe in Christ.

Let us stroll through this Agricultural Hall. What an immense building. In farming, the United States are in advance of all other nations. Its farming implements and machinery, as you will notice in this building, are unequalled, whilst in the fine arts older nations excel her. After all, all the world must take its hat off before the hard-working tiller of the soil. The tradesman, mechanic, statesman, and the men who fill learned professions, are all useful in their place, but they add nothing to the material wealth of a people. But every bushel of wheat and corn which the farmer raises, adds that much to the real possession of a nation. You see that this building is less frequented than some of the others. For people think that they can see mowers, reapers and other farming implements nearer home. But they greatly err, in their undervaluing of this department. All honor to the toiling farmers of America, who cover our vast continent with rural beauty, wealth and a plain honest home-life.

Here is a mammoth Buckeye, nearly as large as a barrel, not grown but made. Made by a native of the Buckeye State, of whom you may have heard. He is known in the Reformed Church as "The Fisherman." Henry Lenard, of Basil, Ohio, the descendant of a Swiss family, has for many years served as agent for the institutions of the Reformed Church in Pennsylvania and Ohio. On this mission he has traveled through the middle and western States, and secured many thousands of dollars. He is a small plain man, with good sense and tact for this work, and a glib tongue. He speaks not only the English language fluently, but the German in its purity, as well as in the Pennsylvania and Swiss dialect. The latter he speaks with all the guttural vehemence of a native Graubünder. For a number of years he has labored for the endowment of Heidelberg College, in Tiffin, Ohio, of whose buildings we have here a model. They look well, even in this miniature form. You observe the fish plays a prominent part in the symbolical details of the plan. The little old man has fished in fair and foul weather, in clear and muddy waters, for a quarter of a century. And many a long string of greenbacks has he borne to the institutions of the Church. He labored the whole of last winter at this Centennial buckeye and its appurtenances. You notice the whole outside is covered with the shells of real buckeyes.

These hay-rakes have almost the finish of a Steinway Piano. B. C. Taylor, Dayton, Ohio, is the manufacturer.

I must weave a little story around this pretty hay-rake. It was in the fall of 1852. How long ago that seems. I had just been licensed as a young student, at the Synod, at Baltimore. I was standing on the deck of a canal packet, on a certain Saturday evening, on my way to preach trial sermons at Lewisburg, Pa. The sun had already sunken behind the high hills on the west branch of the Susquehanna. I felt alone amid the crowd on deck, for I knew no one. The mountain cast its shadow across the river. On the opposite side the mellow light of the autumnal setting sun gave peculiar beauties to the variegated colors of the sere and yellow foliage. Our State abounds in fine scenery. But I have seen few places which can compare with a sunset scene in autumn along the Susquehanna, between Liverpool and Northumberland. To be seen to advantage you must travel along here at a snail's pace, sitting on the deck of an old-fashioned canal packet, listening to the plashing of the wavelets against the boat, to the tooting of the packet-horn announcing its approach to the lock-keeper, to the shouts of the steersman to the driver, to the prattling of children along the canal;

and to many more charming little things which we used to enjoy on the packet, and which the Railroad conveniences have taken from us.

Among the passengers on deck I noticed a very plain-looking man—plain in dress and address. He had a few large China chickens in a box, in his care. A few questions about the vil lages we passed, started a conversation. He lived at Lewisburg; was returning thither then; was a member of the church which had invited me; and seemed greatly pleased to befriend me in every possible way.

We reached the town after midnight. A fearfully dark night it was, to a timid licentiate, on his way to preach *trial* sermons. What would he have done without this kind guide, carrying his China chickens, and dispelling the gloom of the way with entertaining scraps of conversation? We had to walk nearly a mile from the canal wharf to the town. Crossing the closed bridge, the darkness could almost be felt. My impression is that he had to lead me by the hand. How dismally dark those unlighted streets seemed to me then! He took me to his house; and surpassingly soothing was his plain, heartsome home. For he lived very plainly, and was in humble circumstances, and tried to make an honest living as best he could.

I became his pastor. He had a very interesting little boy, intellectual, too, whose brain was too active for his little body. He was a great favorite, not only with his parents, but with all who knew him. One day, during the father's absence he sickened and died. Well I remember how their great sorrow wrought upon me; how surprised and grateful I was that they bore their overwhelming loss with such calm, and hopeful resignation.

A few years later he removed to Dayton, Ohio. Here he became an agent for the sale of Agricultural implements. Then he began manufacturing them on a small scale. Gradually his business grew on his hands. Later he began the manufacturing of hay-rakes; invented certain important improvements in this line. And now he has the largest establishment of the kind in the United States. His rakes have a national reputation. The press all over the country speak in flattering terms of this maker of hay-rakes. He is a native of Berks County, Pa., and of Pennsylvania German parentage. By energy and enterprise, and a prompt, intelligent, honest attention to his business, he has achieved a grand success.

And very pleasant it is for me to tell you this story before these Centennial hay-rakes, and introduce to you, if not personally, at least through his works, my early and kind friend, who guided me through a dark passage to my first pastorate, B. C. Taylor.

Better than Gold.

Better than grandeur, better than gold,
Than rank and title a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please:
A heart that can feel for a neighbor's woe
And share his joys with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere
Doubly blest with content and health,
Untried by the lust of cares or wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For man and morals, or nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep
Brings sleeping draughts to the downy bed,
Where luxury pillows his aching head;
His simpler opiate labor deems
A shorter road to the land of dreams.

Better than gold is a thinking mind
That in the realms of books can find
A treasure surpassing Australian ore,
And lives with the great and good of yore,
The sage's lore and the poet's lay,
The glories of empires past away;
The world's great drama will thus enfold
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried by sorrow with heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

Washington's Marriage.

It was in the spring of 1758, Mr. Custis, a planter, residing at his estate called the "White House," was out one morning, when he met, coming from the northward, a young gentleman of military appearance, excellently mounted, and accompanied by a good old servant, or sergeant, who rode respectfully a few paces behind his master. The new comer was Col. George Washington, on his way from Winchester to Williamsburg, and his attendant, Bishop, formerly Braddock's body-servant, but now his own. Washington was twenty-five years of age at that time, and a young man of great sedateness and dignity. He was in chief command on the frontier, and saw and thought little of the fair sex. But on this spring morning of 1758 his time had come. Mr. Custis greeted him, and invited him to stop at the White House. His business was pressing; he must hasten to meet his Excellency at Williamsburg, and conversing they rode back, and reached the White House. Here Washington dismounted and delivered his horse to Bishop, with orders to await him there; he would continue his journey in half an hour. Bishop saluted gravely, with hand raised to his hat; his master entered the house, and the time passed—the old servant waiting patiently. His master did not, however, make his appearance. The event was unheard of. Col. Washington was the soul of punctuality; he was on pressing public business; what could be the meaning of this strange and unwonted delay? An hour passed—two hours passed. Col. Washington did not re-appear; but a servant came out and delivered an order from him to the motionless old body-guard. He would conduct the horses to the stable; his master would dine. and possibly pass the night with Mr. Custis. Bishop obeyed—the world was clearly coming to an end—and Col. Washington was the guest of the owner of the White House. On the next morning, Bishop, in obedience to orders to that effect, saddled the horses, and waited before the door for the Colonel, who designed setting out, he said, immediately. An hour passed; the Colonel did not appear. Two hours afterwards there was still no sign of him. Then the servant came again, and directed that the horses be led back. Colonel Washington would remain to dinner, and then continue on his journey. The day was far spent when the young soldier made his appearance, and vaulted into the saddle. Tall, vigorous, graceful, and with a certain loftiness of bearing, even then distinguishable, he was a gallant-looking cavalier—one whom any woman might admire. One was gazing at him through the window—a young lady of about his own age, with rosy cheeks, bright eyes, hair carried back from the forehead, and a neck resembling snow, above the square-cut bodice. The young colonel reined the high-spirited horse, nearly throwing him on his haunches, made a courteous salute with his hand (it was nearly the attitude of a bronze statue of him made afterwards), and galloped away, thinking probably of the bright eyes and red lips. Col. Washington, of Mount Vernon, had seen for the first time Mrs. Martha Custis, the beautiful young widow, who, a year after, was to become his wife. Tradition relates that the ceremony took place in old St. Peter's Church, in New Kent county. The scene was a brilliant one, and may interest the reader. It was in January, 1759. The Rev. Dr. Mossom, parson of the parish, attended in full canonicals, and the pair advanced, followed by a bevy of beauties and groomsmen. Washington was clad in a suit of blue and silver, lined with red silk; his waistcoat was embroidered; his knee and shoe buckles were of gold; his hair was powdered, and he wore a dress sword. The bride was dressed in white satin with rich point lace ruffles; pearl ornaments in her hair; necklace, ear-rings and bracelets; white satin shoes with high heels and diamond buckles; and was followed, as has been said, by an array of beautifully dressed girls leaning upon the arms of groomsmen, in costume as imposing. The vice-regal Governor of Virginia, in a suit of scarlet, embroidered with gold, with huge bag wig and dress sword, was seen in the midst of a number of officers of the English army and navy, and the great crowd of what were then called "the gentry"—friends and relations of the bride and groom—filled the church,

all intent upon the interesting ceremony. One personage has been forgotten—Bishop, the old body-servant. He, too, was present. With folded arms, and much emotion in his aged face, he gazed at the ceremony with the rest It soon ended, and the brilliant crowd flowed forth from the old church. Tradition relates that the bride and as many of her fair attendants as could do so, entered the great chariot, which rolled off, drawn by its six spirited horses; while the bridegroom, fonder of riding on horseback, mounted the splendid English charger bequeathed to him by Braddock, and cantered after the coach, attended by a number of gallant youths. Such was the picturesque scene in the life of the "Father of his Country." —*Centennial Journal.*

The Former Times, and These.

[From Edward Abbott's Revolutionary Times.]

We must not think that our present times are the worst which our country has seen. John Adams, writing from Philadelphia, in October, 1776, when and where Congress was in session, said to his wife: "The spirit of venality you mentioned is the most dreadful and alarming enemy America has to oppose. It is as rapacious and insatiable as the grave. * * * This predominant avarice will ruin America if she is ever ruined. If God Almighty does not interfere by His grace to control this universal idolatry to the mammon of unrighteousness, we shall be given up to the chastisement of His judgments. I an ashamed of the age I live in."

Unfortunately, venality was not the only vice of the times. There were many and grave departures from the standards, at least from those standards which are commonly accepted now. Intemperance and grosser immoralities were common, and had not the force of public sentiment to struggle with which has been raised up against them in recent times. Profaneness, which is now both unchristian and ungentlemanly, was at least hardly ungentlemanly then; and the lottery system, which is now generally prohibited by statute, had then the countenance of good citizens, and even the sanction of the Congress. By a lottery, indeed, the Congress sought aid towards meeting the expenses of the war. Mob violence was a necessary feature of the times, and social scandals had their place, as now, upon the public record.

There was a severity in public punishment which we of this day would hardly endure. The stocks, the pillory, and the whipping-post are too familiar to need detailed mention. Slavery, it should be borne in mind, existed generally throughout the states, though the agitation of emancipation had a place in the counsels which attended the foundation of the government. How strange it is to read to-day of the buying and selling of slaves in New England a hundred years ago, and to find in the Boston papers of that time advertisements of runaway negroes. * * *

Fashions changed a hundred years ago as they do now, and perhaps it would be impossible to give an exact picture of the costumes of different classes at any one time. But in general, it may be said that gentlemen wore small clothes, knee-buckles, and buckled shoes; coats broad-skirted, wide-cuffed, and lace-ruffled, and of brown, gray, claret, or other color; long waistcoats, with broad flaps over the pockets, cocked hats, and in many cases wigs and powdered hair. The small sword was a common article of full dress, while scarlet cloth, and gold and silver lace, with showy buttons, were resorted to by patricians on important occasions. The ladies made up their silks and satins and brocades into sacques and petticoats, hooped and trailed, set off with ruffles, and variously patterned and b decked, according to the style of the hour. They spent much time upon their hair, and the arrangement of the head-dress for the great party or the grand ball was a very complicated operation. * * *

These, and like these, were of course the fashions of the fashionable people of the cities, and of wealthy circles. The plain folks dressed in soberer styles. The soldiers of the Revolutionary army knew little of the splendors, or even of the neatness and comfort of uniforms; and it is one of the humors of our own time to say that the original Ulster overcoat was invented at Valley Forge, consist-

ing of a bed blanket, with holes to put the arms through, and a mule-halter for a belt * * *

Of amusements there was little variety in the olden time. Some of the domestic industries were turned to good account for purposes of pastime; and the husking-match, the quilting-bee, and the apple-paring gave the young people ample opportunity for the play of pleasant feeling. The "raising" was made a half-holiday for the men of all the neighborhood. Fencing was a manly accomplishment, and had its teachers in the cities and large towns. The ladies gave coffee-parties of an afternoon; and a dinner-party of the elect was a very grand affair. * * *

The public ball, with the graceful minuet and the stately contra-dance, seem to have been the favorite form of demonstration in honor of festive anniversary and distinguished guest. When on one occasion La Fayette was in Baltimore, on his way to the "front" at the South, a ball was tendered to him. "Why so gloomy at a ball?" asked some belle of the evening, who had been struck with the soberness of the young French nobleman. "I cannot enjoy the gayety of the scene," was his reply, "while so many of the poor soldiers are without shirts and other necessaries." "We will supply them," was the impulsive reply of the assembled ladies, who met next day to make up clothing for their suffering defenders. In this and other ways, the mere pleasure-seeking spirit of even those troublous times often met a just rebuke, and was turned into wiser channels. * * *

Children had a somewhat different place in the old social economy, from that which they enjoy to-day. They did their full share of the domestic work, and found their recreation in sports of very rude description. They looked up to, and not down upon, their parents; stood in wholesome awe of domestic law and authority; walked softly before the parish minister; and, in general, demeaned themselves in a way which would be one of the greatest of centennial curiosities, could it be reproduced in *fac-simile*. A visit from the minister was a signal for a catechetical exercise, to which the young folks looked forward as their chief end. And on the Sabbath their natural and innocent activities encountered strong repression.

Personal Sacrifice to obtain a Bible.

A short time since, a young lady of cultivated manners came into the depository, and inquired the price of Bibles. She said she wanted the finest Bible she could get for about two dollars. I showed her one at that price; it suited her, and she said she would take it and call in the afternoon for it. She returned in the afternoon looking very sad; she looked at the Bible, and asked me if I could not take less for it. I said, "I could not, as we sold them at cost price." I said, "We have cheaper Bibles, and if any one was destitute and too poor to purchase, we had Bibles to give." She replied, "If you knew the circumstances, perhaps you would take less than two dollars. This was the kind of a Bible that was wanted." She said she came twenty five miles, and was acting for a lady friend, who was in affluent circumstances before the war; that she had lost all her Bibles, and had not been able to procure one since; that she wanted one so much, and of the kind selected; had that morning cut her long and beautiful head of hair off, and sent it by her to be sold, and the proceeds to be invested in a Bible. That she had expected to realize at least two dollars for it, and that after visiting every place where they purchase such articles, she could only realize $1 25, and this was all that she could pay. I replied, "Most certainly, under such circumstances, the lady shall have the Bible." I then asked her if she had a Bible of her own. With a good deal of hesitancy she said that she had not. I presented her with a Bible also. With many expressions of gratitude, she left, declining to give the name of the lady who had sold her hair to purchase a Bible.—*Cor. of Bible Record.*

"I SPECS, my bluvved hearers," said a colored parson—"I specs to-day to take a broad field in my 's ourse. It takes me a good while to get away from de dock, but when I once strikes de deep water, den look for de big fish!"

Latimer and Henry VIII.

In the midst of the passions and cruelty of Henry VIII., the upright prelate preached a sermon in his presence, at the Chapel Royal, condemning, in the strongest terms, the very crimes to which every oneknew that the monarch was peculiarly addicted. Enraged beyond measure at the rebuke thus openly administered to his "pleasant vices," Henry sent for Latimer, and threatened him with instant death if he did not, on the next occasion, retract all his censures as openly as he had made them. The reproof got wind, and on the next Sunday the Royal chapel was crowded with the courtiers, eager to hear the terms in which the inflexible prelate was to recant his censures on the voluptuous tyrant. But Latimer ascended the pulpit, and, after a long pause, fixing his eye steadily on Henry, exclaimed in the quaint language of the time, to which its inherent dignity has communicated eloquence: "Bethink thee, Hugh Latimer! thou art in the presence of thy worldly sovereign, who hath power to terminate thy earthly life, and cast all thy worldly goods into the flames. But bethink thee also, Hugh Latimer, that thou art in the presence of thy heavenly Father, whose right hand is mighty to destroy, as well as to save, and who can cast thy soul into hell-fire," and immediately began, in terms even severer and more cutting than before, to castigate the favorite vices and crimes of his indignant sovereign. The issue of the tale was different from what the cruel character of the tyrant might have led us to expect. Henry, who with all his atrocity, was not, on some occasions, destitute of generous sentiments, was penetrated by the heroic constancy of the venerable prelate, and, instead of loading him with chains, and sending him, as every one expected, to the scaffold, openly expressed his admiration of his courage. and took him more into favor than ever,

Chinese Women.

A Chinese father has absolute power over all his family, even to the selling of them as slaves, or the taking of their lives; but self-interest and affection operate so strongly as to make heinous sins against sons as uncommon as in western lands. A daughter, however, has not the same safeguards. She has many duties, but no rights. Her advent in the family is always deprecated, and is often not endured. In consequence of the almost universal poverty, the prevailing thought against her is, how to spend the least possible for her, and how to dispose of her in marriage most profitably. In entering into the marriage relation, which she does when about fifteen years of age, she depends solely on the will of the elders of her household, who select her partner for life, and decide, without consultation with her, in what family her lot is to be thenceforth cast. If her husband dies before her father-in-law, her second marriage would be considered a reproach and disgrace. She remains, therefore, sharing the family food and labor, as much a part of her father-in-law's household, as before her husband's death. Unlike the similar case among the Israelites, it would be illegal for her to marry one of her husband's brothers, or even any person with the same surname.

When a husband and father dies, his property, unless his sons choose, as is oftenest convenient, to use it in common, is divided equally among them. They then take turn in feeding the mother an equal length of time. Daughters do not inherit.—*Baptist Missionary Magazine.*

One Hundred Years Ago.

What a contrast between now, and—say only a hundred years ago! Certainly, there is a very great contrast. England was not a manufacturing country a hundred years ago. We imported nearly everything except corn, wool, and flax. We imported the greatest part of our iron from Spain, Sweden, Germany, and Russia. We imported our pottery from Holland, our hats from Flanders, our silk from France, our cloth and carpets from Belgium. Our cotton manufactures, our woolen and flax manufactures, our machine manufactures, could scarcely be said to exist. Coal could scarcely be had, for coal pits could not be kept clear of water.

A hundred years ago we could scarcely build a bridge. Look at the churches built a hundred years ago, and behold the condition of our architecture! A hundred years ago we had fallen to almost the lowest condition as a nation. We had not a harbor; we had not a dock. The most extensive system of robbery prevailed on the river Thames. The roads, such as they were, swarmed with highwaymen; and blackmail was levied on the Lowland farmers down to the middle of the last century.

A hundred years ago our ships were rotten; they were manned by prisoners taken from hulks, or by working-men pressed in the street in open day. When James Watt was learning his trade of an instrument-maker in London, a hundred years ago, he durst scarcely walk abroad, lest he should be seized and sent to India or the American plantations. Less than a hundred years ago, the colliers and salters of Scotland were slaves. It is not forty years since women and children worked in coal-pits. Surely we are not to go down on our knees and pray for a restoration of the horrible things that existed a hundred years ago.

A hundred years ago literature was at a very low ebb. The press was in a very miserable state. William Whitehead was poet-laureate! Who knows of him now? Gibbon had not written his "Decline and Fall." Junius was the popular writer; political corruption was scarified in his letters. The upper classes were coarse, drunken, and ill-mannered. Bribery and corruption on the grossest scale were the principal means for getting into Parliament. Mr. Dowdeswell, M. P. for Worcestershire, said to the Commons, "You have turned out a member for impiety and obscenity. What half-dozen members of this House ever meet over a convivial bottle that their discourse is entirely free from obscenity, impiety, or abuse of government?"—*Samuel Smiles, in "Thrift."*

Bibles in Revolutionary Days.

Up to the time of the Revolutionary war, the colonies were dependent upon the mother country for their supply of English Bibles. Eliot's translation of the Scriptures for the Indians had been published in the seventeenth century. Two editions of Luther's Bible and several editions of the New Testament in German had been published in Pennsylvania before 1776. Proposals had even been made, as early as 1688, for the publication of "a large house-Bible," in Philadelphia, but either for lack of encouragement, or because the copyright laws of England forbade, that project was abandoned, and a full century passed away before it was consummated.

The importation of Bibles having ceased at the outbreak of hostilities with Great Britain, the demand for the Scriptures became so great, that a memorial was presented to Congress, in 1777, urging that body to print an edition of the Bible, and a committee of the House went so far as to recommend that twenty thousand copies be imported at the public expense. The measure was not carried, but individual enterprise was equal to the emergency, and in that very year Robert Aitkin published a duodecimo edition of the New Testament. Other editions followed each year, till, in 1782, the entire Bible was issued from the same press. This work was examined by the chaplains of Congress, whose favorable report led to the adoption of the following resolution:

"*Resolved,* That the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitkin, as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper."

Thus early in our national history the Bible was regarded as essential to the highest well-being of the people, and its publication sanctioned and approved by the government.—*The Bible Society Record.*

"THE blessed man that preached for us last Sunday," said Mrs. Partington, "served the Lord for thirty years—first as a circus rider, then as a locust preacher, and last as an exhauster."

Church-going One Hundred Years Ago.

If we would form a vivid conception of the state of things one hundred years ago, we must lose sight of the wonderful inventions and discoveries, the conveniences and comforts, that distinguish the present age; we must forget, for the time, our national greatness—the towns, cities, and states that have sprung up as if by magic; we must look out upon an almost unbroken wilderness, and see the brave and hardy pioneer engaged in leveling forests, contending with wild beasts and savage men, and, in the midst of perils and privations, laying the foundation of civil, religious, and educational institutions, which are the glory of the present period.

When we think of church-going, we must forget the fashionably dressed and undisturbed assemblages of the present, and imagine great congregations of people assembled in the woods, God's first temples, there to praise and worship their Creator—the men, and sometimes even the women, armed, and sentinels keeping watch at a distance lest prowling savages should rush upon them with tomahawk and scalping knife. We must forget our splendid city cathedrals, with their stained glass windows, cushioned seats, and brilliant chandeliers, and think of rude log-buildings, such as the early settlers were accustomed to worship in, roofed with clapboards and seated with rough benches, without any stoves or heating apparatus of any kind; for, in those days, the people regarded even a stove as a needless provision for the flesh, an innovation upon well-established customs of coolness, and even a desecration of God's house. They expected the ministers to warm themselves up by their preaching, and this they often did.

It is related that one very cold day, while Rev. John McMillan, of Chartiers, Pa., was preaching in his log-church, the people disturbed him by shuffling their feet in order to keep them warm. He stopped his sermon and told the congregation he would give them a few minutes to knock the snow off their shoes, after which he would resume his service, and expect to proceed without any more noise.

If we are to believe the traditions o. the fathers, carefully handed down in various localities, it would seem that in more than one place the new stove, even without fire, produced much heat, faintings, conflicts, and diversions; and an instructive chapter might be written upon this single topic upon the progress made within the limits of the century, as shown in the changes and improvements made in lighting and warming our churches.—*A Century of Gospel Work*

Dedication Ode.

For a Cemetery Chapel.

BY T. S. JOHNSTON.

O Thou, who art enthron'd on high,
Amid the glories of the sky;
Look down, and from Thy throne above
Accept this off'ring of our love.

Amid the city of the dead,
Reposing in their dusty bed,
To Thee this chapel here we raise,
And dedicate it to Thy praise.

Within its consecrated bound
Oh, may the gospel's soothing sound
In comfort e'er break o'er the soul,
Long as the years their course shall roll.

Within its courts Thy promise seal,
Thy strength'ning grace and love reveal,
Send from Thy word a healing ray
To chase the gloom of death away.

Say to each mourning one—be still!
Reveal Thy holy sov'reign will,
Remove their gloomy doubts and fears,
And wipe away their falling tears.

Then shall our faith its triumph bring
And take from death its venom'd sting.
Roll vict'ry from the grave away,
End sorrow's night in joyous day.

POSITIVE GRACE: A man might have a garden without a single bit of purslane in it, not a single Canada thistle, nor any pigweed nor any weed, and yet have nothing in it worth caring for. There may be nothing bad in it, but there may be nothing good either. It was all right to clear out the weeds, but you should fill up their places with worthy plants. The positive graces of character all grow from the love centre. To all these elements of our being, love is what the sunshine is to the flowers; it makes them blossom.—*Beecher.*

Facetiæ.

"WHY do honest ducks dip their heads under water?" "To liquidate their little bills."

FROGS were the original greenbacks, and since they first drew breath they have been inflationists.

"CAN you spell donkey with one letter?" asked a silly young man of a bright girl. "Yes," she answered; "U."

"Go out, young man. She's not here!" said a Pennsylvania preacher the other Sabbath, in the midst of his sermon, to a youth whom he saw standing hesitatingly in the doorway.

A SEEDY-LOOKING individual was heard to remark to a friend: "My dear fellow, can't you lend me a black weskit for a time? My Aunt Betsey died a few days ago, and I want to take a short mourn."

A GIRL in Pittsfield having been struck dumb by the firing of a cannon, one of the papers of that city declares that a number of married men have, in consequence, invited the artillery companies to practice near their premises.

A FATHER, fearing an earthquake in the region of his home, sent his two boys to a distant friend's until the peril should be over. A few weeks after the father received this letter from his friend: "Please take your boys home, and send down the earthquake."

A YOUNG gentleman from the country, stopping at one of the New York hotels, sat down to dinner. Upon the bill of fare being handed to him by the waiter, he remarked that he "didn't care 'bout readin' now—he'd wait till after dinner."

HANDEL, the great composer, was also a great glutton. He would often order dinner for three; he would then ring for the waiter, and would ask him, "Is de dinner retty?" "Yes, sir, as soon as the company comes." "Den bring me dinner," he would say; "I am te company."

"I REMEMBER,' said the celebrated Wesley, "hearing my father say to my mother—'How could you have the patience to tell that blockhead the same thing twenty times over?' 'Why,' said she, 'if I had told him but nineteen times I should have lost all my labor.'"

AN old Scottish beggar, with bonnet in hand, appealed to a clergyman for "a bit of charity." The minister put a piece of silver into his hand. "Thank ye, sir; oh, thank ye! I'll give ye an afternoon's hearing for this ane o' these days."

A TEN-YEAR old boy boasting to a school-mate of his father's accomplishments said: "My father can do most anything. He is a notary public, and he's an apothecary, and he can pull teeth, and he's a horse doctor, and he can mend wagons, and he can play the fiddle, and he's a jackass at all trades."

THE latest method of spending the honey-moon is reported from Italy. An American recently met an old school-fellow whom he had not seen for years. "You here?" "Yes, my dear fellow, I have just been married, and am come to pass the honey-moon in Italy." "And your wife?" "My wife? Oh! I left her in New York!"

A VENERABLE matron of the old school, in the whaling burg of Peterhead, Scotland, hearing that a comet was expected to appear, which would perhaps destroy the world, uttered the following lamentation: "What will the puir things awa to Greenland de, when they come hame frae the fishin', and fin' that there's nae warld left till come tee?"

ON Dr. Norman Macleod's first diet of visitation at Darvel, he called on an old pauper woman, who was looked upon as a great light among the Covenanters. When he entered the house he found her grasping her ear-trumpet (for she was very deaf), and seated formally in the midst of a group of neighbors and co-religionists summoned to meet him. Unlike his other parishioners, she did not at first acknowledge him as minister, but, beckoning him to sit down beside her, and putting the trumpet to her ear, said, "*Gang ower the fundamentals!*" and there and then he had to bawl his theology till the old dame was satisfied, after which he received a hearty welcome as a true ambassador of Christ.

"WILL you keep an eye on my horse my son, while I step in and get a drink?" Stranger goes in and gets his drink; comes out and finds his horse missing. "Where is my horse, boy?" "Runned away, sir." "Didn't I tell you to take care of him, you young scamp?" "No, sir; you told me to keep an eye on him, and so I did, till he got clear out of sight."

A YOUNG LADY, in a class studying physiology, made an answer to a question put, that in seven years a human body became entirely changed, so that not a particle which was in it at the commencement of the period would remain at the close of it. "Then, Miss L——," said the young tutor, "in seven years you will cease to be Miss L——." "Why, yes, sir, I suppose so," said she, very modestly, looking at the floor.

A COUNTRY curate, in a letter to *Blackwood's Magazine*, says that on one occasion he baptized a child named "Acts." Afterward in the vestry he asked the good woman what made her choose such a name. Her answer was this: "Why, sir, we be a religious people; we've got four on 'em already, and they be call'd Matthew, Mark, Luke and John, and so my husband thought he'd compliment the Apostles a bit."

THE Rev. Dr. Richie, of Edinburgh, though a very clever man, once met with his match. When examining a student as to the classes he had attended, he said, "And you attended the class for mathematics?" "Yes." "How many sides has a circle?" "Two," said the student. "What are they?" What a laugh in the court the student's answer produced when he said, "An inside and an outside!" The doctor next inquired, "And you attended the moral philosophy class also?" "Yes." "Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?" "Yes." "Does an effect ever go before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down and proposed no more questions.

A GENTLEMAN complaining of the income tax, says he cannot put on his boots in the morning, without a *stamp*.

DEAN SWIFT once married a couple under a tree during a thunder shower. To make the thing complete, he tore a leaf out of his pocket-book, and with a pencil wrote and signed a certificate, and handed it to the bride. It was as follows:

"Under a tree, in stormy weather,
I married this man and woman together;
Let none but Him who rules the thunder
Sever this man and woman asunder.
JONATHAN SWIFT, Dean of St. Patrick's."

A gallant gentleman of the old school in one of the street cars, the other day, gave his seat up to a lady who, as is almost always the case under the circumstances, failed to make the proper acknowledgment. Standing awhile after the car had moved on, he stooped over as if to listen, and said to her, "What did you say, madam?" "Nothing sir," was the reply of the startled lady. "Oh!" said he, "excuse me; I thought you said Thank'ee."

They say there is a sawmill down east that saws so easy, that, as a young man was sitting on a log that was running through, he was sawed in halves, and did not discover it until the overseer told him to roll off.

A MAN in Detroit was fooling around a sawmill, and not being able to find his finger, went home without it; now he brings suit to recover it from the man who did find it, and who preserved it in a jar of spirits.

"DOCTOR, what do you think is the cause of this frequent rush of blood to my head?"

"Oh it is nothing but an effort of nature which you know abhors a vacuum?',

What a unique and meaning expression was that of an Irish girl in giving testimony against an individual in a court of justice the other day. "Arrah, sir," said she, "I'm sure he never made his mother smile." There is a biography of unkindness in that short and simple sentence.

WHEN is a mother of a large family like a ship at sea? When she's in the midst of a *squall*.

The Sunday-School Department.

Washington at Haverhill.

"BEAUTIFUL! beautiful!" exclaimed President Washington, in 1789, as riding into the town of Haverhill, Mass., his eye caught an extended view of the Merrimack. It was autumn. The trees seemed jewelled with rubies and gold, and the stream went winding away, like a ribbon, among unnumbered gems. His eye was feasted with a continuous picture of forest-crowned hills, dreamy valleys, shadowy woods, and sparkling waters.

It was in Haverhill that Washington made himself so delightfully loving and familiar with the children. It is a pretty story to tell in these Centennial times.

All was excitement in this old Revolutionary town. Down the hill had galloped a horseman, bare-headed, and at full speed, sounding a trumpet and calling, "Washington is coming! Washington is coming!" The tones of the village bell confirmed the great news. School was dismissed; the people filled the street, with hearts beating for joy.

The children, especially, hailed the "Great Washington" with delight, and gazed upon him with awe as he passed. Among the children who called upon the President were two little misses, about eight years of age, named Mary White and Betsy Shaw.

"And how do the little misses do?" said the President, pleasantly, taking one upon each knee. "Which of you will mend a glove for me?"

Each was eager for the honor, and the glove was soon neatly repaired. In payment for this service Washington gave each a kiss. The delighted children told their companions, who were immediately inspired to seek similar favors. So two more came to Washington's door, and knocked timidly.

"Will you let us kiss your hand?" asked they.

"I will exchange kisses with you," said the smiling President to the delighted little beggars.—*S. S. Visitor.*

A Good Example.

Among other vices with which children become infected through the example of their teachers and others, is tardiness or irregularity. A tardy teacher invariably makes a tardy scholar, and the teacher who is irregular in his attendance makes truants of his scholars. So on the other hand, the example of the teacher who is always promptly in his place is seen in the prompt and regular attendance of his class. It is something more than a venial offence when a teacher inculcates or encourages these vices by his example, for their influence upon his pupils is pernicious and may be life-long. Besides they constitute a trait of character which will be manifested in various other ways, unless, relying not on one's own strength, but on that which comes from above, it is eradicated by earnest and hearty effort. It is down the path cleared and beaten for them by these smaller sins that legions of greater sins will sweep—tardiness will beget indifference and irregularity neglect, and indifference and neglect will be followed at no great distance by unbelief in the heart and ungodliness in the life. We may be sure that he who is habitually faithless in little things will become, if he be not already, faithless in great things also.

David and Homer.

David and Homer were contemporaries. Both were poets of surpassing genius; the one the sweet singer of Israel, the other the epic bard of Greece. Both flourished in the same rude era; the former dwelling on the hills of Judea, the latter wandering over the

mountains of Thessaly. Both breathed soul-stirring strains; the one in Hebrew psalmody, the other in heroic verse. Both sang in devotion to the Deity; the one in outgushing praises of Jehovah, the other in lofty eulogiums of demigods.

Both alike wrote in elegant diction—displayed unparalleled versatility of thought, searched out the fountains of nature for striking metaphors, exhibited the depth of eloquence, and exhaled the soul of poetry.

In no respect do our schools show a sadder deficency than in young men and large boys. There are schools where there is no such lack; but they form the exceptions. Many good hints have been dropped concerning their proper treatment. The following are from William Reynolds, of Illinois:

"Young men naturally feel at a certain age that they are advanced beyond the ordinary Sunday-school scholar. Visit them, speak kindly and respectfully to them, treat them with a certain deference and invite them to attend the Bible-class. When they come there, hold them lovingly. Show them that you have a genuine interest and respect for them."

A gentleman in England was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens; and with great earnestness, he asked how he succeeded in producing such flocks. His simple answer was, "I take care of my lambs, sir." Here was all the secret of his large, heavy-fleeced, fat sheep; he took care of them when they were lambs.

The first Sunday-school in Ohio is said to have been formed by Mrs. Mary Lake, in the stockade fort known as "Campus Martius," at Marietta, in 1791. The fort was erected for the protection of the early settlers, and included about an acre of ground. During the Indian war of 1791, several families were compelled to seek protection in this fort. Mrs. Lake, who was an English lady, living with her two sons within the fort, gathered the children together, formed a Sabbath-school, and had the scholars recite verses from the Bible and answers from the Catechism. The school lasted about four years. One member of it, Col. Augustus Stone, of Hamer, Ohio, is still said to survive, being now in his 96th year. John Tenney, who reports these facts from A. T. Nye, of Marietta, adds that the second Sunday-school formed in Marietta was in connection with the Congregational Church, in 1817. In the same year (1817) fourteen women organized a Sunday school society in Muskingum County, at Zanesville. The object of this society was "to teach gratuitously the poor to read, with the express design of qualifying them to peruse the Scriptures."—*Sunday-school World.*

Not Remembered, Yet Not Lost.

Bishop Hoskyns of old time thus encourages those readers and hearers of the word who, though earnest in their desires, yet sometimes fail in their efforts to keep in memory the lively oracles: "I have heard of one who, returning from an affecting sermon, highly commended it to some; and being demanded what he remembered of it, answered: 'Truly I remember nothing at all; but only while I heard it, it made me resolve to live better; and so, by God's grace I will.'"

There is a story to the same purpose of one who complained to a holy, aged man that he was discouraged from reading the Scriptures, because he could fasten nothing upon his memory. The hermit bade him take an earthen pitcher and fill it with water. He then bade him empty it again and wipe it clean, that nothing should remain in it. This being done, "Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so though thy memory retain nothing of the word thou readest, yet thy heart is cleaner for its very passage through."

To the above may be added the following of later date:

"What a sermon we had last Sunday!" said a poor woman, who kept a small shop, to a neighbor.

"What was it about?" asked her friend.

"I don't remember," she replied.

"What was the text?" she then asked.

"I cannot quite think," she replied; "But I know that when I got home, I took and burnt up my bad bushel."

—*Selected.*

The Old Man.

Bow low the head, boy; do reverence to the old man. Once like you, the vicissitudes of life have silvered the hair, and changed the round merry face to the worn visage before you. Once that heart beat with aspirations coequal to any you have felt; aspirations crushed by disappointment, as yours are, perhaps, destined to be. Once that form stalked proudly through the gay scenes of pleasure, the beau ideal of grace; now the hand of Time, that withers the flower of yesterday, has warped that figure and destroyed that noble carriage. Once, at your age, he possessed the thousand thoughts that pass through your brain—now wishing to accomplish deeds worthy of a nook in fame; anon imagining life a dream that the sooner he awoke from the better. But he has lived the dream very near through. The time to awake is very near at hand; yet his eye ever kindles at old deeds of daring, and the hand takes a firmer grasp of the staff. Bow low, the head, boy, as you would in your old age be reverenced.

A STRANGER from the country, who was staying with a friend in London, went to hear Dean Stanley preach. On his returning, his friend asked him how he liked the Dean. "I liked him very well so far," was the reply, "but I have just this to complain of, that I went to hear him in the hope that he would show me the way of life, and he showed me instead the way to Palestine." The incident may suggest to teachers and pastors that while they are discoursing on sacred geography or history, or telling pretty stories, or reading elaborate essays on art or science that there may be some souls in their congregation or classes, who want to know the way to the cross of Christ and the gate of heaven.

WHEN that ill-fated steamer, the "Meta," was wrecked on Long Island Sound, and the passengers who were saved got on board the train, one man said to another, "You, sir, saved my life to-day. When stepping on deck just before the vessel went down, you said to me, Your life preserver is wrong side out, let me help you put it right. Your coolness, calmness, and courage, and firm and patient manner, so impressed me that I caught that same spirit and it *saved my life!*"

We are on the wreck of time, tossed by the turbulent billows. Let us live so bravely, so placidly, so serenely that we shall save some shipwrecked passenger by our example. That he may say of our example, that was what planted the seed in my heart that has ripened into life everlasting.

A CLERGYMAN, at a recent teachers' meeting in Ohio, said that teachers are too often selected in the wrong way. "Examiners make an intellectual requirement in straight-jacket style, and pay no attention whatever to the peculiar, natural and innate adaptedness of the teacher for the profession, and thus men and women are found at the head of our schools who are no more able to develop the human mind than a Modoc is to draw a picture of the heavenly Jerusalem with a piece of charcoal."

THE MUSICAL SIGNS.—The seven musical signs—ut, re, mi, fa, sol, la, sa—invented by the Benedictine monk, Guido Aretino, are the first syllables of some words contained in the first stanza of a Latin hymn, composed in honor of St. John the Baptist, which runs thus—

Ut queant laxis
*Re*sonare fibris,
*Mi*ra gestorum
*Fa*muli tuorum,
*Sol*ve polluti
*La*bii reatum,
*Sa*ncte Ioannes.

SCRIPTURE LESSONS.

AUGUST 6. LESSON XXXII. 1876.

Eighth Sunday after Trinity. Acts viii. 14–24.

SIMON THE SORCERER.

14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
17. Then laid they *their* hands on them, and they received the Holy Ghost.
18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.
19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.
24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

QUESTIONS.

14. What news reached the Apostles at Jerusalem? *The word of God*—means what here? Who of the Apostles were sent? And who sent them? What was Samaria?

15, 16. Down—where? What did Peter and John do? What did they ask in their prayers? Is the gift of the Holy Ghost in any special sense here meant? Had these people in Samaria been baptized? Does the promise of the Holy Ghost go with our baptism?

17. What happened when the Apostles laid their hands on the believers after having prayed? Does this act correspond to *Confirmation* in our Church?

18, 19. Who was this Simon? See verses 9-11. What did he offer the Apostles? What for?

20, 21. What did Peter say? *The gift of God*—what gift in this connection? Can God's blessing be bought with money? Is it right for any one to offer to sell the forgiveness of sins? How must the heart be in the sight of God?

22, 23. What was Simon commanded to do? Does Peter say that *he* could forgive him his sin? Would God do it? In what condition does Peter say that Simon was?

24. How did Simon answer? Was this petition right in itself?

CATECHISM.

XXXII. Lord's Day.

86. Since then we are delivered from our misery, merely of grace through Christ, without any merit of ours, why must we still do good works?

Because that Christ, having redeemed and delivered us by His blood, also renews us by His Holy Spirit, after His own image; that so we may testify, by the whole of our conduct, our gratitude to God for His blessings, and that He may be praised by us; also, that every one may be assured in himself of his faith, by the fruits thereof; and that by our godly conversation others may be gained to Christ.

87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

By no means; for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

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1. The whole creation groans and waits
   Till we, who love Thee, Lord,
  Shall stand within Thy temple gates,
   And shine—the sons of God.

2. The sons of God—how bright they shine!
   No mortal eye can see;
  We sinners shall be made divine!
   We shall be one with Thee!

3. One with the Lord and all His saints!
   Thy nature in our own!
  Thy crown our rich inheritance!
   Heirs to Thy royal throne!

4. Thy throne no joy to us would bring,
   If we from Thee were riven;
  For all our joy is in our King,
   And Thou art all our heaven.

COMMENTS.—We have in this lesson these three leading items: the joint action of the Apostles in sending two of their number to Samaria; the immediate result of their mission to the believers there; and the case of Simon the sorcerer. Incidentally, several points of great importance with respect to the government and doctrine of the Church are presented. Jerusalem is still the center of the Apostolic activity. From all parts where disciples have been made, the news is forwarded thither; and then counsels are taken for carrying forward the interests of the infant Church.

14. It may mean all the Apostles, or only such of them as happened to be then at Jerusalem. The *Samaria* here spoken of is supposed to be, not the city, but the country of that name. It was the center of the territory inhabited by the ten tribes of the people of Israel, which seceded under the leadership of Jeroboam, and lay north of Judea proper. By *the word of God*, in this case, we are to understand the Gospel testimony concerning Jesus Christ as the Saviour of men. It was, doubtless, matter of surprise as well as joy to the Apostles that even in the Samaritan country, mixed as to its people and its religion, the Gospel had found acceptance; and this especially at a time when as yet the Church had not passed beyond the Jewish nationality. Hence, two of the most prominent Apostles, Peter and John, were sent. Notice that Peter, as well as John, was *sent*, and did not go of his own resolution, as though he had authority of his own, like a modern Pope.

15, 16. Jerusalem lay among the hills: Samaria was *down* from Jerusalem. Under the preaching of Philip (see verse 5), these people had been converted from their errors and baptized into the name of the Lord Jesus. Now, the Apostles came to confirm them by prayer and the laying on of hands, so that they might receive the gift of the Holy Ghost. This, doubtless, in that especial sense of extraordinary spiritual endowment with which they were then familiar—somewhat like on the day of Pentecost. See Acts ii. 1–4.

17. *Then*—that is after prayer they laid their hands on the believers individually, one by one, by necessity, and so they received the gift of the Holy Ghost. We have here the basis for the *Confirmation* of those already baptized, as practiced in the Reformed Church, and, in fact, almost universally in the Christian Church from the beginning. Apparently, as the apostolic hands were laid upon them, the Holy Ghost was received by the believers.

18, 19. Simon was a sorcerer, as we learn from verses 9–11. Sorcerer, in this case, is but another word for magician, or one who makes use of spirits or secret forces of nature to accomplish his ends. Most magicians were, in former times, supposed to be in compact with the Devil, who helped them.

20, 21. Simon lacked the moral conditions necessary for the reception of the Holy Ghost; and money offered for this Divine gift must of necessity, be accursed, and so Peter declares. The expression of Peter is declarative of the state of the facts. *This matter*—that is, thy request, the power to bestow the Holy Ghost by the laying on of hands. The reason given for this: Simon's heart was not *right* in the sight of God. We learn here that God's Spirit, blessing or spiritual endowment cannot be had for money, but depends upon the condition of the heart. Can the forgiveness of sins be sold?

22, 23. Yet even this sorcerer is exhorted to repent. However far gone in the ways of evil any one may be, the door of repentance is still open to him. *God* may forgive if earnestly besought. Neither Apostle nor minister may do it, but God in Christ, the all-merciful, may, on condition one repents.

24. The immediate effect of Peter's declaration is of the right kind as manifest in Simon's request as now made. Whether or not it was permanent we are not informed. It may have been only fear and terror, operating for the moment, which led Simon to say what he did, and he may have fallen again, as tradition has it, into his old bad ways.

As the organ never responds with its sweet sounds until its pipes are blown upon the air of heaven, so our lives will never give forth melody and harmony until our hearts feel the atmosphere of Christ's love surrounding them.

AUGUST 13. LESSON XXXIII. 1876.

Ninth Sunday after Trinity. Acts viii. 26–38.

THE BAPTISM OF THE ETHIOPIAN.

26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28. Was returning, and sitting in his chariot read Esaias the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31. And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth;

33. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

QUESTIONS.

This lesson tells us of the conversion of the Ethiopian eunuch and his baptism by Philip the Evangelist.

26. Who spake to Philip? Did angels of the Lord elsewhere speak to men?

Who was Philip? See Acts, chapter vi. 5. What did the angel say? Where was Gaza?

27, 28. Did Philip obey? Whom did he meet? In what part of the world does Ethiopia lie? Why had this man gone to Jerusalem? How was he engaged when Philip met him?

29-31. *The Spirit*---what Spirit? What did the Spirit say to Philip? How could Philip *hear* the Ethiopian read? What did he say? Does the answer of the eunuch imply that he understood what he was reading or not? Is it necessary in the Christian Church to have *guides* or ministers to teach and explain the Word of God?

32, 33. What Scripture was the eunuch reading? See Isaiah, chapter liii. 7, 8.

34, 35. What question did he ask? To whom did Philip explain to him that this passage of Scripture referred?

36, 37. *As they went on their way.* Does this imply that Philip spoke to him a good while, or not? They then came to what? And what does the eunuch say? Had Philip most likely spoken to him of the necessity of baptism in order to put on Christ and receive the benefits of His salvation? What answer was given?

38. Where did Philip baptize the Ethiopian? How was this done? In the ancient Church the custom was, when baptism took place in a stream, for both persons to step some distance into the water, and then the minister took thrice of the water into the hollow of his hand and poured it upon the head of the person being baptized.

CATECHISM.

XXXIII. Lord's Day.

88. In how many parts doth the true conversion of man consist?

In two parts; in the mortification of the old, and in the quickening of the new man.

89. What is the mortification of the old man?

It is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them.

90. What is the quickening of the new man?

It is a sincere joy of heart in God, through Christ, and with love and delight to live according to the will of God in all good works.

91. But what are good works?

Only those which proceed from a true faith, are performed according to the law of God, and to His glory, and not such as are founded on our imaginations, or the institutions of men.

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1. O Lord, refresh Thy flock;
Athirst to Thee we cry:
Thou art the spiritual Rock,
Whence we must drink or die.

2. Preserve us, Lord, from death:
Thou art the Lamb, whose blood
Sprinkled on Israel's doors in faith
A token was for good.

COMMENTS.—26. Philip was a deacon and an evangelist. In the former capacity he was one of those who attended to the temporal wants of the poor; in the latter, he went about preaching the Gospel. He was most probably yet in the Samaritan country when the Angel of the Lord addressed him. See verse 5. But his practical work here was now done, and he receives direction to go elsewhere. He is to go to a certain "way" leading from Jerusalem to Gaza, but he is not told what for. He is to go in faith, believing that the Lord will show him what to do. *Gaza*—one of the five principal cities of the Philistines, lying on the southern border of Canaan, not many miles from the Mediterranean sea.

27, 28. Philip at once obeyed the spiritual monition. As he went along the way into which he was directed, he met a man traveling in state in his chariot, or carriage, as we now would say. *Ethiopia*—a country in Africa, south of Egypt, including probably the present Nubia and Abyssinia. This man of Ethiopia was treasurer under his queen and of great authority. He had been to Jerusalem to worship, and, now returning, was reading in the prophecy of Isaiah. This shows that though he came from a heathen country, he *knew and feared* the true God, whom the Jews worshiped, and also highly valued the Old Testament Scriptures.

29–31. *The Spirit*—probably the same as the *Angel* in verse 26. The Ethiopian is now pointed out as the person whom he is to meet. *Ran*—that is, made haste. *Heard him read.* From this it would seem that as the chariot was driven leisurely along, the eunuch was reading to himself *aloud. Understandest thou what thou readest?* Philip's casual introduction of himself, and at the same time a question so suited to the state of mind of the Ethiopian, that it secured at once an invitation to a seat with him. It is a question that can well be put to many people in regard to their reading of Holy Scripture. Many read without understanding aright. *Guide*—direct, explain. It is one function, and a principal one, of the Christian ministry, to teach, and make clear the Scriptures unto the people. This is to be done by preaching, in the catechetical class, and in the Sunday School Bible Class. This eunuch wished to learn, and desired Philip to explain to him. All persons read this disposition.

32, 33. *The place of the Scripture*—see Isaiah, chap. liii. 7, 8. The verses in this lesson are, according to the translation of the Septuagint, a Greek version of the Old Testament, and differs not in thought so much, as in their wording, from the common translation as found in our Bibles. Every Christian person at once sees how these verses refer to the sufferings of Christ. But we must remember that the Ethiopian did not have our advantages, and so could not of himself see what we see clearly enough.

34, 35. They have a kind of catechetical hour in the chariot, asking and answering questions. *Preached unto him Jesus*—as the one to whom this passage, as well as the innermost sense of all Scripture, referred.

36, 37. *Water.* As a rule streams, large or small, are not numerous inthat section of country. They may have gone, therefore, considerable distance before they came to any water, thus giving Philip time, after explaining the prophecies concerning Christ, to show the necessity of *faith and baptism* in the Christian Church. The eunuch felt the force of this teaching, and so when he came to a stream of water he proposed himself as a candidate for baptism. Philip tells him on what condition he may be baptized, and he accepts it readily. The whole history shows him to us as a man, sincere and thoroughly in earnest. May we not rest confident that that class will always find the Lord after whom their souls long?

38. *Down both into the water.* Orientals, owing to the warmth of their climate, are fond of going into the water, and have, in consequence, various washings and sprinklings connected with their religion. Hence, it came in the early Church, that while many baptisms were performed in the house of the family to be baptized, others took place in brooks and streams. In this case both persons stepped to some depth into the water, and then the minister, evangelist or apostle, baptizing, poured water with the hollow of his hand three times upon the head of the person being baptized.

AUGUST 20. **LESSON XXXIV.** 1876.

Tenth Sunday after Trinity. Acts ix. 36–43.

THE RAISING OF DORCAS FROM THE DEAD.

36. ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

QUESTIONS.

36. Where was the city of Joppa located? What woman here spoken of lived there? Under which name is she now-a-days the more referred to---Tabitha or Dorcas? For what was she noted? Do good works and almsdeeds belong to the character of a disciple of the Lord Jesus?

37. What befel this woman? How did they do unto her when dead?

38. Where was Peter at this time? See, also, verse 32. What *disciples* had heard he was there? What did they do?

39. Did Peter obey the message sent him by these disciples? Why did the *widows* weep? What testimony of Dorcas' service did they show?

40, 41. What did Peter do with those in the room? And what did he then engage in? What were his words to Tabitha? And the woman which had been dead did now what? Who was called in? Who are meant by "the saints?" Is this term used elsewhere of Christians? See Romans i. 7, and Ephesians i. 1. Should we all be saints? Were the widows here spoken of also Christians?

42, 43. Did the news of this miracle spread? What effect had it upon the people? In whom did people in consequence come to believe?

CATECHISM.

XXXIV. Lord's Day.

92. What is the law of God?

God spake all these words, *Exod.* 20; *Deut.* 5, saying: I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

93. How are these ten commands divided?

Into two tables; the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbor.

94. What doth God enjoin in the first command?

That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures, and learn rightly to know the only true God, trust in Him alone, with humility and patience submit to Him, expect all good things from Him only; love, fear, and glorify Him with my whole heart; so that I renounce and forsake all creatures, rather than commit even the least thing contrary to His will.

95. What is idolatry?

Idolatry is instead of, or besides that one true God, who has manifested Himself in His word, to contrive, or have any other object in which men place their trust.

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1. When scorn'd by Zion, David's Son
   Looked down from Olivet,
   The countenance of Christ was sad,
   Those eyes with tears were wet.

2. O precious tears, most precious blood,
   More costly than the dew
   That falls on Hermon's hill, and rains
   That Carmel's flowers renew.

3. For from those tears and precious blood,
   As from prolific showers,
   A blessed garden soon will bloom
   Of heavenly passion-flowers.

4. Thou, Lord, wilt rise from Calvary;
   And through Gethsemane
   From Zion pass to Olivet,
   For glorious victory.

5. Another Zion from that mount,
   O Lord, Thou wilt behold,
   Thy heavenly Zion, ever bright
   With precious stones and gold.

6. O weep with Christ on Olivet,
   That ye with Christ may rise;
   Ye sow in tears, to reap with Him
   A harvest in the skies.

COMMENTS.—Five years have passed by since the founding of the Church at Jerusalem on the day of Pentecost. From verse 31 we learn that the Church had in this time extended itself "throughout all Judea and Galilee and Samaria." A rapid extension, considering the times and circumstances. Peter and John had been sent to Samaria (chapter viii. 14), to confirm believers there. Subsequently they appeared to have separated, dividing their work. Peter is now at Lydda, near the seacoast, where he restored to health, in the name of Jesus Christ, Eneas, who had been sick of the palsy eight years.

36. *Joppa,* an ancient seaport, now called *Jaffa. Tabitha,* in Greek, *Dorcas,* by which latter name she is best known. *A disciple,* that is, she had become a follower of the Lord Jesus. With the rise of Christianity, and in its bosom, deeds of charity at once, and perpetually, became common. They are a natural result of the Christian life. The woman here mentioned has given her name to charitable female societies all over the Church—*Dorcas Societies.*

37, 38. The good woman took sick and died. Loving hands washed her, and laid her in an upper chamber, according to custom. But they did not stop here. The disciples, the other believers in the place, had heard that one of the Apostles was at Lydda, and so they sent for Peter. Tabitha was single, unmarried, but she was not unconnected. The disciples, as a body, were brothers and sisters to her, and their heart was now sad. In sending for Peter they doubtless seek comfort, and probably cherish the hope they fear to utter, that he might be the means of restoring the lost one to life again.

39. Peter obeyed the summons. He felt the call to go to be right, and so he accompanied back the two men sent to him. He was shown to "the upper chamber." Here he found in deep sorrow two classes of persons: 1, the disciples of the city, and 2, the widows, whose benefactor Dorcas had been, and who had probably not yet become members of the Church, as they are separately mentioned. From what these widows showed, "coats and garments which Dorcas made," it appears that her ministry of charity was especially one of *work.*

40, 41. The company was sent out of the room in order that Peter might, undisturbed, intercede with the Lord in prayer. Only after he had done so, and, doubtless, received the assurance in his spirit that the woman should be restored to life, did he say: *Tabitha, arise.* Her action is like that of one awakening out of sleep. She first opens her eyes, and then seeing Peter, she sits up. *Gave her his hand, etc.*—to help her rise. Now he calls in the rest and presents her to them alive. What a joy. Their prayer had doubtless arisen silently with that of Peter for her restoration, and it availed much. *Saints*—the believers or disciples. This name henceforth becomes one of frequent use. See the introduction to a number of the Epistles, as Romans i. 7; 1 Cor. i. 2, etc. The word saint in this connection does not mean one who is perfect, but rather one who is both called and striving to be *holy;* hence, it may be applied to all true Christians.

42, 43. Naturally enough, such news would spread. Its convincing character was beyond all dispute. It was a miracle, transcending merely human power. The people and widows had seen the woman sick and dead, and now they saw her alive and well. No wonder that *many* believed in the Lord, for they knew that Peter had restored her in the name of the Lord. The manner of Peter in working this miracle has much in common with the action of the Lord Himself in raising the daughter of Jairus. St. Mark v. 40–42.

IT is said that once the elders of a certain kirk in Scotland had assembled to determine in what part of the church they should locate a new stove. After a heated discussion, one of them suggested that it be placed in the pulpit, since that was by far the coldest place in the church. The old man's remark might have been misconstrued into something rather personal by those disposed to play upon words. We would recommend to every church, however, that the pulpit should always be the warmest place in the house. A cold pulpit chills the whole congregation. There may be some Sunday-schools, too, that would be the better of a few stoves.

AUGUST 27. LESSON XXXV. 1876.

Eleventh Sunday after Trinity. *Acts* ix. 1–9.

SAUL THE PERSECUTOR.

1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.
2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
3. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:
4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.
6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.
7. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
8. And Saul arose from the earth; and when his eyes were opened. he saw no man: but they led him by the hand, and brought *him* into Damascus.
9. And he was three days without sight, and neither did eat nor drink.

QUESTIONS.

This lesson tells us of the calling of Saul, henceforth named Paul, to the Apostleship.

1, 2. *Saul*---what is said of him before this? See chapter vii. 58, and chapter viii. 1-3. How was he now minded toward the disciples? Whom did he ask for letters? For what did he desire these letters? Where does Damascus lie? What are synagogues? *Any of this way*---what way? How would he take them to Jerusalem? What for?

3, 4. How far had Saul gone when he was stopped in his course? What appeared unto him? What did Saul do when he saw the light from heaven? What words did he hear?

5. How does he reply? Why does he, the persecutor, say *Lord?* What answer does he receive? Does the Lord imply that Saul, by persecuting the Christians, persecuted Him? What does persecution mean?

6. How was Saul affected? What was he told to do? Did Saul need instruction before he could be a useful Christian?

7. What is said of those persons who were with Saul?

8, 9. When he looked about him did Saul see any one? Had the Lord appeared to him, and again disappeared? Why was he led by the hand? Saul had started from Jerusalem to persecute the believers, and what was he now himself when he entered Damascus? *Damascus* was the ancient capital of Syria---a very old city, and still flourishing.

CATECHISM.

XXXV. Lord's Day.

96. What doth God require in the second command?

That we in nowise represent God by images, nor worship Him in any other way than He has commanded in His word.

97. Are images then not at all to be made?

God neither can nor may be represented by any means; but as to creatures, though they may be represented, yet God forbids us to make, or have any resemblance of them, either in order to worship them, or to serve God by them.

98. But may not images be tolerated in the churches, as books to the laity?

No; for we must not pretend to be wiser than God, who will have His people taught not by dumb images, but by the lively preaching of His word.

---

1. Come, sound His praise abroad,
And hymns of glory sing;
Jehovah is the sovereign God,
The universal King.

2. He formed the deeps unknown,
He gave the seas their bound;
The watery worlds are all His own,
And all the solid ground.

3. Come, worship at His throne,
Come, bow before the Lord;
We are His work, and not our own,
He formed us by His word.

4. To-day attend His voice,
Nor dare provoke His rod;
Come, like the people of His choice,
And own your gracious God.

5. But if your ears refuse
The language of His grace,
And hearts grow hard like stubborn Jews,
That unbelieving race;

6. The Lord, in vengeance dressed,
Will lift His hand and swear,
"Ye that despise my promised rest,
Shall have no portion there."

COMMENTS.—The conversion of Saul, the persecutor, into Paul, the Apostle, was a far-reaching event in the history of the early Church. It was accomplished by the direct interposition of the Lord Himself, who appeared unto him in a miraculous manner when on his way to Damascus to persecute the disciples there.

1, 2. *Saul.* Who he was we are told in chapter vii. 58, and chapter viii. 1–3. We are also elsewhere told that he had studied under Gamaliel, but it appears that he was much more bigoted and violent than his even-tempered teacher. *Breaking out*—implying a highly excited state of mind, showing itself in violent words and acts. He was a Pharisee, young, and very fanatical. *Letters to Damascus*—the High Priest had, of course, no direct authority over Jews or Jewish Christians, at Damascus, as the country was under Roman rule, but letters from him would have weight with the civil authorities there, when referring to Jewish religious affairs. *Synagogues*—the plural implies that at least two, if not more, were there; and this again leads to the inference that many Jews had settled in Damascus, probably for purposes of trade. The Christians were Jewish Christians, and hence the reference to the synagogues. *Of this way*—meaning, of course, disciples of the Lord Jesus, who, however, also led a *way of life* in marked contrast with that of other people. Theirs was a godly walk and conversation.

3, 4. *Near.* Saul was allowed to go a long way before he was arrested in his course. The danger from him to the disciples at Damascus was permitted to become great, when all at once the Lord Himself interposed in behalf of His people. *A light from heaven.* According to 1 Cor. xv. 8, the Lord Jesus Himself was seen by Saul in this light, as well as *heard* speaking. The light was the covering of the Lord. *Persecutest me.* The Lord makes here the sufferings of his people His own. Just as he who gives even a cup of water to one of His poor ones in His name, gives it unto Him—so he who persecutest His people, persecutes Him.

5. *Lord.* Saul evidently felt it to be a Divine manifestation, though he seems not to have recognized the Lord as Jesus of Nazareth, whose disciples he was persecuting. Persecutions have been more or less violent, sometimes leading to deprivation of property; sometimes to imprisonment or death.

6. *Saul* at once realized the position in which he stood, hence, "trembling and astonished," he asks what he is to do? His own will now becomes obedient to a higher will. He is at the end of his own wisdom, and ready to learn from the heavenly teacher. And he is not miraculously endowed now with all wisdom of a sudden. He must be taught. He is directed to go into the city, where he would be *told* what he *must do*. So the Church yet instructs her disciples, in the Sunday School and in Catechization, as to what they must do in the service of the Lord.

7. *The men.* Persons who had been sent along with Saul to aid in bringing the Christians, bound, from Damascus to Jerusalem. They heard a voice, but lacked the spiritual vision to see the Lord in the light.

8, 9. *No man.* That is, he saw nothing about him, as the brightness of the light had blinded him, and he remained sightless for three days. Saul, the persecutor, had ceased to be; Paul, the Apostle, was to appear.

THE GOLDEN RULE.—It is said of an Indian that whenever he got into a bad place in the swamp, where the ground was too soft for safety, he put up a stake to mark the place. Thus he not only avoided the danger himself, but kept others from falling into the same snare. Might not every Christian learn a lesson from this rude son of the forest, not only to guard against his own false steps, but as he prays, "Lead us not into temptation," to be careful to remove temptation out of his brother's path?

LAY the foundation of a true Christian character in deep humility. In no period of life imagine the work of religion done; never allow yourself for a moment to feel that you have no longer any need to watch and pray, as before, that you enter not into temptation.

THE more you enjoy the smiles of God, the more you will shine in the eyes of those saints who judge of the trees of righteousness by their fruits.

HERE is an anecdote told by one minister about another A certain presiding elder, who was noted for being seldom up to time, seldom very animated, and seldom very brief, once kept a congregation waiting a long time for his appearance, and when at last he did come he preached them a very prosy sermon of unusual length, on the text, "Feed my lambs." He had not yet finished when that original old minister known as "Camp-meeting John," arose from a seat in the congregation, and said: "Brother, I have had some experience in raising lambs myself, and I have found that the following rules are absolutely essential to successful lamb raising: First give them their food in season; second, give them a little at a time; and third, give it to them *Warm.*"

ST. JOHN CHRYSOSTOM advises us to give to detractors the following warning: "Have you anything good to say of your brother, I am ready to listen to you, my heart is open to receive your communication with gladness; if it be anything bad my ears are shut against you; they refuse to be sullied. What profit am I to derive from hearing that some one has behaved badly? I was ignorant of it, and you telling me of it can only make me sad. Why should you not speak to him? Let us meddle in our own business only; we have quite enough to give an account of our own thoughts, words, deeds, and omissions; let us bring that restless curiosity and scrupulous examination to bear on our own conduct, instead of setting up ourselves as censors of others, and spending so much valuable time lost in scrutinizing and diving into the deepest recesses of other people's hearts.

DR. SKINNER was once soliciting aid for foreign missions, and applied to a gentleman who promptly repulsed him with the reply, "I don't believe in foreign missions. I won't give anything except to home missions. I want what I give to benefit my neighbors."

"Well," replied Dr. Skinner, "whom do you regard as your neighbors?"

"Why those around me," replied the brother.

"Do you mean those whose lands join yours?"

"Yes?"

"Well, how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before, but I suppose I own half way through."

"Exactly," said Dr. Skinner. "I suppose you do, and I want this money for the Chinese, the men whose land joins yours on the bottom."

The hardened brother had never thought of that and gave a good sum for foreign missions.

"My Sheep Hear my Voice."

BY SARAH DOUDNEY.

It is Thy voice that floats above the din,
Clear as a silver bell:
We hear Thee Saviour through the strife of sin,
Thy servants heed Thee well:
Beyond all others, through the upper air
That voice comes pure and sweet,
Like chimes that from a steeple tall and fair,
Break o'er the clamorous street.

Not all, O Lord, may walk erect, and know
The music of that sound:
Some cannot hear Thee till their heads are low,
Are level with the ground!
And yet for them, heart-humbled and alone,
Spurned as the crowds go by,
There is a power in the royal tone
To set them up on high.

Thy sheep shall hear Thy voice—on plain or hill
Through flood or wilderness,
In the green pastures, by the waters still,
In joy or sharp distress.
Thy call will reach them,—sometimes loud and near,
Then faint and far away:
O Thou good Shepherd, grant that heart and ear
May listen and obey!

—*From the English.*

Trust in God.

The child leans on its parent's breast,
Leaves there its care and is at rest;
The bird sits singing by its nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no store, he sows no seed,
Yet sings aloud, and doth not heed;
By flowing streams, or grassy mead,
He sings to shame
Men who forget in fear of need,
A Father's name.

THE

GUARDIAN

AND THE

SCRIPTURE LESSONS.

The "GUARDIAN" is a monthly, devoted to the highest interests of the young at the most solemn and interesting period of their life. It offers its friendly counsels to them in an earnest, though free and cheerful way. At the same time, a portion of its pages are appropriated to the interests of Sunday-schools. Among other things, it furnishes LESSON PAPERS for Scholars, accompanied with terse and pithy comments upon the Lessons, for Teachers, all gotten up in the spirit of the Church Year. It is in all respects, a most valuable publication for the young, and Sunday-school Teachers.

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PROSPECTUS FOR 1876

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

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No. 907 Arch Street, Philadelphia.

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"LIFE, LIGHT, LOVE."

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SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
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Wm. Decker, Rev. J. Fritzinger, Miss Kate Shriver, Mrs. D. B. Hartenstine, C. E. White, W. Decker.

TO OUR PATRONS

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,
907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. SEPTEMBER, 1876. NO. 9.

A Good Church Member.

BY THE EDITOR.

"That long as life itself shall last,
Ourselves to Christ we yield;
Nor from His cause will we depart,
Or ever quit the field."

After a certain communion season a newly received member of the congregation remarked to us:

"I have now become a member of your congregation, and wish to perform my duties to it. What is required of me in this respect? I feel in earnest, and wish to be a live, active member, and so far as possible to perform all my duties.'"

After expressing our pleasure with his pious determination, we proceeded to answer his question in detail. What are some of the duties which Christians owe to their congregations? There be many whose piety and pious work are so broad and general that their influence is nowhere felt. Some one once asked a certain person whether President Pierce was a man of much power? The answer was:

"Yes, provided you confine him to his own State. But scatter him over the whole nation, and he will spread thin." Those who claim to belong to and be active in Christianity in general, without belonging to and being active in a particular congregation, are building on a spurious foundation.

1. A good Christian must be a good member of some one particular Christian congregation. Nothing short of this can give him a reasonable hope of acceptance with God; neither can he exert any marked influence for Christ and the community in which he lives. There is a certain class of religious pretenders, who are like certain hangers on to good society in England. They have no fixed homes or social standing of their own, but crouch around in the shadow of their superiors, holding on to their skirts. Diners out of the grace of other's merits. In religion there is a similar class who travel around from one congregation to another, remaining nowhere long enough to take permanent root. Indeed not wishing to take root anywhere, but rather to live as congregational parasites, absorbing substance without giving anything in return. The moment they are asked for a contribution for the support of the flock they hasten away to another church, until a like request frightens them to still another.

In order to enjoy the blessings of a home one must be a member of a particular family. It will not do to make one's home promiscuously with everybody in his neighborhood. A congregation is the spiritual home of its members. There ties of affection and sympathy, of mutual joys and sorrows bind brothers and sisters in Christ together into one spiritual family. The congregation is the soul's home on earth. Those who have no fixed, local home-attachments of this sort, are always weak in faith, and usually worse in practice. Much of the cry for church-union indicates a spurious Christianity. And our pastoral experience has taught us that as a rule, persons who feel an equal interest in congregations of all denominations, make very poor members of their own Church. They are always ready to neglect their own under the plea that they must help all of God's people of

every name when duty calls. Their example and influence are always embarrassing and damaging to the flock in which they claim to be members. They are usually the hardest to please, the readiest to croak, the most discontented in their own spiritual home. We hold that a person can zealously confine his influence and usefulness to his own congregation without being a bigot. And furthermore, that in the present state of Protestant Christianity, God's people can build up the cause of Christ most effectually by concentrating their work and worship in their own flocks, and through them work upon the outside unregenerate world. "We promote the cause of Christ best by building up around us. He promotes the interests of the nation best who does most to elevate his own family. He best builds up the Church at large who best builds up the Church at home. 'My son, why wilt thou prefer the bosom of strangers?'"

2. A good church member must inform himself clearly of the doctrines of his church. He must strive to become an intelligent member of it. Every one cannot become intelligent, in the common acceptation of that word. And many who are not thus, are among the best Christians. But they know what and in whom they believe.

It is to be presumed that a confirmed member of the Reformed Church has been at least measurably instructed in her peculiar doctrines. He has learned what she believes and teaches concerning human depravity and human redemption through Jesus Christ, her doctrines of the Church, sacraments and ordinances, of repentance, faith, and everlasting life. But a faithful member of the Church will not cease studying the Catechism and the Bible after confirmation. His previous instruction has only taught him how to search and study the Scriptures during his subsequent life.

There are some people who call the Reformed the "German Presbyterian" Church. They allege that her creed is the same as that of the Westminster Confession. Especially is this view sometimes pressed when efforts are made to proselyte among members of the Reformed Church.

It needs very little learning to distinguish the difference between the Reformed and the Methodist and other systems of religion. Many who could not clearly define the points of difference, can discern them by a sort of religious instinct. We hold that, to be a true and consistent member of the Church, a person must be able to know and feel this difference. No such a one can or will labor with churches of other denominations, and zealously fall in with measures which his own flock could not consistently practice. For by so doing he will withdraw from the latter his influence and labor, and in a measure turn them against it. He will thereby virtually proclaim his want of confidence in and respect for his own congregation. Whilst he refuses to leave it and go where his sympathies seem to be—for they cannot truly be in both—he or others will use his nominal membership to decoy people out of his own church into other folds. We hold that when persons change their views, as sometimes will happen, and can no longer feel at home in their own church, the only consistent and honorable course is to leave it. When, however, they believe in the same doctrines, but are disaffected from social or secular considerations, aspiring to better so-called society, or seeking a class of people who will bring them more patronage or votes, the dissatisfied persons disclose a low and contemptible motive. We have repeatedly been told by persons who have thus sought another home: "I still believe as I always did." Why then did they change their church relations? Is this not a confession of their want of honest purpose and principle?

3. A faithful church member will take part in *all* the ordinances of his own congregation. We know fathers who take half their meals in eating-houses, whilst they leave the mother and the children to eat theirs at home. And very poor fathers they make. We know sons who prefer taking their meals at saloons and hotels, to the more pleasing repast their dear mother provides for them. They are poor sons, and usually bring sorrow to their parents and themselves. "A foolish son is the heaviness of his mother." The

father and son may find a more convivial class of associates at the saloon and the tavern, but the home-circle and meal are infinitely better for them. Thus the service in one's own church is always the best for him, and has the first claim.

No good and true member of a congregation will select only certain services which he attends, whilst others are neglected. We have often been surprised to find persons, otherwise earnest and pious, attending church services only once a day. They will frankly tell you that they think once is enough. Some attend only in the morning. Some only at night. Some never attend a weekly service. We have known such who pleaded unavoidable business engagements. Yet we have known them to find time on the same evenings to attend a concert or a social gathering. A true and faithful Christian will so far as possible attend *every* church service on Sundays and weekdays, and partake of every communion. "Cursed is he that doeth the work of the Lord deceitfully" (or negligently). Jer. xlviii. 10.

This irregular and incomplete attention to the Lord's cause is a great evil. It weakens the work and worship of a congregation. The pastor is annoyed and disheartened by it. The neglectful members lose the gracious blessings they greatly need. Many a precious seed of truth which the pastor laboriously and prayerfully gathers, they are not present to receive when it is sown. Their oft-vacant seat will in time have its effect on others of a weak faith. For in this, as in many other cases, every one influences a half a dozen or more others. His coming will lead others to come. His absence will lead others to be absent.

Every successful business man will employ no persons who are not always and punctually at their post. And the head of the business is the most prompt and regular of all. He well knows the importance of system, precision and punctuality. Yet many such a man, wise and strict in the enforcement of good rules in his business, will constantly violate the same rules as a member of a congregation. If his laborers were half as negligent and irregular at their work as he is in the work of his Master, Jesus Christ, he would discharge every one of them. And for good reasons. For such conduct would ere long ruin him, as similar conduct is more or less ruinous to a congregation. In this respect "the children of this world are wiser than the children of light." Every mechanic who is absent from his post for a day expects to lose his wages. And if he is away without sufficient reason he may lose his place.

A certain young man once sought comfort with us. He was a machinist, but had lost his place. "How came you to lose your place?" we asked.

"Why, I attended a base ball match when I ought to have been at work. Whereupon the Company discharged me."

"The Company did right," we replied.

Yet professing followers of Christ, laborers in His cause, will vacate their places of duty for every trifling reason, to the serious detriment of themselves and their congregation. O, that God's people would more generally help their pastors to infuse the same system of prompt, vigorous, energetic action into their congregations that they demand and practice in their business affairs!

4. A true member will bring his heart's best devotions along with him to church. Some people might as well put their marble likeness dressed in broadcloth or silk into their pews as themselves. Their hearts are not in the service. In a sort of a half-heedless frame of mind, they *listen* to the sermon, singing, and praying, whilst their minds wander after their business cares, dress, investments or speculations.

"Some go to Church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go to learn the parson's name,
Some go there to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
But few go there to worship God."

Matters are not as bad as the last line would make them. God be thanked, many, very many church-goers worship God. But alas, too many do not, even though they outwardly seem to take part

in the services. It is not easy to collect one's thoughts, and devoutly to engage in every part of worship. At such times, more than at any other, Satan tries to annoy God's people with undevout suggestions. A venerable professor once told us students in the Seminary, that he believed the devil sometimes set a babe a crying in the congregation in order to disturb the devotional thoughts of the worshipers. And we feel confident that the evil one several times served us and our flock in this way, by sending a dog running through the aisles and pews, exciting nervous women and enraging irritable men, setting giddy young people a-laughing, and sorely trying the patient sexton who vainly endeavored to capture him.

We remember that on three different Good Friday evenings, in the midst of very solemn confirmation services held in several churches in a certain neighborhood, his Satanic majesty raised a great disturbance by means of false alarms of fire.

Once we had some twenty-five catechumens kneeling, and fifty more were waiting to be confirmed around the altar, and were in the act of laying on the hands in confirmation, amid the almost breathless silence of a crowded church. Suddenly there was a wild whoop of fire outside, beneath an open window, which startled the congregation. Then followed the wild cry of fire, the clanging of fire bells, the boisterous shouts of a neighboring fire company, putting all devotion at defiance. Many people rushed out of the church terror-stricken. The devil gained his point.

God's people need much grace in order to worship Him aright. Hence they ought to pray for His help before they leave home, and as they reach their pews. Have a hymn book of your own, and always join in the singing as well as you can. Follow the pastor in the prayer, and think well as to what each thought in it means. Be an attentive hearer. Try and remember the text. Turn to it in your Bible when you reach home. That will help to fix it in your memory. "Be not a forgetful hearer, but a doer of the word;" such "a man shall be blessed in his deed."

The Christian Politician.

BY LEWIS H. STEINER, M. D.

"Fear God; honor the king." The Apostle thus sums up, as it were, in a few words, the whole duty of man. While the Church has dwelt upon the first clause, it has been too careless as regards the second. In accordance with the monastic theory, a man can best work out his personal salvation by separating himself from the world, and devoting himself to works of asceticism and to endless repetitions of prayer; and in accordance with the too-common practice of the Protestant Church, the Christian is to devote himself exclusively to the work of the Church, and totally ignore the State as an organization peculiarly of this world, and therefore to be left entirely to itself. But what are the facts of the case? Is not the State of divine constitution, as well as the Church? And if so, do we not owe obligations to it, from which we cannot sever ourselves by any assumption of superhuman saintliness such as would imply freedom from human duties?

In honoring the king are involved such respect for government and interest in its proper conduct, as would make it the Christian's duty to interest himself in every thing that concerns the political relations of his country. The peace and prosperity of the land, the protection of the good and virtuous, of the honest and industrious, the punishment of all offenders against law and good order, the establishment and preservation of national reputation, the enactment of just laws, and the repeal of those that are unjust and pernicious,—surely these are subjects that should interest the Christian, as much as, if not vastly more than any other citizen. And if so, then the science of politics, that is, "that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace and prosperity; comprehending the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals"—then this should never be re-

garded as of minor importance. Nay! it should be looked upon as one of the subjects that the Christian should never overlook or esteem beneath his earnest and prayerful consideration.

In a republic, the Christian's duty in this regard is even greater than in a monarchy, because as the source of power is the people, these should be thoroughly saturated with the Christian spirit, so that such power may always and forever be exercised with a due reference to the will of God. Hence we plead for the study of politics as a part of the Christian's duty to his fellow-man and his country, and ask that it cease to be a stigma for a Christian man to be a politician.

And just now there is need for a fuller and more complete infusion of the Christian spirit into our legislative councils and a larger proportion of Christian men among our legislators themselves. The moulding of the heterogeneous materials out of which our citizenship is formed into one common type is a terrible problem to our nation. Out of all peoples and nations does the emigration, now flowing to our land, come. How shall the rationalist, the ultra Romanist, the latitudinarian, even the heathen Chinaman, be made a zealous, earnest, reliable American? And the answer is,—only through the power of Him who guided the fathers aright when the government was founded a century ago. Unification of diverse elements, homogeneity of citizenship, can only be attained by the success of Christianity,—and injury can be alone prevented in the formative or preparatory stages of these diverse elements, in the process of Americanization, by keeping the government well in the hands of those who recognize the necessity and power of the Christian leader.

Who can tell the mighty power for good that even the legal recognition of Sunday has had for this land? There it stands an everlasting memorial that there is a power, which asserts itself, in the every-day business of life, and which says that unnecessary work must cease for one day out of every seven. The Commissioners of the Great Exposition have recognized this when they rejected the eloquent appeals made to them, by thousands, to open their doors to the curiosity and study of the nation on Sunday. The country owes them thanks for the manly stand they have taken; but that stand only shows what Christianity can do when it asserts its power in the politics of the land.

As men are created with reasoning powers which involve differences of opinion, there will necessarily be different views upon political subjects—in other words, there will be political parties. These, if their members are thoroughly in earnest, will strive for success; but such efforts need not be made unfairly or without a due regard for the honesty of the views and opinions of their rivals. So that, even in partizan contentions, Christianity has its place in suppressing unmanly and ungenerous rivalry based upon distorted or misrepresented statements of the opinions of the contestants.

Let the Christian not shrink from the field of duty, to which his political relations call him. He can cultivate it as honestly and fairly as he can a trade or a profession, and the more interest he takes in it the better will it be for himself and his country. Where would be the evils, now attributable to the influence of corrupt rings or unprincipled caucuses, if the primary meetings of our political parties were attended by men who felt it a religious duty and privilege to do right there as much as in any other station or position in life? Where would be the immoralities and dishonesties complained of in those occupying high stations if their choice had been made in accordance with the honest convictions that should control a Christian's actions and votes? In a word, if the Christian were more thoroughly in politics than he is now, would not the reign of law and order, the ameliorating influences of the doctrines of the great Master, be more complete and perfect than at present?

If what we have already written be sober truth, and not the wild notions of a visionary, what then would seem to be the duty of every youth in this regard? Manifestly to make himself acquainted with the early history of the country, with its present needs, with those things that will advance its interests or will do detriment to its integrity, —to interest himself in the details of its

government, and to labor that its officers shall not be such as will bring shame and disgrace to the people. All this will not necessarily distract his mind from his personal calling. It should not make him dissatisfied with the high duties which belong to the private citizen, or make him clamorous for the labors and obligations and responsibilities of public office. Office-seeking is not the result of a *Christian* consideration of politics, but of a worldly, *selfish* ambition that never makes account of anything but *personal* success.

The time is now here for the Christian politician to take his place; in other words, the Christian patriot is needed to ensure another century of national success. And may every Christian, instead of sneering at his labors and his exertions in behalf of national prosperity and honor, wish him "*God speed.*"

Euodias and Syntyche.

BY THE EDITOR.

THE epistle to the Philippians contains more praise and less censure than any other epistle of Paul. It was written by a prisoner, albeit an inspired apostle. It was addressed to a congregation in a large, wealthy and corrupt city, whose members had been gathered from among its most unpromising heathen and Jewish material. They were surrounded with a pagan culture the most fascinating, with vices vested in the deceitful and enticing colors of social respectability.

Paul praises them for their kindly sympathy and liberal support; for relieving his need when all other congregations were neglecting him. A few warnings he sends them, chief among these are those against the errors of Jewish converts, and an exhortation to "Euodias and Syntyche, to be of one mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel." Phil. iv. 2–3.

Who this "true yoke-fellow" is, we are not told. Most likely one of Paul's colaborers in Philippi; perhaps a pastor to whom he needed simply to allude in this nameless way. Euodias and Syntyche were pious women, at variance with each other. Indeed this congregation seems to have been started chiefly by a group of pious women. Paul tarried over the Sabbath here on one of his missionary tours. Having no regular place of worship, he "sat down and spake unto the women," which resorted to a place by the river side, (the river Gangas or Gangiles). They were in the habit of meeting here for prayer. Acts xvi. 13–14. Lydia and her household were converted and baptized. Thus like many modern congregations, the flock at Philippi was much indebted to pious women for its founding and growth.

Euodias and Syntyche are only mentioned this once. They were earnest, active Christians, and labored with Paul in the Gospel. In what way they labored we are not told. In the early Church women made themselves useful in various ways. Some, like Dorcas, (Acts ix. 36–39), were abundant in alms-deeds, and worked with their own hands for the poor. Others, like Phebe, served as deaconesses, ministering chiefly to their own sex. Rom. xvi. 1. As a rule, the Christian, like the Jewish religion, confines women to a special sphere of labor and usefulness. There are but three female prophets mentioned in the Old Testament, and but one female whose hand delivered the Hebrew army by the shedding of blood. There is no woman among the twelve apostles; yet a group of pious women, with the practical tact and tenderness of their sex, followed our Saviour from place to place during His entire ministry. Woman was the first in His service, the last at the cross, and the first at His resurrection. But few of her thousand little ministrations to our Lord are recorded; just as little of woman's work in the Church is reported to the public now. Yet she does more than man in carrying forward the work of Christ. Whenever His cause is in need, she is the first and promptest to respond to the appeals for help. In proportion to the number of members, there are twice as many women as men who attend public worship, and, we feel certain that many more will reach heaven than men.

"Not she with trait'rous lips the Saviour stung,
Not she denied Him with unholy tongue,

She, when Apostles shrank, could danger brave,
Last at the cross and earliest at the grave."

In Eastern countries, pastors then as now, were to a great extent excluded from the female world. Only women could have access to the female portion of a family. Even pious female members of the Church could not consult their pastors with the same freedom as with us. This gave rise to Christian female co-laborers, who had access to their own sex in the privacy of their bodily and spiritual sorrow and want. But, apart from these oriental relations, woman has special aptitudes and talents for certain kinds of Christian work, in every age and country.

Paul seems eager to confine woman to her proper sphere. It would seem that some aspired to become preachers. This he forbids. "I suffer not a woman to teach." 1 Tim. ii. 12. And for certain reasons, Euodias and Syntyche, although both pious and useful, became offended at one another. Which simply shows how very human these early Christians were. And the Bible does not attempt to conceal their infirmities. Which further shows what a very human book it is, although it is given by the inspiration of God. If its characters were all sinless angels instead of fallen human beings, it would be of little use for us. It deals with beings in all respects like ourselves, who earnestly struggle against sin, fail, repent, and believe, and are saved. Others, unrepentant, are lost.

Here two pious women of the Philippian Church, are quarreling. And the Providence of God puts it upon record in the Bible, that people may read it in all after times. What was it about? Most likely it started from some trifling cause, in a fit of ill-temper. Perhaps from wounded pride, from a bit of gossip, from some petty family rivalry, from some imaginary act of discourtesy, or ill-treatment. These and others equally trifling, sometimes set half a congregation by the ears. Each has her friends, who respectively take up the cudgel for their favorite. All tongues are set a wagging. The bitter sayings of the contending parties are taken up by the outside Jewish and heathen communities of the city. They seize upon them with malicious joy, hold them up and circulate them with all possible alacrity, each one handing them farther, adding something to make the whole case more disgraceful. Hitherto the cry has been: "See how these Christians love one another." Many a Jew and pagan have inwardly cursed the hated "sect" as their virtues were applauded, even by their enemies. At length they have a club to strike back. And, what is worse, it is put into their hands by the Christians themselves—by two of their foremost and most active female members.

The evil spreads like a deadly pestilence. The hearts of many believers are poisoned by it. The enemies of Christ use it with terrible effect. "Behold, how great a matter a little fire kindleth." James iii. 5–6.

Paul hears of it in his Roman prison. His language indicates great anxiety and pain. "I *beseech* Euodias, and *beseech* Syntyche." The word "beseech," shows an intense desire, and then he puts it before each name; not simply I beseech Euodias and Syntyche. Furthermore, he "entreats" his "true" or faithful yoke-fellow, to help them to become reconciled.

The worst enemies of the Church are found among her own members. The most violent persecutions cannot injure a united, harmonious congregation. Opposition and hindrance are the strengthening tests of God's people. But dissensions, uncharitableness, and unsanctified clashing tempers among Christians strip her of her power, and invoke an ignominious defeat. This short Scripture verse reveals to us a sad picture of the infirmity of some of the best early Christians, and shows how important it is that God's people now and always should see well to their tongues and tempers, lest they fall out by the way, and damage the good cause which they have espoused.

A YOUNG clergyman seems to have compressed the whole body of his sermon on "deceit" into the following: "Oh! my brethren, the snowiest shirt-front may conceal an aching bosom, and the stiffest of all-rounders encircle a throat that has many a bitter pill to swallow."

The Bible.

THE word means *The* Book—The Book of books. It is likewise called the Holy Scriptures, or the Sacred Writings. Another title is that of The Word of God, because it contains a record of God's revealed will or word. Its divine origin imparts to it a certain sacredness. It ought to be used and treated reverently.

A number of courtiers were gathered one day in the palace of King Edward VI., of England, and one of them desiring to obtain an article which was beyond his reach, thoughtlessly took a large Bible from the table and stepped on it. The young king, whose piety was most sincere and devout, was deeply grieved at this want of reverence for God's Word. But he loved the offender, and was unwilling to subject him to the mortification of a public rebuke, while he felt that the offense ought to receive attention. He therefore lifted the Bible from the floor with great care, laid it gently on the table, and then stooped over reverently and kissed it. The silent act made a profound impression on the courtiers; tears moistened many eyes, and the offender felt most keenly the tender reproof conveyed by the monarch. It were well if in all palaces and all homes a similar reverence were cherished for the Word of God.

It is the richest store-house of knowledge within the reach of man. It contains the sublimest poetry, the profoundest, yet the simplest and soundest philosophy, the best doctrine, and teaches the purest morality anywhere found. It has been the daily companion of some of the greatest men in history. John Quincy Adams and Washington read it daily. A copy of the Bible is a library in itself. Many young people neglect the reading of it. During the learning period of life, when the memory is retentive and the heart tender and impressible, they might make themselves masters of this highest kind of intelligence. Neglecting it, they lose immensely through life. Like the old lady, of whom the GUARDIAN spoke lately, whose glasses had been lost between the leaves of the Bible for years, they are content to let it lay unused on the shelf.

The celebrated painter, Benjamin Robert Haydon, gave the following admirable advice to his son, at a very critical time of his life: "You are quite right to read history; make yourself master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read it and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an oriental legend. Do not believe them. The Mosaic account of the Creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God."

The Holy Scriptures can now be bought very cheaply. Indeed, in most Christian communities they are given to the poor without money and without price. There was a time when a copy of the Bible cost a large sum of money. A writer in the *Lutheran and Missionary* says:

COST OF A BIBLE.

Towards the close of the twelfth century an English abbey became the possessor, through the bequest and death of an inmate, of "a Bible, in nine tomes, faire written, and excellently

well glossed by the arch-deacon of Leicester," for which the testator originally paid £33 6s. 8d. (More than $166.)

Money was worth then from twenty to thirty, or more, times what it is worth now. The wages of laboring men were only about three half-pence per day; or, if hired by the year, the average wages of a man-servant, with meat and clothing, were from three to five shillings. In harvest, reapers were paid about two-pence a day. The reader may use his own arithmetic to determine the years of service which might be regarded as an equivalent for such a copy of the Bible. We have no reason to suppose that other books could then be furnished at comparatively cheaper rates.

IGNORANCE OF THE CLERGY.

It is generally conceded that in those earlier ages the clergy were, as a class, the best educated men of the times, and that through them the knowledge of letters has been preserved and spread among the modern nations of the earth. Yet do we read that from the tenth to the twelfth centuries, some prelates, who filled the highest situations in the Church could not so much as read. In Spain books were so scarce that one and the same copy of the Bible served several monasteries. About the year 1300 the Bishop of Winchester borrowed a Bible, in two volumes folio, from a convent in that city, and gave a bond, drawn up in a most formal and solemn manner, for its due return.

With such difficulties in the way, we need not wonder that Wickliffe should report, in the fourteenth century, that there were "many unable curates who knew not the Ten Commandments, nor could read their psalter, nor understand one verse of it."

It is also related of a certain doctor of the Sorbonne that, when speaking of the reformers, he expressed his surprise at their mode of reasoning by exclaiming: "I wonder why these youths are constantly quoting the New Testament. I was more than fifty years old before I knew anything of a New Testament." So, too, one who subsequently labored as a reformer acknowledged that he never began to read the Bible till eight years after he had taken his highest degree in divinity.

Of the clergy in the times of James II., the great English historian says: "Each one might be considered as unusually lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves." With this limited supply of books, and with none of the papers, magazines, etc., which now fall from the press as thick and fast as autumn leaves from the parent bough, their stock of general information could not have been either varied or thorough, and their power as educators must have been correspondingly limited.

ENACTMENTS AGAINST READING THE BIBLE.

In the reign of Henry V., it was enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit lande, catel, lif, and godes, from theyre heyers, forever; and so be condemned for heretykes to God, enemies to the crown, and the most arrant traitors to the lande."

So, too, at the request of the Romish clergy, severe proclamations were issued by Henry VIII., against all who read, or kept by them, Tyndal's translation of the New Testament; so that a copy of this book found in the possession of any person was sufficient to convict him of heresy, and subject him to the flames.

The times had changed. In the earliest years of the Church, although complete copies of the Bible were wanting, and any particular books could only be multiplied by the tedious and costly labor of the scribe, they were so highly prized that women and children had parts of the New Testament "hung round their neck, and carried them constantly about with them." A celebrated scholar of the primitive Church engaged that, if the New Testament should by any accidental circumstance be lost, he would restore all of it, from memory, except a few verses of one of the Epistles.

THE SLEEP OF SLUGGARDS.—The Arabs tell of a man so lazy, that, though the rain-water leaking through the roof fell plump in his eye, he would not turn his head over on the pillow to escape it.

How the Old Horse Won the Bet.

BY OLIVER WENDELL HOLMES.

Experience brings wisdom; and to the wise increasing years add to their usefulness. Where important interests of justice are involved, the experienced lawyer, ripe in years and knowledge, is sought. Where human life is at stake, the physician, gray-headed and experienced in his profession, is equally in demand. Only in the highest of the learned professions, where the immortal soul, and its undying interests are involved, inexperience and youth are preferred to the matured efficiency of age. It seems to be the only profession in which gray hairs are an offence. In this the age of fifty years is called "the dead line." Beyond that the man of God, however able and faithful, is in danger of being pushed aside to make room for a young man. The young workers are needed; the old ones more so. And that they, too, though old and gray-headed, can still win many a race, the following poem shows.—(ED. OF GUARDIAN.)

'Twas on the famous trotting ground,
The betting men were gathered round
From far and near; the "cracks" were there
Whose deeds the sporting prints declare:
The swift g. m., Old Hiram's nag,
The fleet s. h., Dan Pfeiffer's brag,
With these a third—and who is he
That stands beside his fast b. g.?
Budd Doble, whose catarrhal name
So fills the nasal trump of fame.
There too stood many a noted steed
Of Messenger and Morgan breed;
Green horses also, not a few,—
Unknown as yet what they would do;
And all the hacks that know so well
The scourging of a Sunday swell.

Blue are the skies of opening day,
The bordering turf is green with May;
The sunshine's golden gleam is thrown
On sorrel, chestnut, bay and roan;
The horses paw and prance and neigh,
Fillies and colts like kittens play
And dance and toss their rippled manes
Shining and soft as silken skeins;
Wagons and gigs are ranged about,
And fashion flaunts her gay turn-out:
Here stands—each youthful Jehu's dream—
The jointed tandem, ticklish team!
And there in ample breadth expand
The splendors of a four-in-hand:
On faultless ties and glossy tiles
The lovely bonnets beam their smiles,
(The style's the man, so books avow;
The style's the woman, anyhow);
From flounces frothed with creamy lace,
Peeps out the pug-dog's smutty face,
Or spaniel rolls his liquid eye,
Or stares the wiry pet of Skye—
O woman, in your hours of ease,
So shy with us, so free with these!

"Come on! I'll bet you two to one,
I'll make him do it?" "Will you? Done!"
What was it who was bound to do?
I did not hear and can't tell you—
Pray listen till my story's through.

Scarce noticed, back behind the rest,
By cart and wagon rudely prest,
The parson's lean and bony bay
Stood harnessed in his one-horse shay—
Lent to the sexton for the day.
(A funeral—so the sexton said:
His mother's uncle's wife was dead.)

Like Lazarus bid to Dives' feast,
So looked the poor forlorn old beast;
His coat was rough, his tail was bare,
The gray was sprinkled in his hair;
Sportsmen and jockeys knew him not,
And yet they say he once could trot
Among the fleetest of the town,
Till something cracked and broke him down—
The steed's the statesman's common lot!
"And are we then so soon forgot?"
Ah me! I doubt if one of you
Has ever heard the name "Old Blue,"
Whose fame through all this region rung
In those old days when I was young!

"Bring forth the horse!" Alas! he showed
Not like the one Mazeppa rode:
Scant-maned, sharp-backed, and shaky-kneed,
The wreck of what was once a steed,
Lips thin, eyes hollow, stiff in joints;
Yet not without his knowing points,
The sexton, laughing in his sleeve
As if 'twere all a make believe,
Led forth the horse, and as he laughed
Unhitched the breeching from the shaft,
Unclasped the rusty belt beneath,
Drew forth the snaffle from his teeth,
Slipped off his headstall, set him free
From strap and rein—a sight to see!

So worn, so lean in every limb,
It can't be they are saddling him!
It is! his back the pig-skin strides
And flaps his lank, rheumatic sides;
With look of mingled scorn and mirth
They buckle round the saddle-girth;
With horsey wink and saucy toss
A youngster throws his leg across,
And so, his rider on his back,
They lead him limping to the track.
Far up behind the starting point,
To limber out each stiffened joint.

As through the jeering crowd he pas,
One pitying look Old Hiram cast;
"Go it, ye cripple, while ye can!"
Cried out unsentimental Dan;
"A Fast-day dinner for the crows!"
Budd Doble's scoffing shout arose.

Slowly, as when the walking beam
First feels the gathering head of steam,
With warning cough and threatening wheeze
The stiff old charger crooks his knees,
At first with cautious step sedate,
As if he dragged a coach of state;

He's not a colt; he knows full well
That time is weight and sure to tell;
No horse so sturdy but he fears
The handicap of twenty years.

As through the throng on either hand
The old horse nears the judge's stand,
Beneath his jockey's feather-weight
He warms a little to his gait,
And now and then a step is tried
That hints at something like a stride.

"Go!"—Through his ear the summons stung,
As if a battle trump had rung;
The slumbering instincts long unstirred,
Start at the old familiar word;
It thrills like flame through every limb—
What mean his twenty years to him?
The savage blow his rider dealt,
Fell on his hollow flanks unfelt;
The spur that pricked his staring hide
Unheeded tore his bleeding side;
Alike to him are spur and rein,—
He steps a five year old again.

Before the quarter-pole was past,
Old Hiram said, "He's going fast."
Long ere the quarter was a half,
The chuckling crowd had ceased to laugh,
Tighter his frightened jockey clung
As in a mighty stride he swung,
The gravel flying in his track,
His neck stretched out, his ears laid back,
His tail extended all the while
Behind him like a rat-tail file!
Off went a shoe,—away it spun,
Shot like a bullet from a gun.

The quaking jockey shapes a prayer
From scraps of oaths he used to swear;
He drops his whip, he drops his rein,
He clutches fiercely for the mane;
He'll lose his hold—he sways and reels—
He'll slide beneath those trampling heels!
The knees of many a horseman quake,
The flowers on many a bonnet shake,
The shouts arise from left and right,
"Stick on! Stick on!" "Hold tight! Hold tight!"
"Cling round his neck and don't let go—
That pace can't hold—there! steady! whoa!"
But like the sable steed that bore
The spectral lover of Lenore,
His nostrils snorting foam and fire,
No stretch his bony limbs can tire;
And now the stand he rushes by,
And "Stop him!—stop him!" is the cry,
Stand back! he's only just begun—
He's having out three heats in one!

"Don't rush in front! he'll smash your brains;
But follow up and grab the reins!"
Old Hiram spoke. Dan Pfeiffer heard,
And sprang impatient at the word;
Budd Doble started on his bay,
Old Hiram followed on his gray,
And off they sprang and round they go,
The fast ones doing "all they know."
Look! twice they follow at his heels,
As round the circling course he wheels,
And whirls with him that clinging boy
Like Hector round the walls of Troy;
Still on and on, the third time round!
They're tailing off! they're losing ground!
Budd Doble's nag begins to fail!
Dan Pfeiffer's sorrel whisks his tail!
And see! in spite of whip and shout,
Old Hiram's mare is giving out!
Now for the finish! at the turn,
The old horse—all the rest astern—
Comes swinging in, with easy trot;
— ——! he's distanced all the lot!

That trot no mortal could explain;
Some said, "Old Dutchman come again!"
Some took his time,—at least they tried,
But what it was could none decide;
One said he couldn't understand
What happened to his second-hand;
One said 2:10; that couldn't be—
More like twenty-two or three;
* * * * * * * *
* * * * * * * *

The parson's horse had won the bet;
It cost him something of a sweat;
Back in the one-horse shay we went;
The parson wondered what it meant,
And murmured, with a mild surprise,
And pleasant twinkle of the eyes,
"That funeral must have been a trick,
Or corpses drive at double-quick;
I shouldn't wonder, I declare,
If brother Murray made the prayer!"

And this is all I have to say
About the parson's poor old bay,
The same that drew the one-horse shay.

Moral for which this tale is told:
A horse can trot, for all he's old.

—*Atlantic Monthly.*

Non-Doing.

Dr. Thompson, in the Land and the Book tells that when he first began to employ workmen in Syria, nothing annoyed him more than the absolute necessity of hiring an overseer, or of acting that part himself. Men will not work there, except as they are driven to it; nor will they be driven to it, except when absolute need compels them to accept of temporary employment. The Rev. Mr. Carpenter, a Baptist missionary in Burmah, having a piece of work requiring many days' labor, could get it done only by putting on constant relays of men; and these were hired by the hour, so that when one had earned what he cared to, he could quit and spend his stipend.

Secrets.

The moment a girl has a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of women at any age, the better. It is almost a test of purity. She who has none of her own is best and happiest.

In girlhood, hide nothing from your mother; do nothing that, if discovered by your father would make you blush. Have no mysteries whatever. Tell those who are about you where you go and what you do. Those who have the right to know, I mean, of course.

A little secretiveness has set many a scandal afloat; and much as is said about women who tell too much, they are much better off than women who tell too little. A man may be reticent and lie under no suspicion; not so a woman.

The girl who frankly says to her mother: "I have been there. I met so and so. Such and such remarks were made, and this or that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows out of her great experience that something was improper or unsuitable, she will, if she is a good mother, kindly advise against its repetition.

It is when mothers discover that their girls are hiding things from them that they rebuke or scold. Innocent faults are always pardoned by a kind parent.

You may not know, girls, just what is right—just what is wrong yet. You can't be blamed for making little mistakes, but you will never do anything very wrong if from the first you have no secrets from your mother.—*Selected.*

Tom Jefferson at College.

In the winter of 1760 there resided at Williamsburg, in Virginia, a gay young man of about eighteen, called by his intimate friends "Tom Jefferson." He was the son of Peter Jefferson, a respectable planter, and was born in 1743, at his father's estate of "Shadwell," in Albemarle County, whence, after attending one of those rustic academies called "Old Field Schools," he had come to William and Mary College to complete his education.

In person he was not graceful. His figure was tall and thin, and his face, according to an enthusiastic admirer, "angular and far from beautiful." His complexion was sunburned, his hair or a sandy red, and his eyes grey, flecked with hazel—an indication generally of intellect. It will thus be seen that young Mr. Tom Jefferson was far from being an Adonis, and many persons said he was ugly; but the animated expression of his countenance went far to redeem him from the charge. The grey-hazel eyes could fill with eloquent and winning light. The angular face, a little hard at first sight, became in moments of excitement a very mirror of the thought or emotion of the brain or heart. The tall, thin frame, incapable apparently of graceful movement, was adapted to every exercise—walking, dancing, and horsemanship. He was devoted to dancing, and even when so old that he could scarcely drag his steps along, mounted and controlled with nerve and skill the most mettlesome thoroughbred. His manners were easy and cordial. He dressed somewhat after the fashion of a beau—in flowered waistcoat, a silk coat, silk stockings confined at the knee by fancifully worked garters, and used powder. In after years the statesman and President wore severe black, discarded powder and silk stockings, and became the apostle in all things—in costume as in political principles—of a leveling democracy. At Williamsburg, in 1760, he dressed in colors, powdered, carried his fine laced hat beneath his arm, bowed low, paid gallant compliments to the fair sex, and danced at every "assembly" held in the capitol or the vicinity. In a word the afterwards celebrated Mr. Thomas Jefferson was a beau and "macaroni," had a strong preference apparently for all that was in conflict with his subsequent social theories, laughed, jested, made love to the little belles of the little capitol, and was the very last man whom any one would have regarded as the future leader of a great political party and the writer of the Declaration of Independence.—JOHN ESTEN COOKE, in "*Harper's Magazine,*" *for July.*

Washington's Headquarters at Newburgh.

As the steamboat approaches the wharf at Newburgh, the voyager beholds, on the southern verge of the city, a low, broad-roofed house, built of stone, with a flag-staff near, and the grounds around garnished with cannon. That is the famous "Headquarters of Washington" during one of the most interesting periods of the war and at its close. Then the camp was graced by the presence of Mrs. Washington a greater part of the time, and the cultivated wives of several of the officers; and until a comparatively few years ago, the remains of the borders around the beds of a little garden which Mrs. Washington cultivated for amusement, might have been seen in front of the mansion.

That building, now the property of the State of New York, is preserved in the form it bore when Washington left it. There is the famous room, with seven doors and one window, which the owner used for a parlor, and the commander-in-chief for a dining-hall. In that apartment, at different times, a large portion of the chief officers of the Continental army, American and foreign, and many distinguished civilians, were entertained at Washington's table.

More than fifty years after the war a counterfeit of that room was produced in the French capitol. A short time before Lafayette's death, he was invited, with the American minister and several of his countrymen, to a banquet given by the old Count de Marbois, who was the secretary to the first French legation in this country during the Revolution. At the hour for the repast, the company were shown into a room which strangely contrasted in appearance with the splendors of the mansion they were in. It was a low, boarded room, with large, projecting beams overhead; a huge fire-place, with a broad-throated chimney; a single, small, uncurtained window, and numerous small doors, the whole having the appearance of a Dutch or Belgian kitchen. Upon a long, rough table was spread a frugal repast, with wine in decanters, and bottles, and glasses and silver goblets, such as indicated the habits of other times. "Do you know where we are now?" Marbois asked the marquis and the American guests. They paused for a moment, when Lafayette exclaimed: "Ah! the seven doors, and one window, and the silver camp goblets, such as the marshals of France used in my youth! We are at Washington's headquarters on the Hudson, fifty years ago!" So the story was told by Colonel Fish, father of our Secretary of State, who was one of the company. Close by the "Headquarters" is a modest monument of brown freestone, beneath which rest the remains of Uzal Knapp, the last survivor of Washington's Life-Guard.—*Benson J. Lossing*, in *Harper's Magazine for June.*

Disagreeable Habits.

Nearly all the disagreeable habits which people take up come at first from mere accident or want of thought. They might easily be dropped, but they are persisted in until they become a second nature. Stop and think before you allow yourself to form them. There are disagreeable habits of body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key, or fumbling at a chain, drumming with the fingers, screwing and twisting a chair, or whatever you can lay your hands on. Don't do any of these things. Learn to sit quietly, like a—gentleman, I was going to say, but I am afraid even girls fall into such tricks sometimes. There are much worse habits than these, to be sure; but we are speaking only of very little things that are only annoying when they are persisted in. There are habits of speech also, such as beginning every speech with "you see," or "you know," "now-a," "I don't care," "tell you what," "tell you now." Indistinct utterance, sharp nasal tones, a slow drawl, avoid them all. Stop and think what you wish to say, and then let every word drop from your lips just as smooth and perfect as a new silver coin. Have a care about your ways of sitting and standing and walking. Before you know it, you will find your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—*Little Corporal.*

Washington a Marshal of France.

George W. P. Custis, in a letter to the Frederick (Va.) *Examiner*, dated Arlington House, August 18th, 1857, wrote: "In regard to Washington, as a Marshal of France, I have in this house 'proof as strong as holy writ,' in an engraving of Napier of Merchistoun, the celebrated inventor of the Logarithms, which was presented to Washington by the Earl of Buchan, a relative of the philosopher, with the endorsement in the handwriting of the Earl: 'To Marshal General Washington, with the respect of Buchan.' Now, Buchan lived in the age of the Revolution, and was the associate of courts, and certainly would not have addressed to one he so loved and admired as he did the Chief, a title to which the Chief had no claim. Lord Napier, on a visit to the Arlington House, was greatly gratified by a sight of a reminiscence of his ancestor treasured among the relics of Washington. The history of the title, a Marshal of France, is simply this; when, in 1781, Col. Laurens went to France, as a special embassador, a difficulty arose between him and the French Minister as to the command of the combined armies in America. Our heroic Laurens said, 'Our Chief must command; it is our cause, and the battle is on our soil.' '*C'est impossible*,' exclaimed the Frenchman; 'by the etiquette of the French service, the Count de Rochambeau, being an old Lieutenant-General, can only be commanded by the king in person, or a *Mareschal de France*.' 'Then,' exclaimed Laurens, 'make our Washington a *Mareschal de France*, and the difficulty is at an end.' It was done. A friend of mine heard Washington spoken of as *Monsieur le Mareschal*, at the siege of Yorktown Our beloved Washington never coveted or desired rank or title; but it is beyond a doubt that, from the force of circumstances just related, the rank and title of *Mareschal de France* was conferred upon the General-in-Chief of the combined armies of America and France."

Mr. Joshua Billings has well remarked: "Joking is a risky business; just for the sake of a second-class joke many a man has lost a first-class friend."

We All Have Faults.

I have been a good deal up and down in the world, and I never did see either a perfect horse or a perfect man, and I never shall until two Sundays come together. The old saying is, "Lifeless, faultless." Of dead men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap, I have, nevertheless, heard the bells jingle. As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even poor law guardians have their little failings; and parish beadles are not wholly of a heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads and it's quite as well they are not, or hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling when a man's sins may show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it's in him, and the driver had better hold him up well. The tabby-cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.—*John Ploughman.*

The First Prayer in Congress.

In *Teachers' Literary Journal*, dated December, 1776, may be found a note containing the identical "first prayer in Congress," delivered by the Rev. Jacob Duché, a minister of no little eloquence. Here it is:

"O Lord, our Heavenly Father, high and mighty King of Kings and Lord of Lords, who dost from Thy throne behold all the dwellers on earth and reignest with power supreme and unlimited over all the kingdoms, empires and governments, look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee. To Thee they have appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy ministering care; give them wisdom in counsel and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their cause; and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be Thou present, O God of wisdom, and direct the counsels of this honorable assembly; enable them to settle things on the best and surest foundation that the scene of blood may be speedily closed—that order, harmony and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish amongst Thy people. Preserve the health of their bodies and the vigor of their minds. Shower down on them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen."—*Baltimore American.*

The Last Word.

The last word is the most dangerous of infernal machines. Husband and wife should no more strive to get it than they would strive for the possession of a lighted bombshell. Married people should study each other's weak points, as skaters look out for the weak parts of the ice, in order to keep off them. Ladies who marry for love should remember that the union of angels with women has been forbidden since the flood. The wife is the sun of the social system. Unless she attracts, there is nothing to keep heavy bodies, like husbands, from flying into space. The wife who would properly discharge her duties, must never have a soul above trifles. Don't trust too much to good temper when you get into an argument. Sugar is the substance most universally diffused through all products. Let married people take a hint from this provision of nature.—*Church of England Temperance Chronicle.*

Burns's "Highland Mary."

Dr. Theodore Cuyler gives the following to the *Evangelist*, in a sketch of a recent jaunt in Scotland: One hour more brought us to the Tontine Hotel at Greenock. This morning we sallied out through the rain to visit the one spot in Greenock which every man or woman who has a soul must visit—the tomb of Burns's Highland Mary. This poor dairy-maid—immortalized in the sweetest of all love-songs—came from Montgomery Castle to Greenock, died here, and was buried in the Presbyterian kirk-yard just out of Crawford street. We soon found the tomb, to which a well-trodden foot-path leads. A graceful marble monument, twelve feet high, covers the gentle lassie's dust. It bears a sculptured medallion, which represents Burns and the young lady clasping hands, and plighting their troth, he holding a Bible in his hands. Beneath is this inscription:

"Erected over the grave of
HIGHLAND MARY
in 1842.
'O Mary, dear departed shade,
Where is thy place of blissful rest?'"

These lines are from the impassioned verses "To Mary in Heaven," and have been read through tears by many an eye. Wonderful is the charm of genius which could beat a pathway trodden by thousands of feet, to the grave of a humble dairy-maid, who lived nearly a hundred years ago.

President Washington's Levee.

At three o'clock the visitor was introduced to the dining-room, from which all seats had been removed for the time. On entering, he saw the tall, manly figure of Washington, clad in black silk velvet, his hair in full dress, powdered and gathered behind in a large silk bag; yellow gloves on his hands, holding a cocked hat, with a black cockade in it, and the edges adorned with a black feather about an inch deep. He wore knee and shoe-buckles and a long sword. He stood always in front of the fireplace, with his face toward the door of entrance. The visitor was conducted to him and his name distinctly announced. He received his visitor with a dignified bow, in a manner *avoiding* to shake hands, even with best friends. As visitors came, they formed a circle round the room, and at a quarter past three the door closed and the circle was formed for that day. He then began on the right and spake to each visitor, calling him by name and exchanging a few words. When he had completed his circuit he resumed his first position, and the visitors, approaching him in succession, bowed and retired. By four o'clock this ceremony was over. These facts have been learned in general from the reminiscences of General Sullivan.—H. E. SCUDDER's "*Men and Manners in America One Hundred Years Ago.*"

Ancient Population of Eastern Cities.

Mr. Geo. May Powell, of the Oriental Topographical Corps (in a paper on "Olive Trees, recently prepared and read by him as Chairman of the Forest Committee of the American Institute), has, perhaps, furnished the key to a mystery in both sacred and secular history. He shows from his personal observation of the olive industry in Syria, that a low average yield of oil is 500 gallons per acre. Consequently, as the wholesale price of a gallon of olive oil exceeds that of a bushel of wheat, and the average yield of wheat here is not more than ten bushels per acre, an acre of olives at these relative rates, is more than equal to fifty acres in the great standard industry of wheat growing. Versus Colenso, he argues from this that olive culture and commerce would alone account for the great number of cities recorded in the Bible, and the density of population of the ancient East. If he is correct in his conclusions, he has rendered service to archæology. The idea is attracting attention.

Stout English Girls.

A correspondent of the *Hartford Times*, writing from a Swiss inn, says: A few days ago, just at dusk, after a cold rain had set in, two English girls and their handsome, gray-haired father arrived. They were cold and damp, and the hotel was damp, and as we sat by our blazing fire, and heard them go into their cold rooms, we pitied them so much that we opened our door and invited them to share our warmth and comfort—so they came in, and we chatted together all the evening. Those two bright, fresh-looking girls sat calmly in their chairs and told us they had crossed from Meiringen to the Rhone Glacier over the Grimsel on foot the day before, through a foot of snow—had walked nine miles down the valley that morning, and then had climbed up all the way from Vieseh to the hotel on foot, in the rain that afternoon. We looked at them aghast, and murmured, "Tired?" "Oh, no," they briskly chorused; and indeed they did look most provokingly fresh and pretty. When we appeared in the morning, father (who always comes in to breakfast from out of doors with a blast of cold air, very much as if he had slept on the nearest glacier), announced that "those English girls started to walk up to the summit of the Eggischhorn, two hours ago, and are coming back in time to cross the Aletach glacier to go to the Belle Alp for the night!" Before long they came in, brisk and rosy as usual. "Oh, no! not tired at all!" and without waiting for anything more than a lunch, were off again. We groaned in spirit, as we saw them disappear around the promontory.

A CHILD was once stolen away from its home. Everywhere the mother sought it, but found it not. Years

passed, and she heard one day that a band of strolling gipsies were in a wood some miles away, and that they had with them a white girl. Hope sprang up in the mother's breast and she hurried away to the camp. She saw the white girl, but could see in her no trace of the beautiful child she had lost years and years ago. But as she walked sadly away she heard a sweet voice of song. It thrilled her like a voice from heaven. She listened—it was an old nursery rhyme that she had taught her child. The song revealed the young girl as her own long-lost daughter. And the child of God has been carried away and has lost the sweetness, the beauty, the loveliness of his first childhood. But whenever the Father hears from any lips and heart the old home song, the breathings of the old love, voices of prayer and praise, He knows His child, and quickly draws him to His bosom.

The Signers of the Declaration.

The following facts respecting the signers of the Declaration will be read with interest:

Thirty-seven had been trained in college; twenty were lawyers; four were physicians; five were clergymen; three were farmers; and the rest were engaged in various mercantile pursuits, except Roger Sherman, the shoemaker, and Benjamin Franklin, who boasted of being a printer, and was also a statesman and philosopher. Franklin was the oldest among them, and Edward Rutledge the youngest. Robert Morris was the most wealthy, and was the financier of the Government. Samuel Adams was the most needy, and was buried at the public expense. Josiah Bartlett was the first to vote for the measure, and the first after John Hancock to sign the Declaration. Two of the signers, John Adams and Thomas Jefferson, afterward became Presidents of the United States. The most distinguished of the five clergymen was John Witherspoon, D. D., President of the College of New Jersey. He was a Scotchman by birth and education, and was altogether a remarkable man. The Presbyterians have had a fine bronze statue of him cast at Wood's foundry in this city, and it has been placed and unveiled, with appropriate ceremonies, in Fairmount Park.

Fun as a Profession.

The business of making people laugh is no joke. Punsters and wits, whose specialty it is to set the table in a roar, are generally, when off duty, a chopfallen tribe. Writers who produce largely in the humorous style. are, in at least three cases out of five, gloomy and taciturn. Comic actors, as a class, have always been notorious for their melancholy bearing behind the scenes. Liston, the comedian, the expression of whose face, even in repose, was so ludicrous that it provoked shouts of laughter, was one of the most confirmed hypochondriacs of his day; and Williams, for years the leading representative of broad farce in America, used to cry like a whipped school-boy whenever anything went wrong with him. When Dominique, the French comedian, was convulsing all Paris with his drolleries, a physician of that city was one day visited by a miserable-looking man, who asked what he should do to get rid of a horrid desire to commit suicide which continually haunted him. "Go and see Dominique," said the doctor. "Alas!" replied the unfortunate wretch, "I am Dominique." Forced humor is indeed a sorry business. There is a reactionary principle in human nature which renders depression the inevitable consequent of over-strained merriment. The philosophy of all this is, that although wit and humor are cheerful faculties when suffered to develop themselves spontaneously, they are quite the reverse when compelled to drudge. In fact, no one faculty can be overworked except at the expense of all the others. To keep the body in a healthy, vigorous, elastic condition, all its attributes must be properly exercised. It is the same with the mind.

STATISTICS read at the Prison Reform Congress, in session at Cincinnati, of 100,058 prisoners from 15 prisons, show that 85 per cent. were laborers and servants, only 16 per cent. artizans, less than 2 per cent. loafers, and only 874

out of the whole number from the educated professions. The lesson of this is, put your children to a trade. The statistics of reading and writing do not show any such safeguard against crimes as those of industrious occupation. These showed but 27 per cent. not able to read. Mere reading and writing can hardly be called preventives of crime, nor can any mere schooling where moral training is lacking, and where no capacities or habits of labor are formed. The cultivation of the latter is one of the first essentials in parental government.

Grandma and Jo.

Our grandmother, dear, has snow-white hair,
And she loves to sit in an easy chair;

And Jo loves to climb on grandma's lap,
To play with the strings of her snow-white cap.

And grandmother's voice is broken and slow,
And sweet are the words she says to Jo.

If grandmother ever had any care,
She has laid it down out of sight somewhere;

And now all she does is to say her prayer
And sit where the sunshine gilds her hair,

And play and whisper to little Jo
As the shadows of the evening come and go.

Being so near to the heavenly shore,
Grandmother never weeps any more.

At twilight she fancies lost loved ones call
Sweet-voiced from chamber, parlor or hall.

Perhaps the last strain of some heavenly choir
Falls on grandmother's ear as she sits by the fire.

But she only kisses dear little Jo
And whispers "Soon, little sweet, we shall know,"

"But Charlie, Willie, Grandpa and Jack,
I am almost sure, child, are coming back."

—*Flora Marcian.*

Chinese Maxims.

1. Let every one sweep the snow from his own door, and not busy himself about the frost on his neighbor's tiles. 2. Great wealth comes by destiny; moderate wealth by industry. 3. The ripest fruit will not fall into your mouth. 4. The pleasure of doing good is the only one that does not wear out. 5. Dig a well before you are thirsty. 6. Water does not remain in the mountain, nor vengeance in great minds.

Lord Kenyon has left a great and well-earned name; yet he indulged many peculiarities of opinion, nay, many strong prejudices, which worked injustice. His parsimonious meanness in dress, equipage, and style of living was proverbial; and his fondness for introducing supposed quotations from the classics, ludicrously misunderstood, was so inveterate as to provoke the rebuke of George III., "Pray, my Lord, keep to your good law, and give us no more of your bad Latin." In an amusing miscellany he is represented as addressing the jury—"Having thus discharged your consciences, gentlemen, you may retire to your homes in peace, with the delightful consciousness of having performed your duties well, and may lay your heads on your pillows and say, '*Aut Cæsar, aut nullus.*'" In Coleridge's *Table Talk* he is stated to have said—"Above all, gentlemen, need I name to you the Emperor Julian, who was so celebrated for the practice of every Christian virtue, that he was called Julian the Apostle?"

At a meeting of a large Missionary Society, in Exeter Hall, London, lately, Rev. Joseph Kirsop, in the course of an able speech told a very good anecdote. Speaking of the time when all the kingdoms of the world should come to a knowledge of the Saviour, he illustrated the tendency of men to inquire "Ah, but when?" by saying, "I have heard of a vocalist who was singing of a "Good time coming," and it seemed very joyful news to one of his audience, who rose and said, 'Would you kindly fix the date?'"

One day when the Rev. Cornelius Winter was delivering a sermon to a crowded assembly, his gravity was sadly disturbed by casting his eye to a window next the causeway in the road, where he saw a countryman staring at the meeting with a live pig on his shoulder, that also presented its vacant countenance, and appeared as much interested as its master. "Nothing in my whole life," said the amiable divine, "ever so unhinged my ideas, or spoiled my discourse, as this serious but ludicrous and unconscious man and his pig."

The Mother and Her Child.

Translated from Schandein's "Poems in the Dialect of Westrick."

By Rev. J. H. Dubbs.

The sun has gone down, not a star gives its light;
But a mother, whose soul is as dark as the night,
Sits alone by the lamp which is flickering low,
And her tears, like a river, unceasingly flow.

Her darling is dying—her only dear child,
As pure as an angel, as gentle and mild;
His cheeks, once like roses, like lilies are pale,
And the voice of the mother is loud in its wail.

"O, dear mamma, take me!" the little one cries,
Lifting up its white arms from the bed where it lies;
With glances so tender, it pleads for relief,
While the heart of the mother is bursting with grief.

Now bearing her darling aloft on her arm,
And pressing him close to her bosom so warm;
Then laying him down on the soft pillows again,
For nothing can bring him relief from his pain.

Now kneeling in prayer at the bed where he lies,
"O, Lord! help my darling!" in anguish she cries,
"And if it must be, O, take him to Thee,
That Thy poor little worm may from torture be free!"

She has finished her prayer but full many a night
She has watched by her child till the morning's first light,
And now weak and worn she no longer can weep,
But there on her knees she has fallen asleep.

Her child, too, is quiet, her trouble is past;
A vision of bliss God has granted at last;
And how great her rejoicing no mortal can tell,
For her trials are ended—her darling is well.

He is fairer than ever, her joy and her pride!
But who is the boy who has come to his side?
They are playing together in innocent glee—
His guardian angel it surely must be.

His little companion he leads by the hand,
And together they walk through a beautiful land,
And wherever they wander, wherever they stray,
The angel still leads him the pleasantest way.

A beautiful garden before them they see—
Or perhaps a green church-yard it also might be—
There gently and sweetly the soft breezes blow,
And the loveliest flowers abundantly grow.

With his hands full of flowers, yet longing for more,
Her child is more happy than ever before;
And, see! the bright flowers most strangely combine,
And themselves to a beautiful garland entwine.

He looks like an angel of Glory, for now
The beautiful garland encircles his brow,
And the heart of the mother is glad at the sight,
As glad as the seraphs in heavenly light.

The sun has gone down, not a star gives its light,
The angel must go back to heaven to-night;
And when the last ray fades away in the west,
The angel returns to the land of the blest.

He kisses the child, and quiets his fears:
"Fear not, O, my darling, ere daylight appears,
I will take you to heaven forever to dwell,
Where I never again will bid you farewell."

The mother awakes, and, behold! 'tis a dream;
And just then in the east sees the morning's first gleam.
She looks at her child, but her darling is dead,
While the dawn casts a halo of light round his head.

A smile on his features, as though he could tell
How sweetly the angel had kissed him farewell;
While a cool morning zephyr in tenderness brings
To the ear of the mother the rustling of wings.

And when the dear child was laid to his rest,
A garland of flowers, the fairest and best,
Was placed on his brow, and a bunch in his hand,
Like those he had plucked in the beautiful land.

The mother was sad, but said, patient and still:
"'Tis the Lord! Let Him do that which pleaseth His will!"
But the Saviour, ere twelve months their courses had run,
Called her spirit to Heaven—her labor was done.

A clergyman said the other day that modern young ladies were not daughters of Shem and Ham, but daughters of Hem and Sham, compounds of plain sewing and make believe.

The Sunday-School Department.

Learn a Trade.

I want to ask you, boys, what you expect to make of yourselves? Have you any fixed plan? If not, then learn a trade. Look at the hundreds of young men in the cities who have no trade. What good are they? What good do they do the community at large? If they lose their positions what have they to depend on for a living? Nine out of ten never get rich—they live on from hand to mouth, trying all their lives to make both ends meet. I tell you, boys, the man who has a trade is independent. He can always find work if he is honest, skilled and industrious. No fear of his being poverty-stricken. Why was the relief association started? To help the men who have a trade? No, sir. It is to help those men and the widows of those men who have never had a trade; who lived from hand to mouth when alive, and when they died left their widows and children in poverty.

Learn a good trade, and you need never call any man master. Suppose you go to a strange city for work, don't you think if you learn a trade, that you can get work sooner than without one? Learn a trade, and be master of it, and when dull times come, as they sometimes will in winter, you will find how much better off you are than the clerks and other young men who have no trade to back them.—*Farmers' Union.*

Gold Dust.

In the United States Mint at Philadelphia, when the visitor reaches the gold-working room, the guide tells him that the singular floor is a net-work of wooden bars to catch all the falling particles of the precious metal. When the day's labor is done, the floor, which is in sections or parts, is removed, and the golden dust is swept up, to be remelted and coined. About *thirty thousand dollars* annually are in this way saved.

Life's highest improvement and success, like, in this respect, the sweepings of the "gold-room," depend on the "spare moments"—the careful use of the fragments. No worker for time and eternity ever reached high success without this wise economy, in which Christ gave us, by precept and example, the perfect illustration.

Said Gen. Mitchell to an officer who apologized for a little delay, "only a few moments," "I have been in the habit of calculating the value of the thousandth part of a second."

In wars, spiritual and temporal—in life and death, the golden sands of time decide great issues; they have swelled the songs of heaven with grateful thanksgiving, and the lamentations of the lost with unavailing remorse.—*Congregationalist.*

What Charley Did.

Turning into a certain street, I saw a company of boys playing very earnestly, and evidently enjoying themselves finely. One I noticed in particular, who seemed to be the leader of their sports, and just as I came up with them, he was proposing a new game, and giving instructions in regard to it. His whole heart seemed to be in the thing.

At this moment a window was thrown open in the house I was passing, and a sweet, gentle voice called:

"Charley, your father wants you."

The window at once closed, and that mother, as I took her to be, immediately withdrew, without even stopping to see whether Charley heard.

The boy was so busy that I doubted if that quiet voice would reach his ear. But it seemed she knew better than I. The words hardly escaped her lips when everything was dropped, the boys left

at play, and Charley within doors, where, of course, I could not follow him.

"A fine fellow that," thought I; "he will make his mark in the world; I should not wonder if he was the President some day. If a man would govern others he must learn to obey, and surely Charley has learned to obey."

Yes, boys, that is the way. Prompt, cheerful obedience is what you are to render parents and teachers. Do not wait to be spoken to the second time, but drop all and run at the first call.

Chinese Children.

There are many curious ceremonies and observances connected with a child's early years, which it would be impossible to describe in detail. The following are among the more noteworthy and important: When the baby is a month old its head is shaved for the first time, and on this occasion a thank-offering is made to a certain goddess; at the end of the fourth month a family feast takes place, and the maternal grandmother is expected to make handsome presents, including a species of chair for the child's use; at the end of a year there are more thank-offerings, more feasts, and more presents; still later on there is the quaint ceremony of "passing through the door." These and similar family customs have constantly to be observed until the child "goes out of childhood," an event which takes place usually, though not necessarily at the age of sixteen; at this period the child becomes an adult, and is expected to put away childish things. But although sons become men at this early age, they are by no means exempted from parental authority, for, unless they happen to be in the service of the state, when the Emperor takes the place of their parents, they are bound to yield implicit obedience to their fathers as long as they live. The same rule, of course, will be understood to apply with even greater force in the case of daughters.

This is the strict theory of Chinese customs, but the practice of every-day life is necessarily not quite consistent with it. In cases of extremely unfilial behaviour, it sometimes, though not often happens that parents cite their children before the magistrate, and get them punished. Cases of parricide and matricide are treated in a very strange manner among the Chinese, for the murderers are not only beheaded, but cut up into little pieces; the houses are pulled down, and the foundations dug up; punishment is even inflicted upon their neighbors, and the very officials are degraded on account of such horrible crimes having happened within their jurisdiction. In reference to some of the matters of which we have just been speaking, it will not be without interest to notice what is laid down in regard to the various stages of a man's life in the Book of Rites, a work which is held in the highest esteem by the Chinese. From birth till ten years old, it is said, man is called a child, and then he begins to learn; till twenty he is called a youth, and is then capped; to thirty, he is in his manhood, and may marry; at forty, he is of full strength, and may enter the magistracy; at fifty, he becomes gray, and may serve in the highest offices of state; at sixty, he becomes advanced in years, and may direct affairs; at seventy, he becomes an old man, and may retire from the cares of public life; at eighty and ninety, he becomes infirm and forgetful. Till seven, the child is an object of compassion, and both he and the man at seventy and eighty are not liable to punishment when guilty of crimes. When a man reaches one hundred years, then he must be fed.—*Sunday Magazine.*

BITTER WORDS ought never to be spoken to a child; they are not at all suitable, and are quite out of place to him. Bitter words, if a child be cross, will not sweeten his temper, but, on the contrary will confirm him in his naughtiness. The only effect of bitter words is to cause bitter opposition. Bitter contention, oft repeated, leads to bitter results, and will ruin the sweetest disposition.—*Dr. Chavasse.*

A LITTLE boy said to his mother, the other day: "Ma, I had the beautifulest dream last night you ever saw. I dreamt that I wouldn't go to school, and that you went out into the yard and cut a great long switch; but just as you was going to give me an awful dressin' the world came to an end! Didn't I get out of it easy, though?"

SCRIPTURE LESSONS.

SEPTEMBER 3. LESSON XXXVI. 1876.

Twelfth Sunday after Trinity. Acts ix. 10-22.

PAUL THE CHRISTIAN.

10. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for behold, he prayeth,

12. And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14. And here he hath authority from the chief priests, to bind all that call on thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went his way, and entered in o the house: and putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose, and was baptized.

19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20. And straightway he preached Christ in the synagogues, that he is the Son of God.

21. But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

QUESTIONS.

10. Who was living at Damascus at this time? What is the meaning of *disciple* here? Do we know any further about Ananias? Acts xxii. 12. Who appeared and spake to him? Who is meant by *the Lord?* Verse 5. What did the Lord say to him? What did Ananias answer? What did he mean by that answer?

11, 12. What did the Lord further say to him? The Lord here gives two reasons why He w uld send Ananias to Saul. What is the first? What did the fact that he was praying show? What is the second reason? Was this vision given to Saul to prepare him to recognize and receive Ananias?

13, 14. What did Ananias answer the Lord? What did he mean to say by these words? Do you know of any other persons mentioned in the Bible who in a similar way hesitated to obey the command of the Lord? Ex. iii. 11; Jer. i. 6-8.

15. What did the Lord reply to the objections of Ananias? What is meant by a *chosen vessel?* What by *bear my name?* To what three classes of men was Saul to bear the name of Jesus? Who are meant by *the Gentiles?* Who by *Kings?* Who by *the children of Israel?*

16. What did the Lord say He would shew unto Saul?

17. Did Ananias now obey the Lord? When he came to Saul what did he do and say?

18. What immediately took place? Are we to understand the words, *there fell from his eyes as it had been scales*, literally or figuratively? If figuratively, what do they mean? Was this a miracle? What followed after this? Why was Saul baptized? How does Saul himself describe this interview with Ananias? Acts xxii. 12-16.

19. What did he next do? Had he been fasting? Verse 9. Did he remain for some days at Damascus?

20. What did he do there? Was this a different message from that which he came to Damascus to deliver? Comp. v. 1, 2. Is it the message which we must receive and believe, if we would be saved?

21. What effect did Saul's preaching have on his hearers? Do the hearers of the Word *now* often talk more about the *preacher* than about the *truth* which he preaches?

22. What took place in Saul himself during these days? What is meant by he *increased the more in strength?* How may we increase in spiritual strength?

CATECHISM.

XXXVI. Lord's Day.

99. What is required in the third command?

That we, not only by cursing, or perjury, but also by rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and briefly, that we use the holy name of God no otherwise than with fear and reverence; so that He may be rightly confessed and worshipped by us, and be glorified in all our words and works.

100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that His wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?

It undoubtedly is; for there is no sin greater, or more provoking to God, than the profaning of His name, and therefore He has commanded this sin to be punished with death.

COMMENTS—In the lesson for today we have presented the continuation and completion of the great spiritual change which was wrought in Saul, by which he became the praying, believing and regenerate Paul.

10. *Disciple.* A believer in and follower of Christ—one who had learned the truth as it is in Jesus. Ananias was, in early life, a pious Jew, of good reputation among his people. Later, he became a Christian, but we do not know when or how. According to tradition, he was one of the seventy disciples spoken of in Luke x. 1, and afterwards was made Bishop of Damascus. *Behold, I am here, Lord.* Ananias recognized Jesus at once in the vision, and was instantly ready to hear what He had to say to him.

11, 12. *For behold, he prayeth.* Saul had, no doubt, often prayed before this—prayed as a Jew; but now his prayer was the first out-breathing of a new spirit, and gave evidence that he was prepared to receive the blessings for which he prayed. As the first answer to his prayer, a vision was also granted to him, to prepare him to recognize and receive the divinely-sent messenger who was to come to him with healing and grace.

13, 14. As Ananias had only heard of Saul as being an enemy of Jesus and a bitter persecutor of all who believed in and worshiped Him as the true Messiah, he hesitated and was unwilling, perhaps from fear, to have anything to do with him.

15. *A chosen vessel.* A selected and appointed instrument or agent. *Bear my name*—to carry, to spread, to preach the glad tidings of salvation through faith in the name of Jesus. The *Gentiles*—the heathen nations. These may be here mentioned first, because Paul was to be chiefly the apostle of the Gentiles. Rom. xi. 13. *Kings*—temporal rulers, as emperors, kings and princes. *The children of Israel*—the Jews.

18. *There fell from his eyes as it had been scales.* These words are to be understood figuratively. They represent Saul's feeling. When his sight was restored, it appeared to him he had a feeling, as of scales such as are on fish, had fallen from his eyes. *And was baptized.* Ananias told Saul, that he was sent to him for a two-fold purpose: first, that he might receive his sight, and secondly, that he might be filled with the Holy Ghost. The first was brought to pass in connection with the laying on of the hands of Ananias; the second, in connection with baptism. Then he was born again of water and of the Spirit—became a new creature in Christ Jesus. The great spiritual change, which began with his awakening and conviction near Damascus, through the personal revelation of Jesus to him, was carried forward to its completion by the gift of the Holy Ghost in connection with baptism. The old Saul became thereby the new Paul—a man with another mind, and heart, and spirit. Comp. Acts xxii. 16. By baptism he was also received into fellowship with the Church.

22. *Saul increased the more in strength.* As Saul continued to preach—to put forth the new spiritual power which he had received, he found that, instead of diminishing, it increased within him. He grew in faith, knowledge and power to preach the gospel with the demonstration of the Spirit and with power; so that the Jews, who opposed and argued against him, were defeated and silenced, if not convinced that Jesus was the very Christ. In like manner, we may grow in grace, knowledge, and all spiritual gifts, if we exercise, use what we have already received, and not bury them in a napkin, which is the certain way to lose all that we have received. Give, and it shall be given unto you, is a law which rules in the kindgdom of grace. Of course, Saul, with the exercise of his gifts, did not neglect to use also the other means appointed for their increase, such as prayer, studying the Word of God, the Lord's Supper; neither should we neglect them, but most diligently, and devoutly use them.

EVERY condition of life has its advantages and its peculiar sources of happiness. It is not the houses and the streets which make the city, but those who frequent them; it is not the acres which make the country, but those who cultivate them. He is wisest who best utilizes his circumstances, or to translate it, his surroundings; and happiness, if we deserve it, will find us wherever our lot may be cast.

SEPTEMBER 10. LESSON XXXVII. 1876.

Thirteenth Sunday after Trinity. Acts xi. 1–18.

PETER'S DEFENCE FOR RECEIVING GENTILES INTO THE CHURCH.

1. And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6. Upon the which when I had fastened mine eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7. And I heard a voice saying unto me, Arise, Peter: slay, and eat.

8. But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth.

9. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10. And this was done three times: and all were drawn up again into heaven.

11. And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14. Who shall tell thee words, whereby thou and all thy house shall be saved.

15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17. For as much then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

QUESTIONS.

1. What is said, in this verse, of the apostles and brethren in Judea? Who were these Apostles? Who these brethren? Who were these Gentiles of whom they had heard? Chap x. 24. What had these Gentiles done? What is meant by that? Through whose instrumentality had they been converted and baptized? Chap x. 34. Where did this take place? Chap. x. 24.

2. When Peter came up to Jerusalem, how was he treated? Who are meant by *they of the circumcision?* What is meant by their *contending* with Peter.

3. What did they say? What did they mean by that? Had Peter done this? Chap. x. 25-27. Was it unlawful for a Jew to act in this way towards Gentiles? Did Peter himself at first think such conduct unlawful? Chap. x. 28, first clause.

4. How did Peter answer the charge made against him? What is meant by *rehearsing* and *expounding it by order?*

5. How does he begin his narrative? Where is Joppa? While Peter was praying, what happened to him?

6. What did he see in this vessel?

7. What did a voice say to him? Was he hungry at the time of the vision? Chap. x. 10.

8. What did he reply to the voice? Why did he refuse to slay, and eat of the animals? What animals were unclean according to the law of Moses? Levit. xi. 4-8. Were such animals in this vessel?

9. What did the voice say again to Peter? What is meant by that declaration?

10. How often was Peter commanded to slay, and eat? What then took place? What was the object of this vision? Did Peter at first understand the meaning of it? Chap. x. 17, first clause.

11. What took place while Peter was in this doubtful state of mind? By whom were these men sent? Chap. x. 5-8. Who directed Cornelius to send them? Chap. x. 3. For what purpose were they sent to Peter? Chap. x. 6, last clause.

12. What did the Spirit bid Peter to do? In what frame of mind was he to go with them? What is the meaning of *doubting nothing?* Who went with him? Who were these six brethren? Chap. x. 45. Into whose house did they enter? Chap. x. 25.

13, 14. What does Peter say Cornelius said unto him? Had Cornelius such a vision? Chap. x. 3-6.

15. What does Peter say took place as he was speaking? Who are meant by *them?* To what does Peter refer by the words *as on us at the beginning?* Chap. ii. 4.

16. Of what was Peter reminded by this wonderful event? Where is this saying of the Lord recorded? Chap. i. 5.

17. How does Peter express the conviction produced in his mind by the outpouring of the Holy Ghost on these believing Gentiles? Was the outpouring of the Holy Ghost upon them a sign and proof that God accepted their faith and would save them, even though they were uncircumcised? If Peter had refused to baptize them, and thus acknowledge them to be true Christians, would he have opposed God? What did he do? Chap. x. 46-48.

18. When the apostles, and the brethren, and those who contended with Peter, heard these things, what did they do and say? What did they acknowledge by these words?

COMMENTS.—In the beginning, the apostles preached the gospel only to the Jews, and only received into the Christian Church such of these as believed on Christ as the true Messiah. They knew that, according to the last great commission of their Master, the gospel was to be preached to *all* nations, and that *all* who believed were to be baptized in the name of the Holy Trinity; but they were of the opinion, that circumcision was also necessary, in order to be saved, and, therefore, that all Gentiles—heathen—who professed to believe, must be first circumcised, before they were baptized and received into the Church. This opinion seemed to be so fixed in the minds of the apostles and the first Christians, that only a special revelation could overcome and remove it. Such a revelation was made to Peter, who was then the chief apostle. By the wonderful events which happened to him and to Cornelius, recorded in the previous chapter, Peter was led clearly to see, that circumcision was no longer necessary, in order to be saved, bnt only faith in the Lord Jesus Christ, and, therefore, without first circumcising them, he baptized Cornelius and his family, and received them into fellowship with the Church, and placed them on the same footing with converted Jews.

When the news of this strange and revolutionary proceeding on the part of Peter reached Jerusalem, the apostles and Christians there were very much disturbed by it. Some were even offended by it. Consequently, when Peter himself, came to Jerusalem, he was required. to make a defence of his conduct, which defence is the subject of the lesson to-day.

1. *Apostles.* Probably all the apostles except Peter had remained in Jerusalem up to this time, and they were, therefore, all present at this meeting. *Brethren.* By these are meant believers—Christians—all of whom were converted Jews, as were also the apostles themselves. *Gentiles.* By these are meant heathen generally; in this particular instance, Cornelius and his family, who were Romans. These were brought to believe in Christ by the preaching of Peter.

2. *They of the circumcision.* These were certain converted Jews, who still believed that, in order to become Christians, it was not only necessary to believe in Christ and be baptized, but also to be circumcised and to observe the whole Mosaic law, that is, that the Gentiles must first become Jews, and then only could they become Christians. *Contending with him.* They called Peter to an account for his conduct towards Cornelius and his family in such a way as to show that they disapproved of it.

3. *Thou wentest in, etc.* The charge they made against Peter was, that he held familiar intercourse with heathen, and ate with them at the same table, as if they were not only of the same nation, but also of the same religion. Now, although there was no law of Moses which prohibited such intercourse between Jews and Gentiles, there were teachings of the Rabbis which made it unlawful, which teachings were considered as binding on the Jews as those of Moses.

4. *Rehearsed, etc.* Peter told them the whole story of his intercourse with Cornelius, step by step, as it occurred from the beginning to the end.

5. Joppa, one of the oldest seaports in the world, is situated on the coast of the Mediterranean sea, 30 miles south of Cesarea, and 35 miles south-west of Jerusalem. It is now called Jaffa.

8. There were many so-called unclean animals in the vessel, and, therefore, Peter, still believing that the law concerning clean and unclean animals was binding upon him, refused to slay and eat.

9. *What God hath cleansed, etc.* The first meaning of these words is, that the distinction made by the Mosaic law between clean and unclean animals, was abolished, and that all were to be regarded as clean, and, therefore, fit to eat. But the vision was also symbolical in its character, and it therefore had another and a deeper meaning. By it God would give Peter new information respecting the way of spreading the gospel, especially among the Gentiles. The symbolical meaning of the vision has been thus interpreted: The vessel denotes the creation, especially mankind; the letting down of it from heaven, the descent of all creatures, especially of all men, from the same divine origin; the four corners are the

four quarters of the globe; the clean and unclean beasts represent the Jews and Gentiles; and the command to eat contains the divine declaration that the new creation in Christ has henceforth annulled the Mosaic laws respecting food, as well as the distinction between clean and unclean nations; and that even the heathen, therefore, were to be received into the Christian Church without the intervention of Judaism, as the cloth, with all the animals, was taken up again into heaven. Peter did not at first catch this meaning of the vision; closely following events, however, enabled him clearly to understand it.

12. *Doubting nothing.* Not yet understanding the deep meaning of the vision, Peter would, perhaps, have hesitated to have anything to do with these heathen men; or he may have doubted the story which these men told him about Cornelius. Whatever caused him to hesitate, he was commanded to cast aside all his doubts and scruples, and go with the men.

15. The Holy Ghost fell upon *them*, that is, upon Cornelius, his kinsmen and near friends, who were present (chap. x. 24), all of whom were uncircumcised Gentiles. *As on us in the beginning*, that is, as the Holy Ghost came down on the apostles and brethren on the day of Pentecost—they being all circumcised Jews. The point is, that the Holy Ghost came in like manner and measure upon both Gentiles and Jews, making no distinction between the one who were uncircumcised and the other who were circumcised.

17. In the fact of the Holy Ghost descending upon Cornelius and his family, Peter saw a clear sign and proof, that God accepted their faith and acknowledged them as His children, even though they were not circumcised. If, under these circumstances, he had refused to acknowledge them as true believers and to baptize them, and thus receive them into the Church, he would have opposed God.

18. Peter's clear and frank statement of all that had taken place, not only relieved him of all blame in the eyes of the apostles and brethren, but also convinced them that God had forever abolished all distinction between Jew and Gentile, and that all, whether circumcised or uncircumcised, who now believed on the Lord Jesus Christ, were to be baptized and received into the one fellowship of the saints. And for this they praised the Lord.

To Get out of Debt.

To a young man in debt, Benjamin Franklin gave the following advice: Make a full estimate of all you owe, and of all that is owing to you. Reduce the same to note. As fast as you can collect, pay over to those you owe. If you cannot, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God, by regular and hearty prayer morning and night; attend church and meeting regularly every Sunday; and do unto all men as you would that they should do unto you. If you are too needy in circumstances to give to the poor, do whatever else is in your power to do cheerfully, but if you can, help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable and independent in your circumstances, come to me, and I will pay your debts.

Filial Piety.

The late Dr. John Todd, in the preface to his little book, "Truth made Simple," thus assigns to his children a reason for his incessaut occupations:

"Far away from our house lives an aged widow. She has no children near her. She has no home. She has no money. She has been deprived of reason ever since I can remember; she does not even know her own children. That aged woman is your father's mother. For the last twelve years I have had the honor to provide for this afflicted woman, and to do it I have been obliged to use my pen. For this I have written books, and every cent of the proceeds have thus been devoted. Nothing else would ever have made me an author; nothing else would keep me one. Have I not done right? I charge you then, my dear children, that if you live, and as long as you live, never fail to be kind, affectionate and grateful to your mother."

SEPTEMBER 17. LESSON XXXVIII. 1876.

Fourteenth Sunday after Trinity. Acts xi. 19–26.

THE DISCIPLES INCREASE AT ANTIOCH, WHERE THEY ARE ALSO FIRST CALLED CHRISTIANS.

19. Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice. and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22. Then the tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

25. Then departed Barnabas to Tarsus, for to seek Saul:

26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

QUESTIONS.

19. Concerning whom does this verse speak? Where is that persecution recorded? Chap. viii. 1. Whither did these disciples go? Where is Phenice? Where Cyprus? Where Antioch? What did the disciples preach? What is meant by *the Word?* To whom only did they preach? Why only to the Jews?

20. Who were some of these disciples? What is meant by *men of Cyprus and Cyrene?* What did *they* do at Antioch? Who are meant by *the Grecians?* What is meant by preaching the Lord Jesus?

21. What was with them? What does *that* mean? What was the result? What is meant by *turned unto the Lord?*

22, 23. When tidings of these things came to Jerusalem, what did the Church there do? Who was Barnabas? Chap. iv. 35. For what purpose did they send him on this mission? When he came to Antioch and saw the grace of God, how did he feel? In what was the grace of God manifested to him? What did he exhort them to do? What does that mean?

24. What kind of a man was Barnabas? Why is he spoken of in this way here?

25, 26. Whither did he then go? Why did he go to Tarsus? When he found Saul, what did he do? Why did he bring *Saul* to Antioch? How long did they remain and teach there? What were the disciples called *first* at Antioch? What does that name mean? How often does the word occur in the New Testament? See this verse, and chap. xxvi. 28; 1 Pet. iv. 16. What are Christians generally called in the New Testament? Do you bear the Christian name? Are you a Christian?

CATECHISM.

XXXVIII. Lord's Day.

103. What doth God require in the fourth command?

First, that the ministry of the gospel and the schools be maintained? and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the Church of God, to hear His word, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor, as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me, and thus begin in this life the eternal Sabbath.

---

1. Come, Holy Spirit! come,
With energy divine,
And on this poor benighted soul,
With beams of mercy shine.

2. From the celestial hills,
Light, life, and joy dispense;
And may I daily, hourly feel
Thy quickening influence.

3. Oh! melt this frozen heart,
This stubborn will subdue;
Each evil passion overcome,
And form me all anew.

4. The profit will be mine,
But Thine shall be the praise;
Cheerful to Thee will I devote
The remnant of my days.

COMMENTS.—St. Luke goes back to chap. viii. 1, where he related the dispersion of the Jewish Christians at Jerusalem by the persecution instigated by Saul, and, in the lesson for to-day, records one of the good results which God brought out of it at Antioch.

19. *Phenice* (Phœnicia), was a small but important country, from 1 to 20 miles wide, and from 150 to 180 miles long, lying between the crest of Mt. Lebanon and the Mediterranean Sea. It was originally peopled by the descendants of Ham, who worshipped, with cruel rites, the sun, moon, and planets, and exerted a pernicious influence on the ancient Jews. The land is frequently referred to in the Old Testament by the names of the chief cities, Tyre and Sidon. *Cyprus* is a large island in the Mediterranean Sea, about 60 miles from the coast of Palestine. It is frequently mentioned in the Scriptures, and is especially notable as being the birth-place of Barnabas, and as being also the first point reached by Paul and Barnabas in their first missionary journey. (Chap. xiii. 4). *Antioch.* This is Antioch in Syria, and was a city situated on the river Orontes, nearly in the angle formed by the coasts of Syria and Asia Minor. It was the metropolis of all Syria, and its situation made it a place of concourse for all classes and kinds of people. It was from 1 to 2 miles wide, and between 4 and 5 miles long from east to west, and was surrounded by a wall 50 feet high and 15 feet thick. It was distinguished not only for its refinement and learning, but also and especially for its luxury and vice. Frivolous amusements were daily occupations, and vice the business of llfe. *The Word,* that is, the Word of God, the gospel. *The Jews only.* These disciples were Jewish Christians—converted Jews—and their preaching to the Jews *only* accorded with Christ's commission to the twelve apostles while He was still living (Matt. x. 5), and with their practice for the first few years after His resurrection and ascension. They had not yet reached the belief that the gospel was for all nations.

20. *Men of Cyprus, etc.*, that is, natives of these places, and were probably Jewish proselytes—converts from heathenism to Judaism—who, being less prejudiced than Jewish Christians, were more ready to believe and practice the doctrine that the gospel was for Gentiles as well as Jews. *Grecians.* Uncircumcised Gentiles—heathen idolaters, of Greek nationality and language. *Preaching the Lord Jesus*—proclaiming Him to be the Lord and Saviour of all men who would repent and believe on Him, and not of the Jews only.

21. *The hand of the Lord.* The hand is a symbol of power, and the phrase may here mean, that the Lord revealed His power, not only to heal the sick, etc., but also to work repentance and faith. *Turned unto the Lord.* They turned from their heathen faith and practices, and accepted the new faith and Christ as their Lord and Saviour.

22, 23. When the news of the conversion of these heathen reached the brethren at Jerusalem, they were perhaps as much perplexed as pleased at it. They could not yet understand how heathen could become Christians without first being circumcised, and to receive such converts into the Church without circumcision, was to them at least a great irregularity. But as they did not know how things were proceeding at Antioch, they sent Barnabas to make a pastoral visitation of the churches between Jerusalem and Antioch, and to inquire into their condition, etc. And Barnabas was the very man for this work, for, besides his special spiritual qualifications for it, he was himself a native of Cyprus—a heathen Christian—and was thus enabled best to understand the men who were working here. *Had seen the grace of God.* This was manifested in the conversion of these Gentiles at Antioch. *With purpose of heart, etc.*—that they should persevere with their whole hearts in serving the Lord, and not let any temptation, danger or persecution lead them away from Him.

24. The character here given to Barnabas explains the reason why, in executing his mission, he recognized the work of God in converting the uncircumcised. He was kind in his disposition; full of and ready to be guided by the Holy Ghost; possessed the faith which enables one to see the things that are unseen. Being such a man, he accepted the grace of God manifested by the spiritual change wrought in the character of these uncircumcised Greeks

as an evidence of divine power which not only outweighed his preconceived opinions as to the irregularity of receiving them into the Church, but filled his heart with joy and gladness.

25, 26. Barnabas, being convinced by what he had seen that the door had been opened at Antioch by the providence and Spirit of God to preach the gospel to the Gentiles, and recalling Saul's commission to preach it to the Gentiles (chap. viii. 15), now goes and brings him to Antioch to carry on the work assigned to him. *Christians.* They are such who believed in Christ as the only Saviour of men, and the name serves to distinguish them from Jews, Mahommedans, etc. Though the name may have been given to them at first in ridicule, as a nickname, it became a name of honor, and makes honorable all who worthily bear it. Throughout the New Testament, Christians are called "believers," "the faithful," "saints," "brethren," or "disciples."

A System for a S. S. Secretary.

From a pastor in Westerly, R. I., comes the following request:

Will you please publish a list of such books as are necessary to accomplish the perfect work of the secretary of a Sunday-school. Such as are now in use by some of our best secretaries.

Schools vary so much in size and in character, that every general plan is likely to need modification in its special applications. Yet, the main facts requisite to an accurate account of a large school, are equally important concerning a small school. The difference is rather in the amount than in the kind of work demanded. Whether in separate and voluminous books, or in a single and compact book, the following records should be provided for: (1.) An admission record, where every scholar's name, residence, parents' names, and previous Sunday-school history should be enrolled at the time of his admission. A duplicate of this record should be handed the teacher to whom each new scholar goes, and no new scholar should be permitted to enter any class, except by way of the admission record. Upon this record each scholar has his own enrollment number. (2.) An alphabetical enrollment, or register. This should furnish in each case the scholar's number upon the admission record, his class assignment, changes, etc. This may be a mere index to the admission record and to (3.) The historical record. In a book of ample size and durable quality, every scholar should be recorded, and a space assigned for his history. As any event of importance transpires, it can be added briefly in his record. If the first space given to him be filled, another can be assigned, as in ordinary business accounts with individual customers. (4.) A record by classes. This is the standard, to which the respective class books conform. It should include spaces for a monthly transcript of attendance, and other marks, so that the details of the school history may be concentrated in it. (5.) A record of session minutes. (6.) A record of business minutes. (7.) A treasurer's account. Besides these records there should be a class-book for every teacher, with private memorandum books for superintendent, librarian, and each other officer.—*S. S. Times*

Useful Sermon.

How many times we preach and retire discouraged, feeling that we have spent our strength for naught! How many times our utterances seem simple and powerless to ourselves, but afterward prove they have been the power of God unto the salvation of a poor sinner!

Many years since, the Rev. Edmund Calamy preached in London. As he was truly eloquent, and drew large crowds, a young man in deep despondency of mind traveled some distance for the purpose of hearing him. It so happened that on Sabbath, when the young man took his seat in church, the pulpit was supplied by a plain country minister, who took for his text, Matthew 8: 26—"Why are ye fearful, O ye of little faith?" Although there was nothing remarkable in the matter or manner of the speaker, the weight was lifted from the hearer's heart by the influence, and "he went on his way rejoicing." Who the preacher was the young man never knew, but he himself was John Owen; and the long life of usefulness, both in church and state, which followed, was attributable to God's blessing on that single discourse.

SEPTEMBER 24. LESSON XXXIX. 1876.

Fifteenth Sunday after Trinity. Acts xiv. 8–18.

PAUL AT LYSTRA.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.
9. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,
10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.
13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.
14. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,
15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:
16. Who in times past suffered all nations to walk in their own ways.
17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

QUESTIONS.

8. Where did the event recorded in the lesson of to-day take place? Where is Lystra? From what misfortune did a certain man suffer? How long had he suffered thus?
9. Did this lame man hear Paul speak? What was Paul speaking of? Verse 7. What did he do and see? How do you think that the lame man gave evidence that he had faith?
10. What did Paul say? Why did he speak with a *loud* voice? What did the man do? Was this a miracle?
11. When the people saw what Paul had done, what did they do? What is meant by *the speech of Lycaonia?* What did they mean by saying, *the gods are come down to us in the likeness of men?*
12. Whom did they call Barnabas? Who was *Jupiter?* Whom did they call Paul? Why did they call him Mercurius?
13. What did the priests of Jupiter do? What did they mean by doing this?
14. When the apostles heard of what the priests intended to do, what did *they* do? What did they mean by rending their clothes?
15-17. What did they say? What did they mean by saying, *We also are men of like passions with you?* What by *these vanities?* Why do they speak of God as the *living* God? How had He permitted all nations in past ages to walk? What is meant here by *all nations?* In what way had God permitted this? Though He permitted them thus to live, nevertheless what evidence had He given them of His being and character? Are such temporal blessings still evidences of God's goodness towards us? What effect should they have upon us? How does our Saviour speak of God's providential care of us, in Matt. vi. 26-33?
18. What effect had the conduct and speech of Paul and Barnabas on these people? What is meant by *scarce restrained them?*

CATECHISM.

XXXIX. Lord's Day.

104. What doth God require in the fifth command?
That I show all honor, love, and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction with due obedience; and also patiently bear with their weakness and infirmities, since it pleases God to govern us by their hand.

---

1. Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care
Who earth and heaven commands;

2. Who points the clouds their course,
Whom winds and seas obey:
He shall direct thy wandering feet,
He shall prepare thy way.

3. Thou on the Lord rely,
So safe thou shalt go on;
Fix on His word thy steadfast eye,
So shall thy work be done.

4. No profit canst thou gain
By self-consuming care:
To Him commend thy cause: His ear
Attends the softest prayer.

COMMENTS.—Paul and Barnabas, having been threatened with persecution at Iconium, fled to Derbe and Lystra.

8. Lystra was a city of Lycaonia, south-east and not far from Iconium. It was the native place of Timothy. Chap. xvi. 1).

9. As there is no mention of a synagogue at Lystra, it is probable that Paul preached in the market place, where this cripple, perhaps he was also a beggar, was carried, and where he heard Paul preach on more than one occasion. *Perceiving that he had faith to be healed.* Paul, noticing that the man listened to him attentively, fixed his look closely upon him, if possible to see what was taking place in his soul, and from his eager expression of countenance, inferred that he had faith enough in him and his gospel to be healed.

10. *Said with a loud voice.* Paul spoke thus to attract the attention of the man, and perhaps also the attention of the people assembled.

11. *The speech of Lycaonia.* Probably this was a corrupt dialect of Greek, which Paul did not understand. If so, then this fact will explain why Paul and Barnabas did not interfere at once with the intention of the people. They did not know what the people said. *The gods have come down to us in the likeness of men.* Their gods were deified men, and they believed that they occasionally visited the earth in the forms of men.

12. *Jupiter* was the highest and most powerful among the gods, had control over all changes in the heavens, and determined the course of all earthly affairs. *Mercurius* was the messenger of the gods, and was regarded as the god of eloquence and prudence.

13. There was a statue or temple of Jupiter at or near the chief entrance to the city, where these heathen priests worshipped him. Believing that Jupiter and Mercurius had really come to them in the persons of Paul and Barnabas, they brought these oxen and garlands, or crowns, to offer them as sacrifices, and thus honor and worship them as gods.

14. *They rent their clothes.* This was a sign, especially among the Jews, of great grief and horror.

15–17. *Men of like passions, etc.* By this the apostles meant to say, that, instead of being gods, and therefore blessed and immortal, they were simply men, and therefore subject to suffering, sickness and death, like all other men. *These vanities.* That is, these vain, dead, profitless gods. *The living God.* In opposition to the dead, vain gods, whom these people worshipped, the apostles speak of the true God as the *living* God—the God who has life in Himself, and is the author and fountain of all life. *All nations*—all Gentile or heathen nations. *Who in times passed suffered, etc.* God permitted all heathen nations to walk in their own way, that is, in ignorance of Him and of His character and will. He had given to them no written law, neither had he sent prophets to instruct them in His true worship, as He had done to the Jews.

18. *Scarce restrained.* Their conduct and speech prevented the people from offering sacrifices to them, and thus honoring them as gods, but they *just* succeeded in doing this. The people abstained from doing it very unwillingly; just as people now are with difficulty prevented from doing an evil thing which their hearts are set upon doing.

WE can never feel alone or deserted if we have accustomed ourselves to Divine companionship. The insufficiency and want of human sympathy is remedied by the abiding sense of the fulness and perfection of that love and care which an Almighty Father watches over His children.

COMING to quiet, for a little while, all the week-day toil, noise and strife of life—are like islands, green, fruitful, and flower-laden, smiling at one from the midst of wild ocean and storm-tossed waves—oases in the sand deserts, with cooling shades and pure water springs for the tired traveler.

PEACE does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering—*Fenelon.*

There are many trees that every year put forth thousands of blossoms, and yet no fruit ever grows upon them. And there are many men who blossom beautifully into words and sentiments, who yet never produce any of the ripe fruits of beneficence. They pity the poor, the needy, the sick, the perishing. Their hearts bleed for them. They pour out good wishes most volubly when any one is in trouble. They blossom into the most tender expressions of pity and compassion, and often into nice little notes of condolence—but that is all. There is no helpfulness in them for the poor and needy. Now, such good wishes and fragrant blossoms of sentiment will not build a fire in the stove in the poor widow's home, when there are no coals in the cellar; nor put bread and meat on the table when the pantry is empty; nor put warm clothes on the backs of shivering children, nor shoes and stockings on the feet that are bare when the snows are falling.

European Libraries.—The city of St. Petersburg was founded nearly one hundred years after New York, and the imperial library of that capitol contains not less than half a million volumes. The imperial library of France has long had the reputation of being the largest in the world. The collection is put down in round numbers at two millions of volumes. For some years past it has been the ambition of the British nation to have the name of standing first in the world in respect to this matter, and the library of the British Museum has been rapidly augmented to nearly a million of volumes. The annual expenditure in this department is now, we believe, not much short of one hundred thousand dollars. The city of Munich, with a population about twice that of Providence, has in a single collection more than six hundred thousand volumes. Florence, with the same population as Munich, has an aggregate of four hundred thousand volumes in its public libraries.

Encouragement For Apprentices.—Thurlow Weed, who was himself an apprentice, and who subsequently became and still is prominent, thus writes about apprentices who became great men:

Shoemakers' apprentices read with pride that Roger Sherman of Connecticut, one of the signers of the Declaration of Independence, learned their trade, and that Henry Wilson, Vice President of the United States, was working as a journeyman shoemaker when first elected to the legislature of Massachusetts. Millard Fillmore, a late Vice President of the United States, was an apprentice in a country clothier's establishment. Andrew Johnson, another late Vice President and President of the United States, learned and worked at the tailor's trade. Simon Cameron, formerly Secretary of War and now United States Senator, was originally a printer. David K. Carter, formerly a member of congress from Ohio, now Chief Justice of the Court of the District of Columbia, was an apprentice at Rochester. Several mechanics have been Mayors of the City of New York, prominent among whom were Stephen Allen, Gideon Lee and James Harper. Daniel Cady, for more than thirty years one of the most distinguished lawyers our state ever produced, served his apprenticeship and worked as a journeyman shoemaker until he was twenty-four years old.

The Best Teacher.

He is usually counted the best teacher who is most skillful in bringing his scholars to Christ, and most successful in training them to be steadfast and useful Christians. Dr. Vincent says there are four classes of teachers: 1. Those who leave upon the minds of their pupils, a *general impression*, but no definite knowledge of which the pupil can make use. 2. Those who succeed in *communicating knowledge*, but do not provide for its retention by the pupil. 3. Those who communicate knowledge, and *fix it in the memories* of their pupils, but the knowledge is like seed carefully deposited in a paper or a box. 4. Those who so impart knowledge that *it develops self-activity and power in the pupil*, as seed wisely deposited in the soil, which grows and bears fruit.—*Sunday-School World.*

THE

GUARDIAN

AND THE

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PROSPECTUS FOR 1876

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. If ten subscribers are obtained, we will send one copy to the person obtaining them and one to the pastor gratis.

We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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"LIFE, LIGHT, LOVE."

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OF

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GUARDIAN, OCTOBER, 1876.

LETTERS RECEIVED.

Rev. W. Goodrich, Rev. J. F. Snyder, John E. Snyder.

TO OUR PATRONS

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,

907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. OCTOBER, 1876. NO. 10.

The Old Camping-Ground.

(A CHAPTER FOR BOYS.)

BY THE EDITOR.

We will stop there on the top of this hill in the old lane, in the shade of this locust tree, and rest a few moments I will put the hand-trunk aside of the fence. From a boy I have enjoyed this outlook. It is not as extensive as that from the Bunker Hill monument, or of Eagle's Peak, near Womelsdorf, Pa.; still to *me* it is extensive. From here I see far back into the world of my boyhood. You see its horizon; the boundary encircling it is Lancaster, Chesnut Hill, and elevations towards Millersville and Turkey Hill, Conestoga Centre, Stumptown, and Willow Street. Here, at this fence I often stood, then and since, looking musingly over this little world. For several miles around here lived our neighbors. Once I knew them all, and they knew me. Since then many have died. Within a radius of two miles almost every farm-house has witnessed from one to three deaths during the last twenty-five years. Some of these neighbors have now become so old and gray-headed that I have trouble to know them. They still know me, and in their childlike, frank way call me by the name I bore in my boyhood.

"Good morning, little boy. What are you carrying in your kettle?"

"Milk."

"Where did you get it?"

"Down there in that farm-house."

"What did you pay?"

"Nothing."

"Do you think we can get some at the same price?"

"O yes, sir. You can get as much as you want."

Just so the boys used to have their baskets and kettles filled by mother.

We will leisurely stroll down the lane. Like the neighboring people the face of the old home has changed. Only with this difference, they have grown old whilst it is growing younger, at least in outward appearance. New buildings in place of old ones, and some old ones repainted. All look as new as then. The old apple trees in the orchard, like many old neighbors, have departed, and younger trees have taken their place. There among these shade trees, in the shadow of the old home, we will sojourn for a season.

"Where'er I turn, whatever realms I roam,
My first, best country ever is at home."

The old barn! How new it looks, and yet it is fifty years old. Better than your Kinder Gardens, the Gymnasium, or Boat racing, is the barn and barnyard to a farmer's boy. Here young animal life appeals to his sympathetic nature. Kittens, calves, colts, young pigs, pigeons, goslings, young chickens and lambs he cares for and caresses with tender affection. Hungry as he gets, he would rather go without a meal than that any of them should suffer want. They call out and cultivate certain humane qualities—indeed these irrational little animals help to mould and educate the coming man.

Reader, you may follow me, through the winding ways of this old barn. Just as it used to be. There the calves are tied to the little troughs, right back of

their mothers, in the cow stable. The colt stable is empty. The young pigeons are still watching in their cotes for the returning mother to bring them a feast. "These fodder gangs" call up many old memories. There is the old nail above the door to which I used to hang the lantern when almost too small to reach up. For, on winter mornings, a great while before day, did we boys quietly go after our work here in feeding the cattle. Back here is the cross gang through which I carried many an arm full of hay. It is a dark, secluded place, even in day-time. There, where none but the eyes of God saw me, I often knelt down with my hat by my side and prayed. On account of its retired location I used it as a "closet." Ever since, my mind attaches a certain sacredness to this dark passage. And for this reason you must allow me to kneel down here a few moments in prayer. I still feel that the God of my boyhood is in this place. It has become a sort of Bethel to my heart.

There is the "hay-hole," communicating with the mow above. I must climb up, just as in the days of old. Somehow I cannot climb up so nimbly as of old. With the agility of a cat could I do it then. Surely I am larger and stronger now, but the limbs and joints are no longer used to this kind of work. Still, have I not done it well? If it were raining I would climb up on the hay-mow, lie on my back, and listen to the pattering of the rain on the roof, as we did in the days of yore.

These large mows, filled with hay and straw, afforded an interesting field for exploration. Great was the joy when a nest full of eggs was discovered. In search of these the most fatiguing climbing was undergone. And many a hat bottom was broken out of its place, by doing service as an egg basket.

Let us go a fishing. Not so much for the fish as for the walk. Here under this white oak tree, we will rest a little. You see it stands on the highest point of this hill, "the creek hill," we used to call it. The little Conestoga winds along the base of it. With boyish pride I led many a playmate to this spot, to show him "the highest mountain" in this part of the world. So I thought then. I find now that it is only a hill, and not very high at that. Right around us lies the hunting ground of our boyhood. Down there is a ravine, once the home of a family of wood-chucks (ground hogs). They had their homes in holes of the earth. During school or working time, Saturday afternoon was given us for pleasure and sport. These ravines used to be a resort for rabbits. With the help of the dogs we would chase them into the wood-chuck holes, then fill up the hole with a trap. Sooner or later the poor rabbit was compelled to come out, when the trap would catch it for us. Now the holes, rabbits and wood-chucks are nearly all gone.

How pleasant to wind along this shaded creek. You see, it is not large. Here, where this old sycamore tree leans over the water, used to be our bathing place. How clean and well-mowed this grassy woodland is. The cattle do this work as well as a lawn-mower. Let us examine a few old beech trees in this lower corner of the woods. For more than fifty years their smooth bark tempted the ambitious youths of the neighborhood to carve their names on them. It is a common ambition to carve one's name at public places. The walls of the principal room in Shakespeare's house, at Stratford on Avon, are covered with closely written names of the obscure and great people of the earth, who have visited the place Even kings and princes scrawled their names in the home of the great dramatist. On the top of Mount Serbal, in Arabia, we came upon a little bottle carefully laid under some loose stones. In opening it we found the names of a few travelers on small pieces of paper, telling us that they had visited the spot before we did. We added our names to their's in order to share their glory thereafter. On the smooth rind of these beech trees the farmer boys of our neighborhood have sought a kindred immortality of name by their rude carvings, for more than three-score years. The oldest dates have been well nigh grown over. Later ones are still clearly seen. One name of a well-known friend, "S. B., 1837," has outlasted the growth, weather and wear of almost forty years.

While musing over the half legible carvings, under the thick shade of these beech trees, I am reminded of a pretty

little poem, from the pen of my amiable friend, Prof. W. M. Nevin. I was still a timid Preparatorian. Just at that time of life and study, when a student is the most busily engaged in gathering the autographs of his Professors and fellow-students in his album. I still remember with what a pleasing smile he acceded to my request for this little favor. And how proud I felt with this fine little poem, for he was then as he still is, the most genial poet of our Alma Mater. To my knowledge it has never appeared in print. I deem this a very fitting place for it, right in connection with our talk of these beech tree carvings:

"Carve not your name on rind of aspen tree
Nor hardier beech, which every year's new growth,
Will widen out, till scarce its capitals,
Broad and uncouth, by some regardless hind
At length can well be traced; but in my book
With careless, easy hand, as you are wont,
Write me your autograph. No envious growth
Of years will spread its lines, but still as writ,
Though changed ourselves the while, it will remain;
And to my pensive, retrospective eye,
By some peculiar dash, or thought encouched,
Old thoughts 'twill raise, old pranks, old saws and old,
Familiar faces; not antique nor cold
But redolent of youth, sorrowed, 'tis true,
But with a pleasing cast of hallowed shade
Softer than that down-thrown on the green sward
By quivering aspen or umbrageous beech."

"A righteous man is merciful to his beast," and why not to the fish. Angling is cruel sport, at best. It may be fun for those at one end of the rod, but not to those at the other. Besides, it is acting deceitfully, indeed acting an untruth. Treat your fellow-man as an angler treats the fish, and you will be censured as a tricky man, a liar. Or is it perhaps no sin to lie to an irrational animal? At all events, we did little harm to the poor fish this day. Albeit, we tried hard to catch some. The first pantaloons and the first ride a horseback are great events in the life of a farmer's boy. My first lessons in riding were taken on old, worn-out horses. Nothing gives farmer boys more amusement than an old horse, good-natured, patient, and kindly, allowing children to crawl about on him at pleasure without throwing them off. "Old Jin," taught me the A,B,C,'s in riding. Far back as memory reaches she was a very old mare. Black as a raven, with a hairless tail, somewhat short of breath and weak-kneed. She was the mother and grandmother of a tribe of plump, jet-black horses, which did faithful service on our farm many years thereafter.

"Tom" taught us to drive the cart to the mill. Of the same color, and of a like tail, strong in limb and trusty. How proud a boy feels when he holds the lines for the first time. He had a way of laying his ears back, and snapping at us, when teased. Pulling a load up a long hill set him to wheezing and coughing. For old horses, like old people do not retain the active breathing of their younger years. Great fun would it afford us to ride him to water or pasture. His hard trotting would greatly bounce the juvenile riders, and test their skill. Very nervous, too, did he become, and somewhat hard of hearing. Of which afflictions the mischievous boys sometimes took cruel advantage. The report of a gun, or a stone thrown against a barn-door near by, would throw him on his knees in a nervous fright.

One moonlight night we took him on a hill, back of the barn. One of the men had a gun with a heavy load in it. Around him stood the boys. One held him, the other shot off the gun. Poor "Tom" fell on his knees as if the ball had gone through his heart.

"Pete" came somewhat later. Lighter and lithe of limb, but as black as the others. He had more refined qualities, and was honored with the lead in the wagon. Full well I remember with what an arched neck and a proud swing of his head, chafing his bit, he would trot along in the chaise or gig. In summer, instead of a fly-net, his silver-mounted harness was adorned with long branches of asparagus. In the two-seated gig there was only room for father and mother, and little me. He was always ready for a little run on the road. An at-

tempt of other horses to pass would start him. He would lower his body and stretch his limbs to their utmost capacity. How it used to amuse my father, and frighten his little boy. In harness he was a graceful trotter, and took good care not to hurt the people he had in charge. My first lessons in churchgoing are associated with "Pete."

In his old age he taught me the more advanced lessons in horse-back riding. Unfortunately for him we boys found out that in spots he was ticklish. The touch of the hand between his hips or of the heels at his flank set him to violent kicking. High into the air would he fling his hind legs. The poor old horse was much annoyed in this way, and vainly tried to pitch his persecutors off his back. I am writing for boys, who know the value of an old and trusty horse to amuse and train the young body and mind. With kindly and grateful feelings I cherish the memory of these faithful servants of my boyhood. A great pleasure would it afford to pat and caress them, to stuff their rack with good hay and give them double measure with the oats-box. When the little boy could not reach up to the head, they would kindly hold it down low and help him, in their own way, to put the bridle on. And before my feet could reach the stirrup, or leap on a horse without it, I would climb on the top rail of a fence, when the old horses would kindly come right close aside of it so as to help me to mount them. In man or beast I have a heart to feel grateful for a kind act. And as one advances in life he turns with growing interest and affection not only to his early play, and school-mates, but even to the dumb animals which bore him company on the old camping ground of his boyhood.

Very pleasant it is to revisit the once familiar haunts of one's childhood. Much of its scenery has inwoven itself with his life and memory. And as he returns to familiar spots he lives over the innocent feats and fun of his early years. Yonder is the coasting hill, adown which, in coldest days and moonlight nights our rude home-made little sled bore us with great speed. Many an upset did we have, midway down its slopes, such as now would skin and break one's older limbs. Then it added to the sport. Under yon cedar tree was a small fish pond, whose inmates afforded us boys a world of amusement. With noiseless footsteps we stole to the bank, and watched their playful gambols, now poising themselves in graceful repose, then darting hither and thither, ploughing up the mud to hide themselves from our view.

There at the open window of this bedchamber I have been sitting every night for weeks, just as I do this last evening of my visit, with unusual tenderness of heart. It is night, the silent, solemn night. I am sitting, if not under the same roof, on the same spot where I was born. All around me save one, are hushed in sleep. The Katydids sing me their ill-timed songs, just as they did when I was a boy. And as then, their music awakens feelings of pleasant sadness. In the midst of this great peace, the stars look down from heaven, the bright, twinkling stars; grouped together just as of yore. Up there is the "milky way," "Jacob's ladder, as it used to be named for us children. This peaceful little world around me is peopled with the past. The dead and the living again move around me. Hard-working men drive their teams up yonder lane. The ringing voice of merry children swells around me, through the night air. My heart beats with thankfulness. I mutter prayer and praise to God.

Right below this open window I took my first parting from my now sainted mother. It is now just thirty years ago. I had never been from home. After much meditation and prayer I started for College. None but a pious mother knows what it means to send her boy away for the first time from her maternal care. For weeks previous she prepared a multitude of such articles, great and small, as a boy away from home might need. A trunk was bought. Every corner of it was packed with boxes and packages. I can still see her stooping over this open trunk. Around her are spread out all manner of goods. Surely no one can compress all these into so small a space. One by one she packs them away. Then unpacks and re-arranges certain parts. Looking at her from this open window, in this still, starry night, I hear her whispering

prayers for her boy. Into every little package she puts part of her heart. And thus among the many valuable articles, the most valuable were the prayers put into the trunk with them. At length it is locked. The direction is labelled on the lid. The carriage is waiting before the door. She presses my hand, and sobs her blessing upon me. I still see her standing on the porch weeping, and looking after us until the carriage disappears beyond the top of the hill.

I have carefully preserved the old trunk. Sometimes I open the lid, and pass my hand through the several departments, and realize the blessings once stored away in it. In reverently bending over it I feel that the God of my mother is still answering her prayers in my behalf. It is only an old trunk, to be sure. But, dear reader, $100 could not buy it. I am not superstitious, but I confess to a high appreciation of objects consecrated by a mother's love. To me it has become a shrine. Though seemingly empty, it is filled with the associations of a mother's prayers. I fain would sit longer at this open window. But it is growing late. To all the people whom fond memory has brought around me to-night, and to all my readers I bid a cordial good-night. *We hope to meet in the morning.*

Corn Song.

BY J. G. WHITTIER.

Heap high the farmer's wintry hoard :
  Heap high the golden corn ;
No richer gift has autumn poured
  From out her lavish horn.

Let other lands exulting glean
  The apple from the pine ,
The orange from its glossy green,
  The cluster from the vine.

We better love the hardy gift
  Our rugged vales bestow,
To cheer us when the storm shall drift
  Our harvest fields with snow.

Through vales of grass and flowers
  Our plows their furrows made,
While on the hills the sun and showers
  Of changeful April played.

We dropped the seed o'er hill and plain,
  Beneath the sun of May,
And frightened from our sprouting grain
  The robber crows away.

All through the long bright days of June
  Its leaves grew bright and fair,
And waved in hot midsummer noon,
  Its soft and snowy hair.

And now with autumn's moonlit eyes,
  Its harvest time is come,
We pluck away its frosty leaves,
  And bear its treasures home.

Then richer than the fabled gifts
  Apollo showered of old,
Fair hands the broken grains shall sift,
  And knead its meals of gold.

Let vapid idlers roll in silk,
  Around the coastly board ;
Give us the bowl of samp and milk,
  By homespun beauty poured.

Then shame on all the proud and vain,
  Whose folly laughs to scorn
The blessings of our hardy grain ;
  Our wealth of golden corn.

Let earth withhold her goodly root,
  Let mildew blight the rye ;
Give to the worm the orchard fruit,
  And wheat-fields to the fly ;

But let the good old corn adorn
  The hills our fathers trod ;
Still let us for His golden corn
  Send up our thanks to God.

The World in a Nutshell.

BY THE EDITOR.

We will approach it by way of this rustic ravine. Here we turn off the main street, to the left along this stream. How wild and winding this shaded path up toward the Centennial buildings! And the music of the stream is pleasant to hear, as its waters roll on their way down the hill. We will begin with the building representing our own Government. For after all, the most wonderful of all this world of assembled wonders, is the young nation, which has just closed its 100th year.

Every week-day, from morning to night, you can see a crowd hanging around yonder glass-cases, and examining their unattractive contents with rapt interest. For there are many newer and prettier articles than these to be seen in this building, but none associated with such important historical events.

Here is an old compass and other instruments used by Washington in his

early youthful soldier-adventures. This antiquated mahogany table and chair belong to his home-furniture. Here is a faded set of porcelain, of seventy-five pieces. Some of it is broken, but good Mrs. Washington kept the broken pieces with the rest. It is the costliest French China, which General Lafayette presented to Martha Washington. In its time it doubtless was the best which France could furnish; for no other would the refined, heroic friend of America consider worthy of the wife of Washington. A good housewife she must have been, saving even her broken China. I confess that next to Washington, I have a greater and more grateful admiration for Lafayette than for any other officer or friend of our cause during the Revolution. A young French nobleman, of great wealth and brilliant prospects at home, leaves for a season his charming family whom he loved with a truly French ardor, and his fascinating social surroundings, and imperils his valuable life in the great struggle for American Independence. He sided with the weak against the strong, with the right against the wrong. It was a glorious act of unselfish devotion to principle. An act of heroism which was rarely equalled in those heroic days. He loved Washington with filial tenderness. In presenting him with the captured key of the Bastille, he calls himself "the son of my adopted father, aid-de-camp to my general, as missionary of liberty to its patriarch." When Lafayette was about to sail for France, Washington attended him to Annapolis. After the affecting parting of the two heroes, Washington sadly returned to Mount Vernon, and poured out his heart afresh in the following letter to his friend:

"In the moment of our separation, upon the road as I have traveled, and every hour since, I have felt all that love, respect and attachment for you, with which length of years, close connection and your merits have inspired me. I often asked myself, as our carriages separated, whether that was the last sight I ever should have of you. And though I wished to answer no, my fears answered yes. I called to mind the days of my youth, and found they had long since fled to return no more; and that I was now descending the hill I had been fifty-two years climbing, and that, though I was blessed with a good constitution, I was of a short-lived family, and might soon expect to be entombed in the mansion of my fathers. These thoughts darkened the shades, and gave a gloom to the picture, and consequently, to my prospect of ever seeing you again."

At a sale of second-hand furniture, without knowing to whom it once belonged, this faded China set would sell at a merely nominal price. But as a token of Lafayette's affection for the family of Washington, none but the great nation whose liberty he helped to achieve, is wealthy and worthy enough to own it.

There lies a flag—the first American flag ever hoisted. That is a noteworthy flag. The forerunner of all the countless flags that have been hoisted since. Often when sadly roaming in foreign lands, without a personal acquaintance or friend near, the sight of our flag at some mast-head, or waving over a consular office fired me with an enthusiasm which no American can ordinarily feel at home. "That flag represents a mighty nation, whose protecting arms reach around the globe, and care for its children in every country." So I often felt and muttered to myself, as I proudly saw it waving in the ports of other nations. Once I came near losing my life in one of the harbors of Sicily. It set me to thinking what would have become of my remains in the event of my death, and who would have apprized my friends at home of my fate. With that I saw the flag of my country waving from the mast-head of an American frigate. There is the kind hand of my native land, said I, even in this remote southern island. Living or dead, the flag of my country follows and protects me all the world over. God bless the dear old flag, and the dear land and principles which it represents.

On that table lies the gold-headed cane which Franklin bequeathed to Washington, in his will; and two swords once carried by the great Commander. The tea-board, imported from France at the close of the war, is a relic of his home furniture.

In this next case is a collection of plain and well-worn articles. Age and use impart to them a more common appearance than they possessed in their

earlier years. Here is the frail, movable house of the great warrior; the tent-poles, tent-pins and canvas. On his narrow bed lie sheets and a blanket. But why not put up his tent here just as it stood at Valley Forge, and elsewhere? Put it up, gentlemen of the Centennial Commission, and let all the world see the tent in its entire form, in which Washington ate, prayed and slept, during the Revolution. Here lie his old-fashioned, clumsy horse pistols, used before revolvers were in vogue, and his plain, straight, silver-handled sword, in a green leather, steel-ribbed sheath, just as he used them in the great battles of the nation. And his buckskin vest and breeches, in shape somewhat out of fa-hion in these days,hung at the end of the case. For the rough, hard wear of his campaigns, doubtless, of good service. Here is the old camp-chest, often packed with all manner of soldier-necessities. And the pewter camp-plates—hard-looking plates for Washington to eat from. And two-pronged forks and bone-handled knives. Such as one now finds in some pauper houses. From these he ate his frugal camp-meals, himself eating the plainest kind of food, which he cheerfully shared with his suffering soldiers. He never ate without first offering a short prayer, and these old knives and plates saw him do it. And that too is something worth thinking about. See this *tin* coffee-pot with a wooden handle at the side. Such as the plainest and poorest people now use. A glass salt-cellar and pepper-box. And his iron traveling secretary, divided off into many little compartments, the whole of the size of a large hand-trunk. The military coat of fine blue cloth, with polished flat brass buttons, and the buckskin pants and vest, which he wore at the close of the war, must have set off his tall, graceful form grandly. His bed-curtain was worked by the busy hands of Martha Washington, who was famous among the matrons of her day for her skill in knitting and fine needlework.

These two cases, like the Roman Forum, are strewn with history. I love to ponder over these venerable remains.

Many of the fruits of American ingenuity and progress are treasured up in this building. Butwhat would our nation be without Washington and Lafayette? They wrought at its foundation. And a grateful tribute do the nations of the earth pay to their memory as they linger around these faded and time-worn relics of their affection, heroism and daily life. Some of them I have seen at Mount Vernon. Many who cannot visit the home of Washington can see them in the Government building of the Centennial.

It may seem strange to you that I should look at this rude plow, in the Agricultural Building. It is the most rudely-constructed article in this department, about as large as six ordinary plows. It has never had any paint on it. The handles are eight feet four inches in length, and the weight of the whole would suit some rustic Goliath. It is Daniel Webster's plow, with which the rough new ground of his father's farm or of Marshfield was broken. If the young Daniel ever handled this plow successfully himself, which some think he did, he performed a feat of no ordinary kind. The following extract from one of his letters to a friend leads me to suspect that it took four yoke of oxen to pull it:

> "When I have hold of the handles of my big plow, with four yokes of oxen to put it through, and hear the roots crack, and see the stumps all go under the furrow out of sight, and observe the clear mellow surface of the plowed land, I feel more enthusiasm over my achievements than comes from my encounters in public life at Washington."

This is a truly Websterian feeling, to which many of our present style of statesmen are strangers. Webster may well call the successful breaking of new ground an "achievement." Now the plow strikes a root or rock, and the handle strikes the breath out of the plowman, and lays him flat on his back. Meanwhile, the team moves on without him. He limps after the plow, pulls and worries to bring it to where it left the furrow. Most likely the team will be slow to obey him. Limb-sore, nervous and weary, he strikes another concealed root, which throws him on the earth again. Reader, if you have never broken new ground with a balky, stubborn team, you know nothing of one kind of life's vexations. The man who

can endure it with a calm, unruffled frame of mind, possesses the stuff saints are made of.

I have often had a desire to visit Colorado, the American Switzerland. After roaming over the European Alps, it is humiliating to confess that one has not seen the grand Alps of his own country. This is the Kansas and Colorado Building. You see what tall grain and grass their soil produces. And these rich mineral blocks—silver, gold, and precious stone—abound in the latter. The miniature Colorado, in this corner, I study with great pleasure on every visit. You see, it represents a variety of grand mountain scenery—tall pine trees, abrupt, rocky precipices, water-falls plunging and roaring down their sides. The opening at the foot of the mountain leads into a silver mine. Far up on a rock, a large black eagle is perched, holding a small four-footed animal in his talons. See the poor deer up there, hunted down, almost ready to fall over, scarcely able to lift its weary limbs; its lolling tongue hanging out of its mouth. High above it, a panther leaps from a tree after the poor animal; in mid air, its opened jaws are set to seize the panting deer.

Here are hundreds of Colorado animals, their stuffed skins presenting them all in life size. Birds, buffaloes, beasts of prey, and all manner of creeping things are found in this miniature State. One hour's study of it will give you a distinct idea of the animal kingdom of Colorado. A Mrs. Marshall shot and prepared all these animals in Colorado.

Have you seen Paul du Chaillu's book on Africa? Or perhaps have heard him lecture on his African adventures? He is a lively, chatty French traveler, brimful of adventurous stories about his hair-breadth escapes. His broken English gives a pleasant flavor to the narratives. The best passages relate to the killing of gorillas. He is the first white man who has killed one of these animals with his own hand. Here, in the annex of the Main Building, I have long looked at one of these caricatures of the human form. He wrenched the guns out of the hands of Chaillu's two negroes, and bent them into the shape of a horse-shoe. The men were killed. With a terrible screech, he beat his breast with his hands, and made a plunge at the traveler. Fortunately for Chaillu, he shot a ball through the heart of his antagonist, the mark of which you can here see. This is the stuffed hide of his gorillaship, which once had his home on the banks of the Gaboon river, in Africa. At the time of his capture he is said to have weighed about two hundred and fifty pounds, and is five feet eleven inches high. His body is long, legs short, and arms proportionately twice as long. The latter, when standing erect, reach three inches below the knees. The whole body is covered with a thin coat of dark brown hair. The large hands and feet are like those of a human being. The sight of a monkey always calls to my mind annoying questions. You seem to look at some mischievous masked boy, making faces and fun at your expense. We like to look at finely-formed animals, intelligent and active. But when they presume to become like man in appearance, we call them monsters. This gorilla looks provokingly human in some respects. He has scarcely any forehead. He has the mouth and teeth of a dog, and yet you seem to see faint lines of depraved humanity in his features.

Dr. Darwin, and people of his views, hold that the monkey and gorilla belong to our forefathers. That man, instead of having been created as the Bible teaches, started to grow from the lowest forms of life. From worms and reptiles he grew, through millions of years, up through the various stages of animal life, and that the monkey, ourang-outang and gorilla form the transition between the animal and human kingdom. For this reason, this gorilla goes by the name of Dr. Darwin in Centennial circles. Some people have had worse forefathers than monkeys. Outlaws, thieves, and murderers must be confined in prisons, and killed, to protect the people, whereas many a monkey can safely be let run at large. And unquestionably some people have much of the animal in their composition. For this reason, some Darwinites now hold that a murderer is only a short remove from the lion and the tiger, with all their bloodthirsty propensities. And that the safety of the public requires that all such half-developed animals, like other beasts of blood,

should be locked up or killed. It is strange to what a trouble skeptics will go in order to avoid the necessity of believing in a revealed religion, as taught us in the Holy Scriptures.

I have been sitting before this large engine, in the centre of Machinery Hall, for half an hour. The longer I look at it the larger it seems to be. You feel before it somewhat as you do in the near presence of a great mountain. Sitting on the top of the Wenger Alps one day, I looked for a long while across the deep, dark valley at the grand Jungfrau, lifting its snow-crowned head into the high blue sky. The more I looked the more my wonder grew. The same feeling one has at the base of the great pyramid of Cheops. Somewhat of this feeling came over me here. This giant engine, with its mammoth machinery, works without a jar, as smoothly as a watch. In contrast with it, everything around looks puny. It runs hundreds of miles of shafting for the machinery in this building.

The maker is George H. Corliss, of Providence, R. I. Much praise is accorded him for the production of this mammoth engine, but greater praise he deserves for refusing to let it run on the Lord's Day. When a strong effort was made, some months ago, to open the Centennial Exposition on Sunday, he took a firm stand against the movement. Various methods were used to carry the measure. This man told the Centennial Commissioners that under no consideration would he allow his engine to run longer than the six working days of the week. On Sunday it should not run, whatever others might do or say. Of course, none of the machinery in this great building could run without this main-spring in the centre. Thus the Sunday opening could at best afford only an incomplete exposition. Far greater than the making of this engine is the noble stand which George H. Corliss has taken in favor of the proper observance of the Lord's Day.

What a crowd has gathered before this small, one story log building! A small yard is in front of it. A police force is guarding the yard-gate, to prevent the people from treading upon one another. Above the door is a sign with the following inscription:

YE OLDEN TIME.

DIE ALTE ZEIT.

ALL ARE WELCOME.

There is also a French inscription on it. The people are admitted in squads. Among one of these I am borne along through the door-way; for the moment the gate opens, the people rush through, regardless of one another's comfort.

This is an old-time home; a rude, log building, unpainted and unplastered, with a front room and a kitchen. It has small windows, each with twelve small panes of glass: and low doors. In a corner sits a lady dressed in the old-fashioned style, with a high white cap, and sleeves as wide as a wooden bucket. Others similarly dressed are in different parts of the building, sewing, knitting, or otherwise engaged. In the open fire-place pots and kettles are hanging, ready to light the fire under them. Across the upper part of it a string of apples is hanging to dry. On the mantle above it are all manner of old-time household articles, such as were used by our grandmothers; candle-sticks, lard lamps, snuffers, etc. A clock, without a frame, hangs on the wall, said to be hundreds of years old. The weights and inside are all exposed. A small old cupboard aside of the hearth contains cups and saucers, pots and dishes. The old spinning wheel is waiting for some one to run it. An old bonnet on the wall is as large as a half a bushel. The kitchen is a curiosity shop to our modern eyes. Another unframed clock on its wall is said to be one hundred and sixty-eight years old.

"Your home seems to be a popular place of resort," I said to one of the spry ladies. Her smile seemed all the more pleasant under her lofty cap, as she replied, "Yes, sir."

"I enjoy it very much."

"I am glad to hear it, sir. Some persons do not appreciate it. Old people seem to like it the best. An old German lady was here a few weeks ago. After looking around she returned to me weeping. 'O, I cannot endure this any longer,' she said. 'I must weep. This is just as my sainted mother used to have our home arranged.'"

A step-ladder leads up-stairs. "I am

sorry your rules forbid my going up there," I said to the lady.

"I fear you would soon wish yourself down again," she replied.

Part of the front room is unceiled, exposing the low roof. Through here you see the old bed and chair; hard-worn dresses hang along the rafters. Small crevices in the roof and a few panes of glass at the gable end admit a little light.

A dear uncle of mine, eighty-five years old, visited the Centennial a few months ago. Nothing touched his heart so much among this world of wonders, as this old-time home. He said to me: "Just so my mother had her home arranged. Such a kitchen we had, with a brick floor, open fire-place, iron lard-lamps placed on an inverted milk crock as a lamp-stand." As he told one of the intelligent waiting ladies of his old-time memories, she was greatly pleased, and admitted that he knew more about her home than she did herself.

West of Machinery Hall is a small Turkish bazaar. Behind the counter are several turbaned Turks, selling all manner of trinkets. Near by is the Jerusalem and Bethlehem bazaar. Four men, each with a fez or red skull cap, are the salesmen. I approach the youngest by the customary Oriental salutation, pressing the palm of the right hand on my breast, and address him with *Salaam Aleikum* (peace be to thee). Very cordially he responds with *Aleikum Salaam* (to thee be peace), likewise pressing his hand to his heart. He speaks broken English, has an intelligent appearance, and is the owner of this bazaar.

He lives in Jerusalem. "Are you a Moslem or Christian?" I asked.

"I am a Christian. A Catholic Christian. An Arab Christian. All the Catholic Christians in Jerusalem are Arabs."

The latter remark I question. There certainly are quite a number of Europeans among the Catholics of Jerusalem.

"Do you like this country?" I continued.

"Yes."

"Better than Jerusalem?"

"O, no. In Jerusalem I would rather live than here."

A short distance beyond this is the Turkish Café. You can see at a glance that its attendants are *bona fide* Turks. The red cap, petticoat trousers, heavy sash around the loins, striped waistcoat, and the olive complexion, indicate the Turk. I salute one of the waiters with a salaam, to which he very courteously responds. It is a long while since I drank Turkish coffee in Damascus and among the Arabs.

"A cup of coffee, if you please."

"Coffee!" the waiter shouts, and in a few moments a tiny cup, the size of a large hen's egg, with the upper end cut off, is handed to me on a waiter. The black cup rests on a small bowl, with a stem to it. The glass of water I leave untouched. It is, of a truth, genuine Turkish coffee, strong and with a not unpleasant flavor. After sipping about two-thirds of the contents, I come upon the grounds as thick as molasses. The Turk holds that no coffee can be of a good quality without having all the grounds mixed with it.

Pipes hang along the wall, with stems two yards long. Two young men are awkwardly trying to smoke with some of them. The chibouques or glass pipes are likewise to be had. Neither of them have I any relish for. The jaw-straining effort required to suck the smoke through the water of the latter is too great a price to pay for such a questionable luxury.

Behind the counter stands a Turkish female, about twenty-five years of age, posting books. Her abundant, jet-black hair is gracefully arranged. Her eyes are as black as the hair. The flowing striped dress, with long, loose appendages to the end of the sleeves, set off her plump figure gracefully. In her time she might have passed for an Oriental beauty. Her little hand uses the pen with graceful ease. Indeed, her whole bearing is that of a refined lady of the East.

In one respect this Centennial assemblage reminds me of that on the day of Pentecost, in Jerusalem. There are people here "out of every nation under heaven." Every form of religion and every type of civilization are here represented. And as one moves about, pondering and wondering over many things, the prayerful sigh ever and anon escapes

from his heart: "O, that all might soon know and love Christ, from the rising of the sun to the going down thereof."

Newspapers in 1776.

There were no daily papers in the time of the Revolution. Of some fifty papers which were born, and lived, or died, between 1748 and 1783, all were weeklies or semi-weeklies. There were forty-three such in existence at the end of the war. They were poor affairs, viewed in the light of the journalism of to-day, but measured by their times, displayed considerable enterprise, and exerted an immense influence. It was their characteristic that they aimed not so much to print the news of the locality in which they were published, as to bring to that locality news from distant parts of the country and of the world. In fact, the newspapers of the Revolution had comparatively little to do with news of any kind. The gathering of it had not been reduced to a system. The publisher was his own editor and reporter. There were no telegraph tolls to pay; and, had there been, there would have been no money with which to have paid them. News traveled to the paper by private conveyance. It was two months coming from Great Britain, and six months from Constantinople. That useful and widely-known individual, "a gentleman of undoubted veracity," lived, however, in the country at that time, and rendered valuable services. The papers were filled with political sayings, satires, and lampoons. By many of them the largest liberty of discussion was allowed; and there were noticeable tendencies to the freest sort of speculation. Of journalism in the modern sense of the term, elaborated, enterprising, competitive, lavish in outlay, and presenting a field for the highest attainments and most carefully acquired professional skill, there was absolutely nothing. And yet we must accord to the journals of the Revolution, small, irregular, struggling sheets though they were, the credit of a generally heroic spirit, and a very noble achievement in shaping the patriotic temper of the times.—*Abbott's Revolutionary Times.*

John Hancock's Grave.

I felt a strong desire to behold the grave of John Hancock and the monument which I supposed his grateful countrymen must have erected, to point out to strangers the spot where rest the remains of the first signer of the Declaration of Independence. Accordingly I visited the Granary burial ground, next to Park Street Church, where I was told the body was interred, and after diligent search, could find nothing but a tablet in a brick wall on the south side, next to the church, containing nothing but the very indefinite inscription, "Tomb of Hancock." It may be interesting to mention that in the Granary burial ground are deposited also the remains of Franklin's parents, of Governor Bowdoin, Adams, Sullivan, Gore and Eustis; of Robert Treat Payne, a signer of the Declaration; of Peter Faneuil, of library memory; the Hon. John Phillips, first mayor of Boston, and Paul Revere. Many other notables sleep within this hallowed enclosure. General Joseph Warren's body was brought here after the battle of Bunker Hill; it now lies in Forest Hill Cemetery. The bones of those who were killed at the Boston Massacre, in 1770, are within this enclosure.—*Bost. Trans.*

Petting and Loving.

"I do so much wish father would let me kiss him good-night." "Why don't you?" "He would push me away. He says it is not manly, and he doesn't like to be kissing big boys at all." This is what Ernest has just had to say about his home wishes. He is eleven, and already in the borders of that land that reaches from about ten, when parents think it hardly the right thing to be tender with them. Previous to that age they are the pets of the house—the playthings. Now, with the same need of love, and loving, they are ostracised from the family arms. Of course this is not universally true; but very generally true that just when the young nature most needs warm sympathy it fails to get it, and must and will get that which most resembles it. It gathers its love in the street and school, and

is biased in its future emotional character by whom or what it just now learns to love.

Ernest never comes to my house without at once throwing himself into my arms with a kiss, and then nestles there until he has told me all his troubles, faults and temptations. Then with his arms about my neck he hides his face and talks with Jesus. His father loses a wonderful delight and rich treasure. But I can only be with him, at the most, a short time. It is the father's duty to train these affections. He can do it day by day, and year by year. Ernest is rightly his own, and he is not in possession. I am glad of the dear lad's confidence and love; but no one ought to, or can, take the place of the parent. His father is careful about the culture of his intellectual faculties; sends him to the best teachers; carefully examines his growth; and is deeply interested in the lad's success. But does not more of the future joy, power and work depend on a judicious culture of the emotions than of the intellect? From ten to fifteen is the awful crisis of the child. It is the worst of all periods to compel it to begin random loves and outside fondness. A willful perversion of a child is hardly worse than this parental habit of neglect.—*The Sunday-School Times.*

A POINT many times considered is raised again by a New Jersey worker, who writes:

"I should be exceedingly grateful if in some one of your papers you would give hints on the best manner of obtaining and preserving order. The school now under my charge has been allowed to become very disorderly, and in some cases very unruly."

Let it be understood at the outset that a disorderly Sunday-school is practically no Sunday-school at all. A superintendent ought not to begin his school, or go on with his school, until he has order. First, there must be quiet. He cannot have quiet by ringing his bell, by calling for order, by stamping his feet. He must be quiet himself, and then wait for others to be quiet. Example is contagious. If the superintendent tries to make more noise than his scholars, he has a hard task before him. They are largely in the majority, and he has a small chance of winning in such a struggle with them. If, on the other hand, he tries to be more quiet than they are, he has the advantage; for even if they do better than he can in this direction, he will not feel badly about it. The superintendent who will never begin school until the room is quiet, and who will promptly stop at any point in any exercise when there is a sound of noise or disorder, will soon have a quiet and orderly Sunday-school. At the teachers'-meeting the superintendent can ask the co-operation of his teachers in his efforts at good order on Sundays; but with or without their co-work, he ought never to go on with his school exercises until silence and order prevail.—*S. S. Times.*

The Lady who Refused Washington.

THE eldest sister of Miss Mary Cary had married George William Fairfax, at whose house he was on a visit, when she captivated a young man, who paid her his addresses. His affection, however, was not returned, and the offer of his hand was rejected by Miss Cary. This young man was afterward known to the world as General George Washington, the first President of the United States of America. Young Washington asked permission of old Mr. Cary to address his daughter, before he ventured to speak to herself. The reply of the old gentleman was, "If that is your business here, sir, I wish you to leave the house, for my daughter has been accustomed to ride in her own coach." It has subsequently been said that the answer of Mr. Cary to the stripling Washington produced the Independence of the United States, and laid the foundation of the future fame of the first of heroes, and the best of men—our immortal Washington—as it was more than probable that had he obtained possession of the large fortune which it was known Miss Cary would carry to the altar with her; he would have passed the remainder of his life in inglorious ease. It was an anecdote of the day that this lady, many years after she had become the wife of Edward Ambler, happened to be in Williamsburgh when General Washington passed through that city at the head of the

American army, crowned with never-fading laurels, and adored by his countrymen. Having distinguished her among the crowd, his sword waved toward her a military salute, whereupon she is said to have fainted. But this wants confirmation, for her whole life tended to show that she never for a moment regretted the choice she had made. It may be added, as a curious fact, that the lady General Washington afterward married resembled Miss Cary as much as one twin sister ever did another.—*From Bishop Meade's "Old Churches and Families of Virginia."*

A Sterling Old Poem.

Who shall judge man from his manners?
  Who shall know him by his dress?
Paupers may be fit for princes,
  Princes fit for something else.
Crumpled shirt and dirty jacket
  May beclothe the golden ore
Of the deepest thought and feeling—
  Satin vests can do no more.

There are streams of crystal nectar
  Ever flowing out of stone;
There are purple beds and golden,
  Hidden crushed, and everthrown.
God, who counts by souls, not dresses,
  Loves and prospers you and me,
While He values thrones the highest
  But as pebbles in the sea.

Man upraised above his fellows,
  Oft forgets his fellows then;
Masters—rulers—lords, remember
  That your meanest kinds are men:
Men of labor, men of feeling,
  Men of thoughts and men of fame,
Claiming equal rights to sunshine
  In man's ennobling name.

There are foam-embroidered oceans,
  There are little wood-clad rills;
There are feeble inch-high saplings,
  There are cedars on the hills.
God, who counts by souls, not stations,
  Loves and prospers you and me:
For Him all vain distinctions
  Are as pebbles in the sea.

Toiling hands alone are builders
  Of a nation's wealth and fame;
Titled laziness is pensioned,
  Fed and fattened on the same;
By the sweat of others' foreheads,
  Living only to rejoice,
While the poor man's outraged freedom,
  Vainly lifts its feeble voice.

Truth and justice are eternal,
  Born with loveliness and light;
Secret wrongs shall never prosper
  While there is a sunny right.
God, whose world-wide voice is singing
  Boundless love to you and me,
Links oppression with its titles
  But as pebbles in the sea.

What are Degrees in Arts?

The question is asked, doubtless, because this is the season for giving degrees in our colleges. It is supposed to come from one who does not understand college customs; and those who do must not complain if the answer involves things which to themselves are perfectly simple.

Degree comes from *gradus*, a step, and the inseparable preposition, *de*. This may indicate honor or excellence, as in the words de-fer, de-dicate, de-light; or it may turn the sense in a different direction, as in de-base, de-tract, de-prave. As *degree*, in connection with collegiate affairs, is to be taken in a good sense, we must suppose it to indicate a step in advance, and from a lower plane to a higher one.

This shows clearly enough that a degree lifts its subject to a higher position; but what has a literary degree to do with *arts?*

Arts are of two or three kinds— mechanical, mental, and mixed. The art of shoemaking, *e. g.*, is pretty much mechanical; while that of a logician or rhetorician is principally mental. The arts of music, sculpture, and painting, are a mixture of the two; since the work of the body in them is quite as indispensable as the work of the mind.

Arts derive their name from *artus*, a limb or joint; success in any art depending very much upon the expertness with which the limbs or joints are exercised. This applies directly to the mechanic arts, which are very confining, like the art of the shoemaker alluded to, and which has occasioned the proverb, "Let not the shoemaker go beyond his last." But other arts are freer and more liberal, and may fit one for many stations and a multiplicity of employments. Hence the phrase, "The Liberal Arts," and the education in them, which was called, and is still called, "A liberal education."

The liberal arts consisted, in olden time, of seven courses, or paths of study. The first was a three-path course (*tres viæ* or the *Trivium*), and embraced grammar, logic, and rhetoric. The second, was a four-path course (*quatuor viæ* or the *Quadrivium*), and embraced music, arithmetic, geometry, and astronomy. Any one who had passed reputably through all these courses, was entitled to a degree. The first degree was that of Bachelor of Arts, B. A., because the candidate once received a coronal made from the laurel berry, *bacca laurea*. From this evidently comes the term baccalaureate.

The master of arts received his title because he was—or was thought fit to be—the teacher of bachelors; and the Doctor received his title (the word Doctor means *teacher*) because he was a teacher of a still higher character. He fitted pupils for what were called "the learned professions," viz., those of Divinity, Physic, and Law. The rank of doctorates in these professions was founded upon the very natural distinctions of soul, body, and estate. That of Divinity became, of course, the foremost of all doctorates; and the Professor of Divinity the foremost professor in a university. John Wickliff was, in his day (1324–84), the first literary character at Oxford, because he was the Professor of Divinity there. Hence, as Theology was accounted a science, and the first of all sciences, the Doctor of Divinity received the title of *Sacrosanctæ Theologiæ Doctor*, S.T.D.—a form which some colleges still prefer, though *Divinitatis Doctor*, or D.D., is the commoner usage. In Physic or Medicine, the Doctor's title became *Medicinæ Doctor*, or M.D. In Law the style varied because there are two kinds of Law, the Civil Law or the law of the Empire, and Canon Law or the law of the Church. The Doctor of Civil Law became D.C.L., and the Doctor of Canon Law, D. Can L., or D. Cn.L., in order to distinguish two titles which would otherwise be the same. But, occasionally, a degree was given which embraced the honors of *both* these Laws, and that was called LL.D., or *Legum Doctor*, the double L signifying the plural. Or it was given, as in Germany, in the phrase *Juris Utriusque Doctor*, that is, a Doctor of each or either Law, abbreviated J.U.D. Music finally had its doctorate, and to distinguish it from the doctorate of Medicine it was usually written Mus.D.

This was indeed a doctorate high above them all, which was never bestowed—as we are informed—but by the Pope in silent conclave; that is, with the assistance of his "venerable brethren," the cardinals. He who received it was dubbed D U., or *Doctor Universalis*. The very unfortunate receiver of such a condecoration was supposed to be a proficient in all kinds of learning, and to be rightfully accounted a universal scholar, a scholar for the whole round world to venerate. This degree was bestowed on Thomas Aquinas. He was also called *Doctor Angelicus*, or the Angelic Doctor; while his great opponent, Duns Scotus, was called *Doctor Subtilis*, or the Subtle Doctor. This sort of title, however, was rather complimentary than collegiate, and was derived from the Jews, who bestowed fanciful titles upon learned Rabbis. They called one, for instance, the Remover of Mountains, because he was famous, like Bishop Sanderson, for settling questions in casuistry. A mountain with a Jew was a synonym, and by no means a bad one, for a big or insurmountable doubt.—*Churchman*.

Good Wives.—The story is told, that in the early life of Commodore Vanderbilt, his wife was a most frugal and faithful helper. From the money given her for household expenses, she saved what she could, and so a handsome little fund was accumulated. When, at length, her husband saw a chance to purchase a ferry-boat, and so to lay the foundation for what became so great a fortune, he lacked some ready cash. "How much do you need?" said the good wife. The sum was named, and to the husband's surprise she produced the full amount, which had been saved by her skill and prudence.

When Marshall Bazaine was sentenced to banishment to one of the forts of France, his youthful and attractive wife determined to go with him. Her friends attempted to dissuade her from going, but she replied, "When my husband was in honor, I shared it with him; and shall I not also share his banishment?"

The Sunday-School Department.

Centennial Greetings.

We here give two Centennial greetings to the children of the United States, one from England and the other from France. This is what England says to America through SIR CHARLES REED, *Chairman of the Sunday-school Union of England and Wales:*

It is ninety-five years since Robert Raikes founded the first Sunday-school in England. That was five years after America declared her independence. Within that time the Sunday-school has covered both lands, and furnished, for the most part, the religious training of our youth. You are keeping your high Centennial festival. It is well. Amongst all your thanksgiving, fail not to thank God for His holy word, and prize it; for His holy day, and guard it; for His holy will, and obey it. The future is with you, and these are your priceless heirlooms. I remind you of the counsels of two of America's noblest sons, since the words of one complete the sentiment of the other.

George Peabody said, "Education is a debt due from one generation to the next." George Washington declared that "Education must recognize" the teachings of "that truth which bids men fear God and keep His law;" that makes man love man, and all men reverence God, whose voice is in the Bible, which, as the only true basis for eternal, must be the only true basis for temporal, education. CHARLES REED.

PHILADELPHIA, June 12, 1876.

Here is the greeting from France:

PARIS, June 30, 1876.

The children of the Sunday-schools of France to the children of the Sunday-schools of the United States of America:

The Sunday-schools of France represented by the Committee of the Sunday-schools of Paris, will never forget the services which an American, Mr. Albert Woodruff, has rendered them; and they have always professed a true admiration for the Sunday-schools of America.

It is, therefore, with heartiness that the undersigned Committee take the occasion of your Centennial to congratulate you sincerely on the great advances already accomplished by your means, and to ask God to multiply further these advances to the greatest glory of His name, through Jesus Christ, our common Saviour.

The Committee of the Sunday-schools of France, sitting at Paris, 16 Rue de l'Abbaye.

HENRY PAUMIER, Pres't.
N. WEISS, Pastor, Sec.

TEACHERS, don't indulge in lectures but question and teach your scholars. Lectures are only beneficial to the best trained pupils. The most ignorant and most sluggish scholars most need the stimulus and help of questions from their teacher. If teachers would succeed, they must properly question and earnestly teach.

ACCORDING to the testimony of Rev. Dr. R. Newton there is in Philadelphia a lady teacher who has taught an infant class in the Sunday-school for forty years, and in all that time has only been absent from the class on two Sundays. This is a remarkable record of faithful, uninterrupted service.

POLICE investigations have long since proved that wretched homes are at the root of most abandoned lives. "Home," said a drunken man, who was told by an officer to go home,—"home! the place where I stay isn't a home!"

ONE reason why the world is not reformed is, because every one would have others make a beginning, and thinks not of himself.

Good Mothers.—Upon a tombstone erected by a family of children was the inscription: "Our mother. She always made home happy."

When Madame Campan asked Napoleon what was the great want of the French nation, his reply was, "Mothers."

Augustine, who was so prominent in the early Church, was a very wicked man until he reached the age of twenty-nine. His mother, Monica, never ceased to pray for his conversion, however. The very journey on which he met Ambrose, under whom he was converted, was a journey planned against his mother's wishes; but she prayed on, and God heard.

Cecil, though once full of skeptical notions, said afterward, "There was one argument I never could get over,—the influence and life of a godly mother."

Belfast, Ireland, was recently the scene of the Sunday-school gathering for the Presbyterian workers of that land From the gems of the sessions we repeat one from Mr. Alexander Gray, who spoke upon "The best mode of making the school attractive." He said, in brief:

"There must be, in the first place, three kinds of light attended to, viz.: daylight, heartlight, and lesson-light. By daylight he meant that the building should be well lighted, with no dark, specter-like corners. By lesson-light he meant that the subject taught must be clearly understood. There could be no attraction in what was not understood. Of this light there are three sources—clear, intelligible and unmistakable ideas and language, apt illustrations and questions, and review. By heart-light he meant cheerfulness on the part of the teachers.

The following "short rule" is given in substance by a contemporary: Begin with the week and continue to study the lesson as you have opportunity until you go before your class. This rule is worthy the consideration of all teachers. No person can "prepare" a lesson without earnest and continued thought. If we would comprehend the truth of a passage of Scripture we must hold the mind to a close and serious contemplation of it, and the exercise must continue for a considerable time. There are truths in every lesson which reveal themselves to those only who bestow upon it patient and protracted reflection.

Under the caption "Extraordinary!" *The Baptist Teacher* tells of a clergyman who says that his Sunday-school teachers would no more think of being absent without providing substitutes than would he absent himself from his pulpit without providing a supply. It is a shame that conscientiousness among Sunday-school teachers on such a point is so rare as to make this an extraordinary case. It would be hard, however, to find much moral difference between teacher and preacher, who would permit unfilled vacancies to occur in their respective places.

Formal talks and lectures on duty do not make up the most impressive influence of a Sunday-school. Its general tone, appearing in prayer, singing, conversation, address, visitation, punctuality, and in patient continuance in well-doing is more impressive than any special appeal. An old statement has it that a man cannot live *skimmed milk* all the week, and then preach *cream* on Sunday. A teacher, too, can no more do this than can a preacher. Nor can a school waste nine-tenths of its session, and then make amends in the remainder.

Home influence cannot be overestimated. A teacher who has it against him has a difficult task; the teacher who works without it works at great disadvantage; and the teacher who has it fully and in its best forms has no waste power. A lady whose life has been given to secular and Sunday-school teaching, in a paper read before the Public School Teachers' Conference, in Philadelphia, said on this point:

"The foundation of all human growth and civilization is in the home. Could we have all right influences in the home, every organization, whether political, intellectual, or religious in character

and aims, would be full of strength and harmony and spiritual power. Instead of being the auxiliary, the school is expected to supply all domestic short-comings, all parental deficiencies, and be the remedy for all social immoralities. The best Sunday-school cannot fully counteract the evil of a home destitute of all healthful influences."

Influence of the Bible.

It was a noble and beautiful answer, that of Queen Victoria, the monarch of a free people, reigning more by love than law, that she gave to an African Prince who sent an Embassage with costly presents, and asked her in return to tell him the secret of England's glory. The beloved Queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the Ambassador her diamonds, her jewels and her ornaments, but, handing him a beautifully bound copy of the Bible, she said: "Tell the Prince that this is the secret of England's greatness."

In our own beloved land the secret of our national greatness may be traced to the influence of this blessed, this God-given Book. It is said that the first liberty pole ever erected in America was erected by the people of Massachusetts, and that they surrounded it with an immense pile of Bibles. No wonder that the people of that grand old State have always been the champions of liberty. The act of Congress in 1777, providing for the importation of Bibles, evidently has had much to do with our national greatness. The influence of the Bible on men's hearts and lives more fully displays the power of the Bible. The seeds of truth may spring up long after being sown.—*Christian Record.*

It is not a bad plan, when there is time to go over the lesson twice. The teacher, sometimes, is through a long time before the tap of the bell. It is bad to have idle time, and often the second study of the lesson will prove more interesting than the first.

Grammar in Rhymes.

The "Comic Grammar says:"

Remember, though box
In the plural makes boxes,
The plural of ox
Should be oxen, not "oxes."

To which some one adds:

Aud remember, though fleece
In the plural is fleeces,
That the plural of goose
Isn't "gooses" nor "geeses."

Another:

And remember, though house
In the plural is houses,
The plural of mouse
Should be mice, and not "mouses."

All of which goes to prove
That Grammar a farce is,
For where is the plural
Of rum and molasses?

The plural, we say,
Of rum don't us trouble;
Take one glass too much,
And you're sure to see double.

Josh Billings says a great many wise things, in spite of his poor spelling. In his essay, "What I Kno About Trout," are suggestions which the *Presbyterian* thinks quite as applicable to Sunday-school teaching as to fishing. For instance: "A man who don't hanker hard for the sport kant larn to katch the darling critters, unless it iz in sum far-off waters, where it aint safe to stick yure fingers into the brook for fear of getting bit by the trout. Expensive rigging won't katch trout enny more sertain than a hi priced phiddle will play well with the wrong man hold of the bow. The bate on ur hook, and the way it iz put on, iz of more consequence than the German silver on your fish-pole. The fust drop of the bate into a hole is the most important one. A trout is the most natural of all fishes, and the more natural the bate strikes the riff, or the pool, the better understanding at once between you and the fish."

Happy Homes.—A little child was once asked, "Where do you live?" Turning toward its mother, who stood near by, the little one said, "Where mamma is, there's where I live."

SCRIPTURE LESSONS.

OCTOBER 1. LESSON XL. 1876.

Sixteenth Sunday after Trinity. Acts xvi. 8–15.

PAUL CALLED TO MACEDONIA.

8. And they passing by Mysia, came down to Troas.

9. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12. And from thence to Philippi, which is the chief city of that part of Macedonia *and* a colony: and we were in that city abiding certain days.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there:* And she constrained us.

QUESTIONS.

8. Who are here spoken of? What was the object of the journey they were making? Where is the beginning of it related? Ch. xv. 36. Where did St. Paul associate Timothy with himself? Ch. xiv. 1. To what place did they now come? Where was Troas?

9. What appeared to Paul? Where is Macedonia? How far from Troas? What lay between? What did the man say? What kind of help is meant? Who are calling on us for help?

10. Who is supposed to have joined the Apostle at Troas? Luke. What is the evidence of this? He here begins to speak in the first person, saying "*we.*" How did they regard the vision? What did they seek to do? Was Macedonia in Asia or Europe? Had the Gospel been carried to Europe before?

11. What is meant by *loosing?* Where is Samothracia? Neapolis?

12. To what place did they proceed? How far from Neapolis to Philippi? About ten miles. What is said of Philippi? Of what nation was it a colony? What was the character of a Roman colony? How long did they abide there?

13. Where did they go on the Sabbath? Where was the place of prayer? Why was it out of the city? Why by a river side? How did these places of prayer differ from the synagogues? Where does our Saviour commend the practice of *uniting* in prayer? Matt. xviii. 19, 20. Whom did the Apostle find in this place?

14. What woman is particularly named? From what city had she come? Where was Thyatira? For what was it famous? What was Lydia's occupation? Was she of Jewish birth? Who opened her heart? What did she then do? What is it that closes our hearts against God's Word and Spirit? Ought we to pray to God to open our hearts?

15. What then took place? What is meant by *household?* Mention another instance, in this chapter, of the baptism of a household. Ver. 33. Are other cases recorded? Is it probable that some of these families included children? What, at least, do these cases prove? That the Gospel Christianizes *families*, as well as individuals. What request did Lydia make after her baptism? How were the Apostles generally entertained on their journeys? Mention some passages in which hospitality is enjoined. Heb. xiii. 1, 2; 1 Tim. v. 10.

In what quarter of the world had the Gospel now found a home? Has it extended over the whole of Europe? Has it spread over the whole world? What countries are now calling upon us for the Gospel? What can we do to send the Gospel to the heathen?

CATECHISM.

XL. Lord's Day.

105. What doth God require in the sixth command?

That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another; but that I lay aside all desire of revenge: also, that I hurt not myself, or wilfully expose myself to any danger. Wherefore also the magistrate is armed with the sword, to prevent murder.

106. But this command seems only to speak of murder.

In forbidding murder, God teaches us, that He abhors the causes thereof; such as envy, hatred, anger, and desire of revenge; and that He accounts all these as murder.

COMMENTS.—What is here related took place on the second missionary journey of St. Paul. The history of this journey begins at Chap. xv. 36. Paul and Barnabas, having some dispute as to whether they should take Mark along with them, separated. Barnabas, accompanied by Mark, proceeded to Cyprus. Paul, with Silas as his companion, and associating Timothy with himself on the way, journeyed through Syria and Cilicia, and, passing rapidly through the rest of Asia Minor, came to Troas, where we find him at the opening of our Lesson. The original purpose of this second journey was, to visit the congregations established during the former one, to inquire into their condition and confirm them in their faith. It turned out, however, to be far greater in extent than the first, being extended, under divine direction, even to Europe.

8. *Troas.* The name both of a district and a town. As a district, Troas was very celebrated in ancient times, particularly as having been the scene of the Trojan war. As a town, the full name of it was Alexandria Troas. It was made a Roman colony by the Emperor Augustus. It is mentioned also in Acts xx. 5, 6; 2 Cor. ii. 12, 13; 2 Tim. iv. 13.

9. *Macedonia.* A country of Europe, across the Ægean Sea, from Troas, at a distance of somewhat more than a hundred miles. Famous in history as the ancestral kingdom of Alexander the Great. At this time, a Roman province. The voice of the Macedonian man whom St. Paul saw in the vision, was the voice of that country entreating the Apostle to bring the Gospel to it in its spiritual destitution. The cry of this man, "Come over and help us," has always possessed a sort of typical significance for the Christian Church; it is felt to be the voice with which Heathendom is perpetually calling upon the Church to send the Gospel to it.

10. St. Paul and his companions regarded this vision as a divine call to pass over into Europe; the more so, as they had been restrained by the Spirit from preaching the Gospel in Bithynia and elsewhere in Asia Minor. (See verses 6, 7). It will be observed that St. Luke, who is writing this narrative, here abruptly changes the form of it, and uses the first person, saying, "*We* endeavored." From this, it seems necessary to infer that St. Paul had associated Luke with himself at Troas, who, from this point, became an eye-witness of the occurrences he relates.

11. *Loosing;* i. e., setting sail. *With a straight course.* They had a fair wind and a prosperous voyage, making the distance in two days. On a later occasion, the same voyage, in the opposite direction, is related to have taken five days. (Acts xx. 6). *Samothracia* is an island in the Ægean sea, to the northwest of Troas. *Neapolis;* the point of Macedonia at which they landed. It was the sea-port of Philippi.

12. St. Paul and his companions proceeded at once to Philippi, about ten miles distant. This city takes its name from its founder, Philip, the father of Alexander the Great. It is here described as a *colony;* i. e., of Rome. It was made a colony by the Emperor Augustus, after the great victory which he gained over Brutus in the famous battle at this place. The Roman colonies were, for the most part, military posts established for the protection of the frontiers of the Roman Empire. The colonists possessed the important privileges of Roman citizenship. Among these were, "exemption from scourging; freedom from arrest, except in extreme cases; and in all cases the right of appeal from the magistrate to the Emperor." What befel the Apostles at Philippi can be understood only in the light of the fact that the city was a Roman colony, and that Paul and Silas were Roman citizens. See verses 22–24, 37–40.

Certain days. They probably arrived at Philippi in the early part of the week, as some days elapsed before the Sabbath.

13. *Sabbath.* This was the Jewish Sabbath, i. e., the seventh day of the week. The number of Jews at Philippi was evidently small. They had no synagogue, but one of those buildings, called *Proseuchæ*, to which they resorted for prayer. These buildings were distinguished from the synagogues "by being of a more slight and temporary structure, and frequently open to the sky." This place was "out of the city," either for the sake of retirement, or because the Jews were not permitted

to worship in the city. It was also "by a river side" (the river Gaggitas), on account of the various ablutions which went along with the Jewish prayers. Here St. Paul and his companions found certain women, whom they at once began to teach.

14. *Thyatira* was a city in the district of Lydia, in Asia Minor. Possibly, Lydia may have been called by that name (in the sense of "the Lydian woman"), from the circumstance of her having come from Lydia. Thyatira was celebrated from the earliest times for its purple dyes and purple fabrics. Lydia was engaged, at Philippi, in the business peculiar to her native city, being a "seller of purple." *Worshiped God.* This phrase implies that Lydia was a proselyte; that is one not a Jew by birth, but who had been converted to the Jewish faith. See chap. xiii. 16; where "ye that fear God" signifies the proselytes, as distinguished from the "men of Israel."

15. *And her household.* This is one of the five instances in which whole families were baptized. It seems much more reasonable to suppose that some of these families included children, than that all of them were childless; and, consequently, to infer that infants were baptized even in the days of the Apostles themselves. The practice of infant baptism, however, does not rest upon this inference, and it is not important to urge this view. It is important, however, to notice that the Gospel is here for the first time presented to us (as St. Paul so frequently represents it in his Epistles), as a Gospel for the *family.* We here first meet that conception of a *Christian household* which plays so important a part in the Epistles of the New Testament and in the whole history of Christianity. In the circumstance of Lydia's taking St. Paul and his companions to her own house, we have, likewise, "the first instance of that Christian *hospitality* which was so emphatically enjoined and so lovingly practiced in the Apostolic Church." See Heb. xiii. 1, 2; 1 Tim. v. 10; Rom. xvi. 23, etc.

This whole history is very significant as relating the first planting of the Gospel within the limits of Europe. It shows us how small, how like a mustard-seed was the beginning of the Christianization of the European world. It shows us how much women may do, and have done, for the spread of the Gospel. And it is a powerful appeal to us to send the Gospel to the heathen. The cry, "Come over and help us," once came from the heathen West to the Christian East; it now comes from the heathen East to the Christian West. The Christian world must needs obey this call for help, as Paul obeyed it. Every Christian person must be a *helping* person; every Christian congregation must be a *helping* congregation.

Garibaldi and the Lost Lamb.

The General got up as soon as he had finished the bowl of milk, lighted a lantern, and, without saying a word, started off again to seek the missing lamb. We ran after him, following him over the crags and through the thorny brushwood—and, from time to time, we heard the bleating of the deserted creature; but again the cry ceased, and the light of the lantern failed to show us where the poor little lamb lay. It was nine o'clock, and raining, and we were very tired; so we once more returned to the house, and went to bed. About midnight we were roused by a voice; it was the hero returning, joyfully carrying the lost lamb in his arms. He took the little creature to his bed, and lay down with it, giving it a bit of sponge dipped in milk to suck, to keep it quiet, so that no one should know the kind act he had done. At five o'clock in the morning, we found him planting potatoes in the garden. We took our spades and began to work also. Not a word was said of the lamb, although everybody was thinking of it. How like the good Shepherd, seeking the lost!—*English Letter.*

COULD we only remember, amid the cares and perplexities of this life, that the dying hour will come, that in a few short and fleeting years, at most, our pilgrimage here below will be ended, our work forever done, and our history and influence written, either for weal or for woe, upon those with whom we have associated and come in contact in life, how differently would our lives be spent!

OCTOBER 8. **LESSON XLI.** **1876.**

Seventeenth Sunday after Trinity. *Acts* xvi. 25–34.

THE PHILIPPIAN JAILER'S CONVERSION AND CONDUCT.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
27. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;
30. And brought them out, and said, Sirs, what must I do to be saved?
31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
32. And they spake unto him the word of the Lord, and to all that were in his house.
33. And he took them the same hour of the night, and washed *their* stripes: and was baptized, he and all his, straightway.
34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

QUESTIONS.

In what city did these things take place? Why were the Apostles thrown into prison? Vers. 16-24. What sort of punishment was scourging? What were the stocks?

25. What did Paul and Silas do? What did they probably sing? Who heard them? What ought we to do in the time of trouble?

26. What took place? Was it a natural occurrence, or a miracle?

27. What did the keeper of the prison do? What did he suppose the prisoners had done? Why was he going to kill himself?

28. What did Paul say? Had any of the prisoners fled?

29. What did the jailer do? Why did he tremble?

30. What did he ask? Is it probable that he had some knowledge of what Paul and Silas had been preaching? Mention another occasion on which this question was asked? Acts ii. 37.

31, 32. What did the Apostles reply? Who is the substance of the Gospel? How do we receive Him? What is the effect of receiving Him? Who should be saved beside the jailer? What is meant by *thy house?* Were the members of his family present?

33. What did the jailer then do? What was the condition of the Apostles? What does this teach us? What then took place? Who were baptized with him? Did his family become a *Christian* family? Is it a blessing to belong to a Christian family?

34. Where did he bring them? What further did he do? Why did he rejoice? Did the persecution at Philippi destroy the Gospel? What effect has persecution always had on Christianity? What does suffering do for Christians? 2 Cor. iv. 17. Can anything harm those who are Christ's? 1 Pet. iii. 13; Rom. viii. 28.

CATECHISM.

XLI. Lord's Day.

108. What doth the seventh command teach us?

That all uncleanness is accursed of God, and that therefore we must, with all our hearts, detest the same, and live chastely and temperately, whether in holy wedlock, or in a single life.

109. Doth God forbid, in this command, only adultery, and such like gross sins?

Since both our body and soul are temples of the Holy Ghost, He commands us to preserve them pure and holy; therefore He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto.

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1. Jesus, exalted far on high,
   To whom a name is given,
   A name surpassing every name
   That's known in earth or heaven;

   Before whose throne shall every knee
   Bow down with one accord;
   Before whose throne shall every tongue
   Confess that Thou art Lord;

3. Jesus, who, in the form of God,
   Didst equal honor claim;
   Yet, to redeem our guilty souls,
   Didst stoop to death and shame:

4. O may that mind in us be formed,
   Which shone so bright in Thee!
   A humble, meek, and lowly mind,
   From pride and envy free.

COMMENTS.—The progress of the Gospel, at Philippi, was at first unobstructed and peaceful, but it was not long before that persecution arose which in those days it had everywhere to encounter. The experience of the Apostles at this place is the first instance of persecution proceeding from a heathen source. What opposition they had previously encountered, had proceeded, either directly or indirectly, from the Jews. Now, Christianity for the first time meets the hostility of Paganism.

The circumstances of the arrest and imprisonment of Paul and Silas are related in verses 16–24. Without the formalities of trial or condemnation, they had been subjected to the terrible severity of the Roman scourging; and, after having received "many stripes," they were thrust into the "inner prison," where their punishment was still further aggravated by placing their lacerated and bleeding limbs in the stocks. Paul refers to this treatment afterwards (1 Thess. ii. 2), where he says that he and Silas had "suffered before and were shamefully treated at Philippi."

25. Even amid their extreme sufferings, the Apostles were able, as on another occasion (Acts v. 41), to rejoice "that they were counted worthy to suffer shame for His name." It was a wonderful scene. At the hour of midnight, Paul and Silas prayed and sang praise to God, while the other prisoners listened. What they sang was, most probably, passages from the Psalms, which abound in expressions suitable to those who are in captivity. See Psalm lxxix. 11; cii. 19, 20; cvii. 10, 16. The conduct of Paul and Silas in prison is a striking example of rejoicing in tribulation. Paul here teaches us by example, as elsewhere by words, how to be content with whatsoever condition we may be in. (Philipp. iv. 11).

26. How far the occurrence of the earthquake is to be regarded as miraculous, and how far it is to be attributed to natural causes, it is not possible to say. It is utterly, impossible, however, to explain the opening of the doors and the breaking of the fetters upon any other supposition than that of God's miraculous interposition.

27. The jailer was about to commit suicide, to save himself from disgrace and the penalty of death. He knew that he would have to pay for the escape of his prisoners with his own life. "By the Roman law, the jailer was to undergo the same punishment which the malefactors who escaped by his negligence were to have suffered."

28. We see here an exhibition of St. Paul's self-possessed and commanding character. Calm in the midst of all the excitement, he was able to quiet others, even those placed over him. A similar exhibition of this quality we see in his subsequent conduct during the storm at sea. (Acts xxvii. 20–25). In this case, Paul reassured the terrified jailer by his own superior calmness, and also by pointing out to him that none of his prisoners had fled.

29, 30. *Sprang in;* i. e., into the inner prison, in which the Apostles were. It was, no doubt, a terrible place in which they were confined. The ancient dungeons were beyond comparison more dreadful than the prisons of modern times, in which so much has been done to ameliorate the condition of prisoners. A new fear took possession of the jailer. He feared now for the salvation of his soul; he trembled at the voice of conscience, the presence of the powers of the unseen world, the near approach he had made to death. His conduct and his question imply that he knew something of what Paul and Silas claimed to be, and of the "way of salvation," which they had been preaching.

31, 32. *Believe on the Lord Jesus Christ.* A proclamation of the Gospel in few words. Jesus Christ is the sum and substance of the Gospel. The Gospel may be condensed into very few words, but, in its most condensed form, it will always have *Christ* in it.

All that were in his house. These words make it probable that the members of the jailer's family had gathered around. It makes a striking picture, this midnight proclamation of the Gospel, by a flickering light, to the jailer, his family, and a group of listening prisoners.

33. The first thing the jailer did, after receiving the Gospel, was, to wash the lacerated backs of his prisoners. He sought, by sympathy and love, to make amends for his cruelty. Let us learn from this one of the first Christian lessons; the lesson of *making amends*, of healing where we have wounded, of

causing joy where we have caused sorrow.

Then the Apostles granted him the better washing of baptism. His family were baptized with him; a second instance of household baptism in Philippi. See note on ver. 15, last Lesson.

34. Continuance of the jailer's hospitality. The greatest possible change from a few hours before. Let us learn from this, how God delivers His people out of trouble; and how He makes the hindrances in the way of the Gospel turn out for its advancement. For the after experience of the Apostles at Philippi, read the remainder of the chapter.

The Last Made First.

BY THE REV. A. J. GORDON.

Jesse's seven sons passing in review before Samuel, each in turn rejected and the last and youngest chosen king, is a striking illustration of God's way of selecting his servants. His election is according to grace, and not according to merit; and yet doubtless somewhat also according to possibilities which His all-seeing Eye can detect in men. In the ruddy youth He doubtless saw the qualities needed to make the psalmist king, and crowned His own gifts. There could, therefore, be no boasting of David over his brethren; for what had he which he did not receive from the Lord?

In a minister's family, in Arnsby, England, there were fourteen children. The youngest was so weak and puny that he could neither walk nor talk till he was two years old. Yet when God wanted a mighty preacher to shake Great Britain and confront and put to rout the rising sentiments of infidelity, He passed by all the others and anointed this frail boy, Robert Hall, and committed to him the great work. He, who had been so little among his brethren, became a king among preachers, and, by universal consent, hurled a stone (his famous sermon on modern infidelity), that went deeper into the forehead of the giant atheism than any in recent days.

In the Doddridge family the Lord took the youngest of twenty children, and he so frail that at his birth he had been laid aside for dead, and made of him the eminent minister, the author of the immortal "Rise and Progress."

Thus He selects "the weak things of the world to confound the things which are mighty; . . . and things which are not, to bring to nought things that are; that no flesh should glory in His presence." His wisdom is wonderful. As the eye of the skillful lapidary detects in the rugged pebble, just digged from the mine, the polished diamond for the crown of the king, so He, who sees all the future that lies wrapped up in the weak and unpromising present, beholds the royal David in the shepherd boy; Israel, a prince with God, in Jacob the supplanter; Paul, the ardent apostle, in Saul, the bitter persecutor of the Church.

I SAW a painter earnestly engaged upon a picture. His soul was wrapped up in it. I said to him, "What are you painting?" He replied, "I am copying that great masterpiece yonder." So the good Teacher on the canvas of human minds is for all eternity impressing His conceptions of a higher reality, Jesus, the great Masterpiece.

Among the masters there seems to be some distinctive features marking their works with a singular individuality. We know the works of one from the other. There is a distinct merit that identifies them. It surely is a happy and divine arrangement. Every faithful, diligent teacher will so perfect himself in his calling that he will stamp himself on his pupils, or rather he will so portray Christ on their minds, that His workmanship will be detected in their lives.

UNBOUNDED patience is necessary to bear not only with ourselves, but with others, whose various tempers and dispositions are not congenial to our own.

A HEART which is sanctified, is better than a tongue that is silvered. He that gives only the skin of worship to God, receives only the shell of comfort from God.

THE devil knows that if there be any good treasure, it is in our hearts; and he would gladly have the key of these cabinets, that he might rob us of our jewels.

OCTOBER 15. **LESSON XLII.** 1876.

Eighteenth Sunday after Trinity. Acts xvii. 22–32.

PAUL ON MARS' HILL.

22. Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

26. And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness. by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

QUESTIONS.

What places did Paul visit, after leaving Philippi? Vers. 1, 10. What were the circumstances of his going to Athens? Vers. 13-15. Tell what you know about Athens. What was the character of the people? What did Paul do at Athens? Vers. 16-21.

22. To what place had they taken Paul? Ver. 19. What name is it here called by? Describe the place. How did Paul begin his address? Explain the expression *too superstitious*. (This is a mistranslation. What St. Paul said, was, that the Athenians were *very careful in matters of religion*.) Did the Athenians pay great attention to religion? How was this shown? What sort of religion was it? Did their religion make them holy?

23. What is an altar? Were there many altars at Athens? Can you name any of the gods they worshipped? What par icular altar had St. Paul found? What meaning does he draw from this inscription?

24, 25. What does he tell them about God? What has God made? Of what is He Lord? What does St. Paul say of temples? Of the worship of God? What does God give to all? Were these views of God new to the Athenians? Did they believe in many gods, or one? Did they suppose them to be eternal, or to have had a beginning? Did they know that the world was created? How did they worship their gods?

26. What does he say about *men?* What is meant by *of one blood?* Did the Greeks believe all men to be of one origin? How did they regard themselves, as compared with other nations? Where only do we learn that all men are of one origin? If all men are of one blood, how ought they to treat each other?

27. For what object did God make men? How should we seek the Lord? Is He far or near? What hides Him from us? What promise does He give to those who seek? Matt. vii. 7.

28, 29. What does Paul quote from one of their poets? What conclusion does he draw from it? Were there such images of the gods around him? What is the commandment as to image-worship? Do people anywhere worship images now? What can we do for them?

30, 31. What *times of ignorance* are meant? How did God *wink at* them? What does He now command? Why? To what does the coming of Christ put an end? To what does it call us? Can *we* be excused because of ignorance? Heb. ii. 3.

CATECHISM.

XLII. Lord's Day.

110. What doth God forbid in the eighth command?

God forbids not only those thefts and robberies which are punishable by the magistrate, but He comprehends under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor; whether it be by force, or under the appearance of RIGHT, as by unjust weights, ells, measures, FRAUDULENT merchandise, false coins, usury, or by any other way forbidden by God, as also all covetousness, all waste and abuse of His gifts.

111. But what doth God require in this command?

That I promote the advantage of my neighbor in every instance I can or may, and deal with him as I desire to be dealt with by others; further ALSO, that I faithfully labor, so that I may be able to relieve the needy.

COMMENTS.—After leaving Philippi, St. Paul preached at Thessalonica and Berea. In consequence of popular commotions being excited, the brethren sent him away from the latter place, and conducted him by sea to Athens. Silas and Timotheus remained at Berea, and thus St. Paul was "alone" at Athens, as he afterwards mentions. (1 Thess. iii. 1).

Athens was the capital of Attica, and the most celebrated city of Greece. It was the chief seat of Grecian learning and civilization during the most flourishing period of the history of that remarkable nation. No city has ever been more famous in what pertains to literature and art. The city, in St. Paul's time, was filled with the most magnificent temples and other public buildings, of which the ruins are still to be seen. On every side, also, were beautiful statues of the Grecian gods and heroes, the productions of artists who have never since been surpassed. The Athenian people, living in a most genial clime, surrounded by a world of beauty, and breathing an atmosphere of philosophy, poetry and art, were a people of the greatest beauty, both physical and intellectual. They were cultivated, refined, inquisitive, delighting in discussion, fond of enjoyment. It is mentioned by St. Paul (ver. 21), as also by other ancient writers, as especially characteristic of them, that they were fond of hearing whatever was new. Many philosophers, of different sects, were among them, and philosophical discussions, on all sorts of questions, were of daily occurrence. When we consider what Greece and Athens have been in the history of the world, there is no more striking scene in the life of the Apostle Paul, than that of his preaching the Gospel in this city.

While Paul waited at Athens for Silas and Timotheus, to whom he had sent word to come to him at once (ver. 15), he disputed with the Jews in the synagogue and with those whom he met in the market-place, and fell in with the Epicurean and Stoic philosophers who resided at Athens, some of whom contemptuously called him a "babbler," while others had their curiosity excited and desired to hear more of the new doctrines. So they brought him to the Areopagus, and asked for further information. Our Lesson consists of the sermon which St. Paul delivered in response to this appeal.

22. *Mars' Hill.* Another name for Areopagus; the latter being the Greek name, the former the English translation of it. This was a rocky hill, on the summit of which was a platform, approached by a flight of sixteen steps, from the Agora, or market-place, at its foot. Here the highest court of judicature had its seat, from the earliest times, to determine the gravest criminal cases and the most important questions connected with religion. The judges sat, in the open air, on the platform above named. There is no evidence that (as has sometimes been supposed), St. Paul was brought as a criminal before this court. Everything in the narrative is against this supposition, and goes to show that they brought him to the Areopagus simply for the purpose of hearing what he had to say.

Too superstitious. It is generally admitted that there is a mistranslation here. The passage has been better rendered as follows: "All things which I behold bear witness of *your carefulness in religion.*" St. Paul does not (as our English version implies), begin his address by abruptly denouncing the people for their superstition. That would have been contrary to Paul's invariable courtesy; would have insulted the people, and thus tended to defeat him in his very object of reaching their hearts. On the contrary, he uses gentle and conciliatory terms. So far as he can see anything in their conduct to commend, he is careful to recognize it. He had observed their city; he had noticed the multitude of beautiful temples, statues and altars in honor of the gods; all bearing witness to the fact that they paid a great deal of attention to religion, however false that religion was. St. Paul seizes upon this fact; without immediately charging them with idolatry, he first makes himself one with them on the broad basis of their *religiousness;* he "becomes a heathen to the heathen." This feature of St. Paul's sermon (which it is greatly to be regretted that the mistranslation of our English version hides out of view), is a fine instance of the Apostle's characteristic courtesy, prudence, and "becoming all things to all men."

23. St. Paul skilfully avoids the appearance of seeking to introduce new gods. He speaks, rather, as if he were leading the Athenians to that God whom they themselves were ignorantly reaching out after. For this purpose, he makes use of the circumstance that, among the many altars which he had seen in the city, he had observed one with the inscription: TO THE UNKNOWN GOD. Ancient writers make mention of altars bearing this inscription, but it is quite uncertain what their origin may have been. Their existence, however, bears witness to the fact that all the gods of the Greeks could not satisfy their religious wants; that they were ignorant, and vaguely felt themselves to be ignorant, of the true God; and that, in one way or another, they reached out after Him in the dark, in order to find Him. This is the significance which St. Paul saw in this altar. He regards it as an unconscious acknowledgment of the God whom he came to proclaim.

24, 25. The Apostle now proceeds to admonish the people against their idolatry, and to lead them to true conceptions of God. Standing in the midst of the temples of the gods, he proclaims the fact that God "*dwelleth not in temples made with hands.*" Speaking to a people whose religion, to some extent, confounded God and the world, whose gods themselves had a beginning, he tells them of the living, personal God, who is distinct from and above all nature, who has made the world and all things in it.

26. Having spoken of God, the Apostle here speaks of *man* and his relation to God. He declares all men to be *of one blood.* This truth, of the unity of the human race, comes to us by revelation. It was unknown to the pagan religions, which held the different nations to have had different beginnings. The Greeks, in particular, regarded themselves as having had an origin distinct from, and superior to, that of other nations, whom they called "barbarians."

27, 28. St. Paul here declares the highest aim of man—to seek after the Lord; that He is not far from us; and gives the reason of this: "*for in Him we live,*" etc. In confirmation of this statement, he quotes from some of the Greek poets the sentence: "*For we are also His offspring.*" These words occur in a poem of Aratus, who lived in the third century before Christ. The same sentiment occurs, also, in the writings of another poet. This quotation from their own poets is another instance of St. Paul's gathering strength by placing himself on the ground of his hearers.

29. The conclusion which St. Paul draws from the fact that we are the offspring of God, is, that we ought not to suppose God to be like any work of man's hands. We may see here, again, a reference to the great masterpieces of ancient art which stood around, the statues of the gods, of marble, silver and gold.

30. *Winked at,* i. e., overlooked. So long as men were helplessly groping in the dark, being without any knowledge of the true God, God overlooked and exercised forbearance towards their ignorance. Now, however, a crisis had arrived. God had made Himself known in Jesus Christ His Son; and, in consequence of this, all men were called upon to repent and live a new life, in preparation for the coming judgment.

31. The name of Jesus Christ does not occur in the whole sermon. But here, in the conclusion of it, by an inevitable necessity, Paul conducted his discourse to Him who was the substance of all his preaching. As previously (ver. 18), so here, he preaches "Jesus and the Resurrection." The Greeks were the most cultivated people that ever lived; but all their culture could not make them holy. They needed Christ, who is the one all-sufficient Saviour, alike of the educated and of the ignorant.

32. The discourse was evidently interrupted at this point. How long St. Paul remained at Athens, we do not know. All the information we possess as to the result of his preaching in Athens, is contained in verse 34, which mentions the conversion of Dionysius, the Areopagite, the woman Damaris and others. Dionysius is said to have been the first Bishop of Athens.

A CHRISTIAN who puts off religion because he is in worldly company, is like a man that pulls off his shoes because he is among thorns.

OCTOBER 22. LESSON XLIII. 1876.

Nineteenth Sunday after Trinity. Acts xiii. 32–43.

PAUL PREACHING THE FORGIVENESS OF SINS THROUGH CHRIST.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thy Holy One to see corruption.

36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins;

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest that come upon you which is spoken of in the prophets;

41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43. Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God.

QUESTIONS.

Where was this address delivered? Was there more than one Antioch? Where was this one? Ver. 14. Relate the circumstances under which the address was delivered. Ver. 14-16. Of what does St. Paul speak in the first part of his sermon? Why does he connect the Gospel with Jewish history? Where have we a similar instance? Acts vii.

32. What did the Apostles declare? What *promise* is meant? To whom was it made? Who were *the fathers?* Where was the promise first made? Gen. iii. 15. Where else is it recorded? Gen. xii. 4; xviii. 18; xxii. 18; xxvi. 4; etc.

33. To whom was the promise fulfilled? How? How was the resurrection of Jesus the fulfillment of the promise? Did the Apostles lay great stress on the Resurrection? What are they said to have preached? Acts iv. 33; xvii. 18. What Old Testament words does St. Paul quote as predicting the Resurrection? What was his object in quoting the prophecies of the Old Testament?

34. What is meant by *corruption?* What prophecy is here quoted? Where are the words found? Is. lv. 3.

35. What other prophecy does he bring forward? Where is it found? Ps. xvi. 10. What other Apostle quoted the same words? Acts ii. 31.

36. How does St. Paul show that these words refer to the resurrection of Christ? Were they fulfilled in David? What became of David?

37. Were they fulfilled in Christ? How? Tell what you know about the resurrection of Christ.

38. What is preached in consequence of the resurrection? What is the *forgiveness of sins?* Could there have been any forgiveness of sins if Christ had not risen? 1 Cor. xv. 17.

39. What is it to be *justified?* Who are justified? By whom? From what? What is meant by *the law?* Could the law justify any one? Rom. iii. 20. What was the law intended for? What is it called in Gal. iii. 24? What was the great mistake of the Jews in regard to the Law? Is the Law still in force for us? What can it do for us?

40, 41. What warning does the Apostle give his hearers? Where are the words found? Habak. i. 5. What danger does he warn them against? The danger of a bigoted rejection of Christ.

42, 43. What was the effect of this sermon? Relate the rest of the Apostle's experience at Antioch. Vers. 44-52.

CATECHISM.

XLIII. Lord's Day.

112. What is required in the ninth command?

That I bear false witness against no man, nor falsify any man's words; that I be no backbiter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard; but that I avoid all sorts of lies and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings I love the truth, speak it uprightly, and confess it; also, that I defend and promote as much as I am able the honor and good character of my neighbor.

COMMENTS.—The address to which these words belong, was delivered by Paul in the synagogue at Antioch, in Pisidia. It is the first of any extent of which the record is preserved. The audience consisted of Jews and proselytes, the latter being referred to in the address, "Ye that fear God." (Verse 16). In this address, St. Paul shows the same care, as in his speech to the Athenians, to conciliate the feelings and win the favorable attention of his hearers. After the example of St. Stephen, whose address (Acts vii.), he had most probably heard, he dwells at considerable length on the history of the Jewish people, taking pains to show that, in its deepest sense, it was a preparation for Christ; that the Messiah whom he preached was most intimately connected with their previous history; that their prophets had foretold His advent; that His predicted messenger, John the Baptist, had heralded His coming; and that He came not to destroy their law, but to fulfil it. He then proceeds to speak of the death of Christ, and, more particularly, of His resurrection, and, on the strength of these things, to proclaim the "glad tidings" to his hearers.

32, 33. *The promise.* See Gen. iii. 15; xii. 4; xviii. 18; xxii. 18; xxvi. 4. This promise, made to the fathers, St. Paul declares has been fulfilled unto the children, in the resurrection of Jesus Christ, by which the power of sin and death were finally overthrown. The second Psalm, from which the Apostle quotes, is frequently applied to Christ in the New Testament. See Acts iv. 25; Heb. i. 5; v. 5; Rev. ii. 26, 27; xii. 5; xix. 15.

34, 35. St. Paul here quotes from the Old Testament two prophecies of the resurrection of Jesus. The first is from Isaiah lv. 3. The reference to the resurrection is here indirect and implied. Since an "everlasting covenant" and "sure (i. e., permanent), mercies" are here promised, it follows of necessity that he of whom in the last sense these things are said, should not come under the power of death. To this prediction St. Paul adds a more definite and unmistakable one, taken from Psalm xvi. 10. More than the passage from Isaiah, this is a real, direct prediction of the resurrection. It is a declaration that he of whom the words are spoken shall be preserved from the corruption of death. The same passage is quoted by St. Peter, in his sermon on the day of Pentecost, when speaking of the resurrection of Christ. (Acts ii. 27).

36, 37. Respecting this prediction, St. Paul follows the same course as St. Peter. (Acts ii. 27–31.) That is, he shows that the prophecy cannot refer to David. It was not fulfilled in him, but it was fulfilled in Christ. David served God, not eternally, but *in his own day;* and, after the term of his natural life, fell asleep, and his body underwent the corruption of death. The Lord Jesus Christ, however, was raised from the dead, without having seen corruption. It is in Him, accordingly, that the prophecy has been fulfilled.

38. Having laid stress upon the resurrection of Jesus, and shown that it was foretold by the Old Testament prophets, St. Paul at once proceeds, on the strength of this fact, to proclaim the forgiveness of sins. It is worthy of notice that St. Paul here connects the remission of sins with the resurrection. The same is true of the sermon of St. Peter at Pentecost. The main point, in the preaching of the Apostles, seems to have been, the Resurrection of Christ. It is said that they preached "Jesus and the Resurrection." It is said, "With great power gave the Apostles witness of the resurrection of the Lord Jesus." (Acts iv. 33). See, also, Acts i. 22; iii. 15; iv. 10; v. 29–33; Rom. iv. 23–25; x. 9; 1 Pet. i. 3; which passages show that the Gospel, with all that belongs to it, is wrapped up in the fact of the Resurrection of Jesus Christ. This is no disparagement to the death of Christ, of the unspeakably precious character of which the Apostles continually speak. But it bears witness to the fact that the death of Christ could have no value for us apart from His resurrection. If, for example, Christ had died so as to have remained under the power of death, His death, in that case, would have brought us no deliverance. It is in the fact that, having died, He rose from the dead, with eternal victory over death and the grave, that our redemption lies. The Resurrection is, thus, the hinge and turning-point of victory in the process of our redemption; and it is upon this fact, accordingly, that we find the Apostles,

in their preaching, laying the greatest stress.

39. *Justified.* For an explanation of justification by faith in Jesus Christ, see the Heidelberg Catechism, questions 60, 61. The law of Moses could justify no one. See Rom. iii. 20, 28; Gal. ii. 16; iii. 11; Ephes. ii. 8, 9; Titus iii. 5. The law was intended to produce in men, by its discipline, a knowledge of sin and a susceptibility for that grace of salvation which it could not itself afford. The law was intended to be a "school-master" to bring men to Christ; nothing more. (Gal. iii. 24). The great mistake of the Jews lay in supposing that they could be justified by the works of the law.

40, 41. St. Paul had begun his address in a conciliatory manner, but had been necessarily led to say boldly what it was easy to see would offend Jewish prejudices. Having pointed out the distinction between the Law and the Gospel, and declared that the latter afforded that forgiveness of sins which the former could not, he closes his speech with "a warning against that bigoted rejection of Christ's doctrine which the latter portion of his address was so likely to call forth." The words are from Habakkuk i. 5.

42, 43. The first impression of this address was a deep and favorable one. The people desired to hear more. The next Sabbath day, the synagogue was crowded. But when the Jews saw the Gentiles also flocking in to hear the Gospel, their pride was offended, and they drove Paul and Barnabas out of their city. See vers. 44–52.

Young Men in Sunday-School.

In no respect do our schools show a sadder deficiency than in young men and large boys. There are schools where there is no such lack; but they form the exceptions. Many good hints have been dropped concerning their proper treatment. The following are from William Reynolds, of Illinois:

"Young men naturally feel at a certain age that they are advanced beyond the ordinary Sunday-school scholar. Visit them, speak kindly and respectfully to them, treat them with a certain deference, and invite them to attend the Bible-class. When they come there, hold them lovingly. Show them that you have a genuine interest and respect for them."

In 1790, one-thirtieth of the population was in cities, and there were only six towns whose population exceeded 8,000. In 1870, one-fifth of the population was municipal, and there were 374 incorporated cities. The growth of some of these cities has been marvelous. In ten years the population of Jersey City increased 179.7 per cent.; of San Francisco, 163.2; and of Chicago, 173.7. During the colonial period the principal occupations were husbandry, lumbering, trading, hunting, and fishing. One-third of the labor of the country was employed in timber-cutting. According to the last census, nearly 6,000,000 are engaged in agricultural pursuits, 1,200,000 in trade and transportation, 2,700,000 in manufacturing and mining, and 2,600,000 in professional life; and there are 43,000 clergymen, 40,000 lawyers, 62,000 physicians, 126,822 teachers, 2,000 actors, 5,200 journalists, 1,000,000 laborers, and 975,000 domestic servants. Alexander Hamilton's dream of the diversity of human industry in the New World has come to pass.—*The Tribune.*

How to Select Teachers.

How the apostles selected teachers is shown in 2 Tim. ii. 2. The pastors are clearly charged with the duty of selection. It may be in concurrence with the superintendent, but it cannot be wholly delegated to him or to any others. The qualification first named in this text—"faithful"—points to the older Christian people as those more likely to furnish the required aid. The second qualification—"able to teach others"—would rule out many well-disposed persons, who, while undoubtedly "good" people, are, nevertheless, "good for nothing" as teachers.

Useful industry does not so much consist in being continually busy, as in doing promptly those things which are of the first importance, and which will eventually prove the most profitable.

OCTOBER 29. LESSON XLIV. 1876.

Twentieth Sunday after Trinity. Acts xviii. 1–11.

PAUL AT CORINTH.

1. After these things, Paul departed from Athens, and came to Corinth;
2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla. (because that Claudius had commanded all Jews to depart from Rome) and came unto them.
3. And because he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.)
4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, *that* Jesus *was* Christ.
6. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: from henceforth I will go unto the Gentiles.
7. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.
8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.
9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.
11. And he continued *there* a year and six months, teaching the word of God among them.

QUESTIONS.

1. To what city did St. Paul now come? Where was Corinth situated? Tell what you know about it. Was it a good place in which to establish the Gospel? Why?

2. Whom did St. Paul find at Corinth? Were there many Jews there? Why had they flocked to Corinth? In what country had Aquila and Priscilla been born? Where was Pontus? From what country had they come to Corinth?

3. With whom did St. Paul make his home? Why? What did he do? What was his trade? Did he work at it on his missionary tours? Why? Acts xx. 34; 1 Thess. ii. 9. What does this teach us?

4. What did he do every Sabbath? What was the synagogue? Why did he go to the synagogue? Did he offer the Gospel first to the Jews? Did any but Jews come to the synagogue at Corinth?

5. Who joined Paul at Corinth? Where had they been? Ch. xvii. 14-16. How had Paul probably felt without them? What does he say of his feelings at Corinth? 1 Cor. ii. 3. What was the effect of their coming? What did he testify? What is the meaning of the name *Christ?* Of what Hebrew name is it the equivalent? How would he prove Jesus to be the Messiah?

6. What did the Jews do? What did St. Paul do? What did the shaking of his raiment mean? What similar thing had he done at Antioch? Ch. xiii. 51. Where does our Saviour sanction such an act? Mark vi. 11. What did St. Paul say? To whom would he go?

7. From what did he depart? Into whose house did he go? Who was Justus? Where was his house?

8. Who is mentioned here? What is said of him? Where else is he mentioned? 2 Cor. i. 14. Who else believed?

9, 10. How did the Lord speak to Paul? What did He say? Is it probable that Paul needed encouragement? Why? What does God do to us when we need comfort and help?

11. How long did Paul remain at Corinth. Was a congregation established there? What letters have we which St. Paul wrote to that congregation?

CATECHISM.

XLIV. Lord's Day.

113. What doth the tenth command require of us?

That even the smallest inclination, or thought, contrary to any of God's commands, never rise in our hearts, but that at all times we hate all sin with our whole hearts, and delight in all righteousness.

114. But can those who are converted to God, perfectly keep these commands?

No; but even the holiest men, while in this life, have only small beginnings of this obedience, yet so, that with a sincere resolution, they begin to live, not only according to some, but all the commands of God.

115. Why will God then have the ten commands so strictly preached, since no man in this life can keep them?

First, that all our lifetime, we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come.

COMMENTS.—1. Corinth, the city to which St. Paul proceeded after leaving Athens, was situated on the isthmus between the Ægean and Ionian seas. Its geographical position gave it great importance, both commercial and military, and its name is prominent both in Greek and Roman history. It was celebrated for its commerce, manufactures, wealth, luxury and splendid works of art. The profligacy and vice of the Corinthians, also, were so great as to have been a proverb among the ancients. About the year 146 B. C., the city was entirely destroyed by the Romans, under the Consul Mummius. Its magnificence utterly perished; its costly works of art were destroyed or carried away, and the place remained desolate for many years. Julius Cæsar, shortly before his death, settled a numerous colony there, and, in consequence of the mercantile advantages of the place, Corinth rose rapidly from its ruins, regained much of its former wealth and magnificence, and became one of the first cities of the Empire. It was the metropolis of a province and the residence of the Roman Proconsul. The new city, moreover, was not behind the old one in luxury, profligacy and vice. Some of the worst forms of vice flourished there in the highest degree. It was this rebuilt and restored Corinth to which St. Paul came. It was a good place in which to establish the Gospel; for, once established there, the commercial connections of Corinth would soon spread it far and wide. The Apostle's sojourn at Corinth possesses an additional interest from the circumstance that it was from this place that he wrote his letters to the Thessalonian Christians, whom he had recently left in Macedonia. These are the first written of his Epistles which have been preserved to us.

2. *A certain Jew.* Large numbers of Jews united themselves to the military colonists who re-peopled Corinth. Corinth was a natural place for them to flock to, because of its commercial advantages and its affording easy access to Jerusalem. The cause of there being so great an influx of Jews at this particular time, lay in the fact (as stated in this verse), that they had been recently banished from Rome by the Emperor Claudius. A heathen historian, Suetonius, informs us of the same fact. He says that Claudius drove the Jews from Rome because they were "continually raising tumults at the instigation of a certain *Chrestus.*" It is probable that this name is meant for *Christus*, and that the disturbances in question grew out of the appearance of Christ. Among these Jews were Aquila and Priscilla. They were natives of Pontus, a province of Asia Minor, on the shores of the Euxine sea. They were among those who had been forced to leave Rome. Afterwards, they returned to Rome, as we find St. Paul sending word to them there. (Rom. xvi. 3). Further information respecting them may be gathered from Acts xviii. 18, 26; 1 Cor. xvi. 19; 2 Tim. iv. 19.

3. St. Paul made his home at the house of Aquila and Priscilla; the more naturally, as their occupation and his were the same. They were tent-makers. The manufacture and sale of tents formed an important industry in that age of traveling. It is to this passage that we are indebted for the interesting fact that St. Paul had learned this particular trade. Other passages inform us that, from time to time, while preaching the Gospel, he labored with his hands, for his own support. See Acts xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8. It is a grand lesson we learn, as we see St. Paul diligently working at his trade at Corinth. It is the lesson of industry; of preserving an honorable independence; of combining the loftiest spirituality with the lowliest manual work.

4. The Sabbath was for the Jews strictly a day of rest. Then all work was laid aside, and they met for worship in the synagogue. Paul seized this opportunity of preaching the Gospel, and earnestly tried to persuade those who came to the synagogue that Jesus was the promised Messiah. What the effect of his preaching was, is not mentioned here. The first mention of it occurs at ver. 6.

5. Silas and Timothy had remained at Berea, when Paul went to Athens. Paul had sent word to them to come to him, and had waited for them at Athens. See ch. xvii. 14–16. They seem now to have first joined him at Corinth. The first effect of their coming was an increase of zeal and courage, on Paul's part, against the opposition he had to

encounter. This is the force of the words *pressed in the spirit.* It was a trying time for Paul at Corinth. He himself tells us that he was there "in weakness and in fear, and in much trembling." (1 Cor. ii. 3). He was alone, against a whole city; he needed and longed for the presence and sympathy of friends. In this extremity, God comforted and strengthened him by the arrival of Silas and Timothy, so that he at once became more ardent in his work. Something similar we have in 2 Cor. vii. 5, 6. *That Jesus was Christ.* That is, the Messiah. The names *Christ* and *Messiah* are one, the equivalent of the other, the former being Greek, the latter Hebrew.

6. Here, again the Jews in their bigotry reject the Gospel. Their opposition extended even to blasphemy, like that which they had used against our blessed Saviour Himself. Matt. xxii. 24. One reason of their opposition was, doubtless, as, in the last Lesson, at Antioch in Pisidia, that they could not endure that the Gospel should be offered to the Gentiles as well as to themselves. As there (ch. xiii. 46), so also here, the result is, that St. Paul turns away from them to the Gentiles. In doing so, he performed the significant symbolical act of shaking the dust off his raiment, declaring his innocence of the blood of those who had rejected the Gospel. Such an act had been expressly sanctioned by our Saviour Himself (Mark vi. 11), and bore a very solemn and awful character.

7. *Departed thence.* That is, from the synagogue. In what follows, it is not meant that he made his home at the house of Justus (for he doubtless continued to lodge with Aquila and Priscilla), but that this house became the place where, after leaving the synagogue, he might meet and preach to those who were willing to hear the Gospel. Of Justus we know nothing but what is stated here; that he was a proselyte from the Gentiles (this is the force of the words, "one that worshiped God"), and that his house was adjacent to the synagogue.

8. The preaching of the Gospel now went forward and prospered. The conversion of Crispus, who, being the chief ruler of the synagogue, was most probably a man of learning, character and influence, was an important step. Paul baptized him with his own hand, which was an exception to his rule (1 Cor. i. 14). His household became Christian with him; another instance of the way in which Christianity everywhere laid hold of the family. Many of the Corinthians followed his example. These successes, however, soon aroused the Jews to persecution, as we see in ver. 12.

9, 10. It is evident, from the circumstance of this vision, that it was a critical time for St. Paul. God sent him such help and comfort only in times of extreme need and pressure. It is probable that, because of the great opposition, his faith and hope were failing, and his heart was filled with anxiety and fear respecting his work in Corinth. The Lord draws near to His fainting servant, and in a supernatural way encourages and strengthens him, assuring him of His presence with him, and promising him good success at Corinth. The Saviour had promised to be with His Apostles, "alway, even unto the end of the world." (Matt. xxviii. 20). He kept His promise; He came to their help in every time of need. He does the same for all His people. In the hour of darkness and trial, when faith and hope are giving way, He is with them to revive and strengthen them.

11. St. Paul, strengthened by this divine help, continued at Corinth for a year and a half; and his labors there resulted in the establishment of that large and flourishing Christian congregation, to which were afterwards addressed the first and second Epistles to the Corinthians.

PURE religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—*James* i. 27.

WE can never be truly easy and happy until we are enabled to trust God for all things, and the more we are enabled to trust Him, the more gracious and faithful we shall find Him.

WHY is a comet more like a dog than the dog-star? Because the comet has a tail, and the dog-star has not.

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THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. If ten subscribers are obtained, we will send one copy to the person obtaining them and one to the pastor gratis.

We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

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J. B. Rauth

Vol. XXVII. NOVEMBER, 1876. No. 11.

"LIFE, LIGHT, LOVE."

THE GUARDIAN:

A MONTHLY MAGAZINE,

DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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LETTERS RECEIVED.

Rev. I. M. Motter, H. Christener, O. B. Conyngham, C. C. Straub, A. J. Fogel, Rev. J. Fritzinger, Rev. S. R. Bridenbaugh, P. W. Shafer, D. L. Antrim.

TO OUR PATRONS

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,
907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. NOVEMBER, 1876. NO. 11.

The World in a Nut-Shell.

BY THE EDITOR.

"Plenty of room; plenty of Centennial room yet," cries an elderly, good-natured gentleman at my side, with a smile. We are tightly wedged in one of the open Centennial cars. For at least half an hour have we been standing, with hundreds of others, on this platform—waiting for a train to take us over the ground. By the time they reached us, other platforms had packed them with their contents. Still they press on to the already over-crowded place, each paying five cents fare at the entrance. As train after train approaches, the mass of people around us swells toward the edge of it, each trying to step on first. The long and frequent disappointment reminds one of the sick man at the pool of Bethesda. How long must his thirty-eight years of painful waiting have seemed compared with our half hour! Hope deferred, may not in every instance make the heart sick, but, is usually very trying to one's patience.

By dint of great effort we at length gain a seat. The seats in pairs face one another. With difficulty the occupants find room for their limbs. Mine need more space than some of the rest. With that a middle-aged lady having opera-glasses in hand, with a feeling of desperation, throws herself between our crowded seats, and nearly falls on my lap. Her old parents follow, urging her on. "Go on," says the mother, "we will not be imposed on any longer. We have come six hundred miles to see the Centennial, and now to be treated thus!" "Go on," says her venerable yet vigorous husband. "Go on, we are bound to find room here. They have robbed me of an hour of precious time. They shall rob me of no more. Either they must give me my money back, or take us along."

In reply to these parents and their daughter contending for their rights, my good-natured Yankee neighbor on the opposite seat greets them: "Certainly, plenty of *Centennial* room in here."

He and a few others spoke in playful pleasantry to the impatient trio; some offered them their own seats, and soon they were put into a pleasant humor.

On this platform I have seen the first drunken man on the Centennial grounds. This day there are ninety thousand people here. And yet how orderly and well-behaved is this vast multitude. I cannot remember of having heard a single profane word on the ground; and only one case of drunkenness have I seen.

Among this wonderful collection of objects from all the world, not the least interesting are the people who crowd through these aisles and halls. In passing along you hear the language of the Turk, Arab, French, Spaniard, Italian, Hollander, and many others. This mixture of civilizations—of tastes and tongues—affords rich material for thought. The average culture of this assemblage is far above what we have reason to expect. In the different apartments of Memorial Hall, I have often been surprised at the intelligent criticism made on works of art by unpretending people. The number of people in our own country capable of enjoying a fine painting or piece of sculpture is much larger than I had supposed. And one good effect of

this Centennial Exposition will be to cultivate a taste for the fine Arts among the masses. Hereafter many more houses of the wealthy will be ornamented with paintings and statuary. And even the poorer classes will no longer be content with the daubs that used to disfigure their humble dwellings.

The old New England home takes the beholder back two hundred years. Somewhat as a quaint New England poet puts it:

"One side the room the old folks slept—
Her father and her mother;
The swifts, wheel, loom, and warping-bars
Were standing on the other.

"The tom-cat and a cosset lamb
Were in one corner lying,
While o'er my head the pumpkin hung
My darling had been drying.

"Above the belching back-logs lain,
The pig and turkey-victual
Were sweating on the iron crane,
Within a five-pail kettle.

"Three boys were in a trundle-bed—
One kicking with the colic;
Three girls down through the knot-hole floor
Were peeping—full of frolic.

"Their library, on the mantel-piece,
Was of a rare selection;
They had all of the standard works
And but one work of fiction.

"The Bible, Bunyan, Watts's Hymns,
Which taught both me and you so,
The reader, speller, grammar-book,
Arithmetic, and Crusoe."

Governor Endicott's folding-chair is two hundred years old. The cradle brought over with the Mayflower in 1620 is older still. Before the open hearth hangs a fowl, ready to be roasted.

The quilt on the bed in the kitchen was a wedding present, made in 1775. The old dilapidated bonnets hung on the wall give you an idea of extinct fashions and follies. There ought to be an old-time Pennsylvania home here, arranged in the style and with articles in use one hundred and fifty years ago. For, without the slightest feeling of sectional jealousy, I think a New England home of the last century represents but a part of American home-life in Colonial times. More than one-half of the population between the Delaware and the Susquehanna, one hundred years ago, consisted of Germans and people of German descent. Is not this the case still? This German population was a great support and protection to the National cause, whilst Philadelphia was the capital of the nation. That the people of the ten counties of Pennsylvania, which formed a strong German breastwork in the Revolution, should be wholly unrepresented in the Centennial Exposition, is passing strange.

In this case lies what was a gay princess of Egypt, three thousand years ago. Arrayed in her fine and costly apparel, she swept proudly through the halls of her palace, attended by a retinue of swarthy eunuchs. In yonder Moorish Bazaar is an Eastern lady, looking somewhat as this princess must have done before she passed into a mummy. Her eye-lids and eye-lashes are painted black. Her complexion is touched off with an unnatural, artificial fairness. Her dress is of the costliest material. She is not herself, but somebody else. When she died a vast amount of money was spent in costly articles wherewith to embalm and bandage her dead body into a mummy In her silent tomb has she lain undisturbed for thirty centuries. At length the irreverent hand of the modern antiquarian brings her remains to light again. And here you see her mummy, or preserved corpse, with the faded and ragged bandages which the hand of affection put on her at her burial, still hanging around her remains. The relentless hand of time, to the millions of Centennial visitors, exposes the once proud votary of fashion in a ragged dress—a cruel burlesque on the style in which she appeared at her last reception while living.

These crisped, swarthy, shriveled mummies of the ancient people of Egypt, lying about in the underground cemeteries of the Lybian desert, like so many pieces of cord-wood in a newly cleared forest, excite in the beholder sad reflections. They shrank from extinction. If possible they must overcome the law of decay, and prevent their mortal bodies from returning to dust. Of the immortality of the Gospel and the resurrection of the just they were ignorant. They had no hope in death. The remaining result of the religious principles of ancient Egypt we have in this Mummy.

In 1831 an elaborate idol or god of

India was found in the River Ganges. Here it stands, retaining the same hideous shape that it had when thousands of poor blinded souls bowed before it three or four thousand years ago. David must have seen such gods of human invention.

"The work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord: He is their help and their shield." Psalm 115: 4–9.

Has Queen Victoria actually sewed and embroidered some of these fancy goods, known here by her name? We are told that she and her daughters made some of them, with their own royal hands. And I have no doubt that it is true. The most of the rulers of Europe teach their children to do certain kinds of work. When Peter the Great became a shipwright, and worked in dirty laborers' clothes at his trade, for wages, the world was filled with astonishment. The sons of William I., of Prussia, learned a trade. When Victoria's sons were boys, she furnished them with carpenter's shops and tools, in which they worked with their own hands. And her daughters, besides learning the finer accomplishments of their sex, were taught to sew and embroider. And very nicely have they and their mother made these Centennial specimens of their skill. Of course, much of this royal work is for amusement, or for the name of the thing. Charlemagne, or Charles the Great, one thousand years ago, trained his children to perform work of more practical use than is done by royal personages of modern times. This great monarch wore the linen shirts which his daughters had not only made, but whose material they had spun with the distaff and woven on looms, such as would now seem very unhandy. Think of these royal ladies spinning, weaving and making their fathers' linen shirts!

When at Rome I dropped in at the Studio of Rodgers, the celebrated English sculptor. He then stood at the head of his profession in Rome, as he does still. A very plain, unassuming man he was, his uncombed hair turning slightly gray, his clothes somewhat the worse for their wear, bearing the marks of the earthy material with which he formed his models. In some respects his studio was not unlike a stone-cutter's shop, or that of a maker of fine earthenware. Here and there persons were busily chiselling at half-finished statues. Models of clay or of plaster of paris were standing around, in which the artist tried to express some of his dawning ideas. Some of these rude forms were evidently unsuccessful attempts, which he had not considered worthy to be cut into marble. For the first and most difficult work of the sculptor is to form his model in material more soft and perishable than marble. The cutting it out of marble is usually done by subordinates. Although this part of the work requires great skill, too, still it is not the chief work of the sculptor. In this uninviting place, strewn with the wrecks of grand ideas, abandoned in their dawn, Rodgers has wrought out the works which have given him his great name.

Here stands a statue large as life.—It is called "The blind woman." A blind female figure, leans forward on a staff held in one hand. The other hand she holds open before her right ear, to assist her in hearing a sound on which her mind seems to be intently fixed. But what a sad face—all the more beautiful because so sad. If she had a living heart within her, broken with a great sorrow, but depicting the glow of its own emotions on her beaming countenance, it could not tell her feelings more distinctly than they are depicted on this marble face. This beauttful statue, "The Blind Woman," is by an American artist of the same name, Randolph Rodgers.

There are two statues for the boys. "The Future Artist" is a boy, whittling a dog's head on the handle of his cane, with his barlow pocket-knife. Between his feet sits a little dog, looking up at him, whose face serves him as a model. Strange that the dog can sit still so long; but what will not a faithful dog do for a boy who is kind to him? He is doing very well; the head is beginning to resemble that of the dog.

It is well named, "The Future Artist." The boy is father to the man. If he is fond of carving or cutting things out of wood or stone, or evermore scrawling rude figures on every piece of blank paper he can lay his hands on with his stump of a lead pencil, it may be a prophecy of his future calling. When the little boy, Benjamin West, was left in charge of his baby sister, he sketched pictures of her on pieces of paper. In that act could be seen the future artist, although his plain, Quaker friends never dreamed that he would become one of the greatest painters of his day. "In every man there is a magnet; in that thing which he can do best, there is a loadstone."

Here sits the boy, Michel Angelo, busily chiseling away at one of his first works. He, too, when a child, was evermore scrawling figures on paper. "At school he neglected his books for the stolen delights of drawing." His nurse, the wife of a stone-mason, in her own way, helped the dawning genius of the boy artist. For awhile his father tried to dissuade him from becoming a sculptor. But the little Michel had no rest. At length his parent allowed him to follow the bent of his genius. At fourteen he was placed under the care and tuition of an eminent sculptor, for three years. This statue before us represents the youth at about that age. You see he still goes about his work somewhat awkwardly. The little block of marble lies before him, on his crossed legs. With mallet and chisel in hand he bends over it, carefully cutting out a human face. The face is just beginning to peep out of the rough block. The nose is still flat and dumpy, and the features faint and rudely defined. But they will be all right by and by. He is working hard at it, unconscious of the comments of the curious crowd passing by. He was always a hard and a good worker. For even a genius can not attain to excellence without close and careful application to his calling.

There are many fine works of sculpture here. Among all these my heart turns first to those representing children and youth. This little boy is in sore trouble. While in the act of drinking his milk, with the aid of a spoon, he dropped his cup and broke it. The broken fragments lie at his feet. His left hand holds on to the spoon, and the right is trying to conceal the coming tears. You feel as if you have to hear him sob. Child sorrow is just as real to him as the sorrow of older people.

I wonder where this little marble boy found his nest of dear little birds. Just as he is holding and fondling them in his right hand, and the tender birdies looking up at him so sweetly, he sees a cat thievishly stealing up to him on his left. How rebukingly he looks around, waving his left hand at her. I have no doubt he says: "Go away, puss. You naughty thing, you. Would you hurt my little birdies?"

See this little marble girl, trying to catch a butterfly. She slyly and softly steps up to it, spreading out her little apron. It is spreading its wings at her feet. Her face beams with expectant joy. What a pretty thing it will be to have. Be careful, or it will fly away before you can get it. The little girl is not alone in her chase after butterflies. All the world is full of people of larger growth who do the same, in some other form. But a great success in art is this putting of emotions on the surface of the marble. And how very natural the posture of these several statues; every limb, joint and muscle bent and formed to life. Nothing awkward or mechanical. We can see similar scenes among living children. But that their feelings, posture and actions—their motions and emotions should be expressed by the artist's chisel, is truly marvellous.

Many of these paintings, in Memorial Hall, teach you at a glance, what it would require volumes of reading to learn. Here is a painting of Julian, the Apostate, presiding at a Council of Sectarians. He was an apostate nephew of Constantine the Great, born three hundred years after the death of Christ. His ancestors had established the Christian religion in the Roman Empire. He, as Roman Emperor, tried in vain to destroy it. To disprove the prophecies concerning the destruction of the temple at Jerusalem, he permitted and assisted the Jews to rebuild it. While working at the foundation, balls of fire belched from the earth, and thus Providence prevented him from carrying out his wicked design. Although born and

trained up as a Christian, he did his utmost to re-establish the heathen religion. He compelled the Christians to assist in rebuilding the pagan temples. In that period of the world, as now, there was bitter strife among God's people. These are gathered around a table in this large painting, engaged in violent controversy. Julian, at one side of the table, presides over their wranglings. Doubtless his heart is glad to see how these Christians hate one another.

This painting of an Indian scene, gives one a vivid idea of a religious meeting among the red men of the forest. While studying the wierd faces of the Indians, I overheard a lady by my side tell a friend: This painting represents the cremation (the burning of the corpse) of Julius Cæsar! Her guess was rather far from the truth. It is a night scene. Around a glowing log fire the Indians are seated. Some looking into the fire, one musingly resting his head in his hands; others looking up into the face of the missionary, standing on the opposite side of the fire, telling them, perhaps in their broken Indian tongue, the sweet story of the cross. The fire throws a bright light into the surrounding darkness, and a red glare on the faces of the Indians.

"The Blue Grotto," a painting of a celebrated part of the Isle of Capræ, near Naples, interested me perhaps more than it might many others. It represents the scenery around the entrance of the cave. The blue Mediterranean, the rocks on the edge of the Island, and even the low small hole through which the boats enter the Grotto, are well brought out. The sight of the small opening called all my nauseous experience at this spot, to mind. How I lay flat in the bottom of the boat, as it floated through the hole; and how I felt too sea-sick when inside, to see the reputed variety of fine colors on the rock ceiling; and how the swelling waves at times closed up the hole, and made me think of the horrors of an imprisonment in this sea cavern in case of a protracted storm; and how relieved I felt when we had escaped from it; and how we groaned and sighed with nauseous heavings, as our boat danced over fifteen or twenty miles of the billowy sea; well I saw it all in this painting. Of course, you do not see or feel all this by looking at "The Blue Grotto." And you may be glad that you do not.

The paintings of ancient and modern Rôme, help one to see and understand many things not found in books. A number of these represent the Coliseum. It was built 1800 years ago. A greater part of it remains to this present. A tradition says, that it was designed by a Christian Architect and Martyr. Many thousand captive Jews were employed in building it. It furnished room for eighty thousand spectators. These assembled here to witness races and cruel games of various kinds. One painting represents one of the races. You see the circular form of the building, without a roof. Tier rises above tier, high up into the air. To the right, near by, is the Emperor's gallery. Two chariots, each with three horses abreast, are driven and whirl around the circle. Look at the fiery eyes, the distended nostrils, and the fleet limbs of the horses. They seem to be the embodiment of the Roman passion for these games. And the drivers catch the spirit of the animals, and of the shouting multitude of spectators.

Here many a Christian martyr was thrown before and mangled by wild beasts, to "make a Roman holiday." St. Ignatius was brought from Antioch, and here torn to pieces by them. At one side of the present Coliseum, I saw a door through which these wild animals were admitted.

Two large paintings are here, representing these martyr scenes in the Coliseum. Both give you a view of a side chamber, in which the Christian martyrs were kept, before taken into the open arena. There lies one, overcome by anxiety and fallen asleep, although within a few moments of death. A heavenly peace has settled upon his face, expressive of peace of soul. The rude guard flings open the large gates, through which you can see out into the amphitheatre. At one side a lion thrusts his large head, with mouth wide open over the edge of his cave, athirst and roaring for the blood of the innocent victim.

Another painting has a number of emaciated Christians waiting in the ante-chamber. All are clothed in rags; some are half naked. A child fondly

clings to its dying or dead mother. What a sorrowful countenance that old man has, almost naked! Men and women, with want and woe depicted on their faces, are sitting and lying about. An aged pastor, with a long grey beard, is crouching down aside of a dying woman, to comfort her and her child. Through the open gate you see the crowded tiers of the Coliseum. How bloodthirsty and brutal a people must be, who can find pleasure in witnessing the tortures and deaths of delicate women and children! The excited spectators impatiently wait to see them torn to pieces.

"Yankee Doodle" is a characteristic American painting. Two elderly, lank, vigorous and wiry men, unburdened by superfluous flesh; but with tough bones, muscles and nerves. These, and a boy—three regimental musicians. One in his dirty shirt sleeves, the collar and bosom of his shirt open; both of them without hats or caps. One with a narrow cloth tied around his temples. One of the men and the half-grown boy are playing the fife; the other one is playing the drum. See how vigorously he handles his sticks—with more vigor than grace. With faces fierce, furrowed and determined, the men are looking into the distance—looking out for the enemy. Their threadbare, faded and scanty clothing; rough, athletic, hard-used frames, form a striking contrast to the appearance of the boy-fifer at their side, looking up at them. You can almost hear the tramp of their large feet, as their tall forms boldly step forward and lead the army. Soldiers with long bayonets are shouting as they follow in the march to the battle.

I am not speaking as an art critic. Doubtless some of the above paintings to the eye of an artist, have little merit. Yet, as in other matters, even good judges differ in their opinion of works of art. Few paintings of merit are more violently assailed, than Rothermel's Battle of Gettysburg. "A mere daub" some call it. "A perfect mob," said an intelligent gentleman to me, whose opinion I had not even asked about it. "There is not a first-class artist in this country who admires it," he continued. Some parts of this memorable battle were a good deal like a mob on a large scale. A certain class of art critics seem to be afflicted with professional jealousy, and have done their utmost to write this painting down and out of the way.

Very sadly does the painting, entitled "The First Mourning," impress one. Cain, the first murderer, is wringing his blood-stained hands over his dead brother. The bloody wounds are seen on Abel's head. The heart-broken mother of both, crouches down aside of her murdered son, covering her tearful face with her hands. She had never seen a corpse before. Perhaps never heard of a dead person. She had never heard that one human being could or would kill another. Least of all, that a man could kill his brother. And that man, her son! And now her loving Abel lies dead before her. She is not only bereaved, but the mother of a murderer! What a face Cain has! Full of remorseful anguish; but void of godly sorrow. Thus painters describe and discuss subjects in a way, that writers cannot do. In that light, Memorial Hall interests me greatly as an exposition of fine painting and sculpture. I see here much of the world's history on canvass, and on marble. Great men and wicked men, scenes of blood and scenes of goodness; pictures of faith and of folly, are here held up for our instruction.

There is a clock in the Kansas and Colorado building which will need no more winding for the coming hundred years. It is about as high as one of the old style eight-day clocks; and indicates the hour of the day, the day of the week, and the month in the year. It is to run without winding till 1976. An unborn generation will have to wind it up at the next Centennial of American Independence.

Our Centennial, like our earthly life will soon end. This world in a nutshell, like the nutting time of our season, ends in November. The end of a century, lik the end of a year, prompts us to look back on ungathered harvests. The best fruits of the past are gathered on the theatre of our Centennial rejoicings. The works of the departed here contrive to speak to us. Men and women pass away. If good, "their works do follow them," whilst they themselves "rest from their labors."

People shouldn't talk about having the second sober thought who never had the first.

"Jesus Sinners doth Receive."

FROM THE GERMAN OF ERDMAN NEUMEISTER, 1718.

MR. EDITOR: This ancient hymn in the original has ever been the source of comfort to many. If you think the present literal rendering of it will be acceptable to the English reader, you may give it a place in your columns. —*Translator.*

"Jesus nimmt die Sünder an,
Sagt doch dieses Trostwort allen."

We are very grateful to our friend for the truthful and pleasing rendering of this beautiful German hymn. It was written by Erdman Neumeister. He was the son of a Schoolmaster, and for more than fifty years a minister of the Gospel, and died in Hamburg, in 1756. He composed this hymn for one of his sermons, on the parable of the lost sheep, in Luke 15: 1–7. For more than 150 years has it been sung as far as the German tongue is used. A painful bereavement enshrouded the heart and home of the translator with a great sorrow. In the dreary solitude of his fireside his heart sadly turned to the old German hymns which his mother used to sing. In rendering this into English, he found solace in his solitude, and peace for his troubled heart.—*Editor of Guardian.*

"Jesus sinners doth receive!"
Comfort-words for those to ponder,
Who the paths of virtue leave
In sin's devious ways to wander.
Only this can them relieve:
"Jesus sinners doth receive."

No one grace the least deserves,
God still, in His word most precious,
Solemnly this truth avers:
Heaven's doors, both wide and gracious,
Ope to all who will believe:
"Jesus sinners doth receive."

When a sheep has gone astray,
It is sought by its true shepherd.
Jesus loves us, night and day,
And whene'er our souls we jeopard,
He will them from ill retrieve:
"Jesus sinners doth receive."

Come one! Come all! is His cry
To the weary, heavy-laden.
Jesus calls you; to Him fly;
He will take away your burden.
Think hereon, while you believe:
"Jesus sinners doth receive."

I, distressed one, come to Thee,
All my sins and guilt bemoaning;
Help me, Saviour! to Thee flee,
Washing in Thy blood atoning;
That these words may comfort give:
"Jesus sinners doth receive."

I am in a solaced mood:
'Though my sins be scarlet-tingèd;
Yet, by virtue of Thy blood,
They to snow-white shall be changèd;
Since I can this truth believe:
"Jesus sinners doth receive."

Conscience me accuseth not;
Moses' law no more upbraideth,
From His book my sins did blot,
Who for sin atonement madeth.
Nothing can me longer grieve:
"Jesus sinners doth receive."

"Jesus sinners doth receive;"
E'en for me has He effected,
From the curse a full reprieve,
I to Him can come accepted;
And, though dying, yet believe:
"Jesus sinners doth receive."

The Old Log House.

Ther's an old log house on my father's farm,
All silent, and lonely, and still,
Not a sound of mirth is ever heard, now,
In the old log house on the hill.

But fondly I think of the bygone days,
Where, with brothers and sisters dear,
Not a happier home in the country around,
Could be found, either far or near.

But my father builded another house,
And my brothers are gone afar;
And the old log house is deserted now,
And defaced with many a scar.

The rabbit and squirrel play hide and seek
With mice o'er the oaken floor;
But they quickly beat a hasty retreat,
When the owl flies in at the door.

The "twittering swallow" now builds its nest
On the rafters, going to decay;
And the robin and sparrow have made their house
On the logs for many a day.

The little room, where my brother and I
Oft listened to the weird whip-poor-will,
Is open, now, to the birds and the bats,
And they come there without fear of ill.

But poor-will is miss'd from his nightly seat
On the apple tree near the door—
For there's no one there to answer him back,
As we've done a thousand times o'er.

The primroses bloom uncared-for now,
And the "blue eyed-violets" blow;
And the cottage rose, that my sister loved,
Climbs in at the casement low,

As if it would ask, "Where are they all gone
That used once to caress and to love
Us poor flowers, neglected now
In the rank weeds that o'er us rove?"

But the friendly vine, on the old black logs,
Still clings there, loving and true,
As if it would hide the marks of decay
From the passing traveler's view.

Oh, my heart still clings to the dear old home,
And the times of my childhood there!
And, I'd rather live o'er those blessed days,
Then to dwell in a palace fair.

Rural New Yorker.

Manly Bearing and Manners.

BY THE EDITOR.

It is unwise to expect young people to become men and women before their time. The sedate, sober, smilingless faces of care-worn elderly people, would seem unnatural in youths of twelve and fifteen years. The tendency of American society is to precocious development. Children are hurried on into studies beyond their years. The little scholars are prematurely crammed with lessons to repletion. How proudly the mother praises her Tommie, scarcely six years old, who is already a good reader, and well booked in branches which boys of twelve usually grapple with. Little Mamie, less than eight years old, speaks in a most grandmotherly style to visitors, and seems incapable of a rollick or romp with her companions. Her mother has trained her to ape the manners of older people—tried to put an old head upon young shoulders—and thinks her child is a prodigy.

Such a training develops hot-house plants in the garden of home; tender, sickly natures, lacking the sturdy grit and unsophisticated truthfulness of real boys and girls.

It is pleasant to witness the gradual growth of youth into manhood and womanhood. It is a transition for which previous training must have prepared them. And in its process, habits and traits of character are formed for life.

(1.) Young men then and thereafter should try to form habits of proper bodily bearing. Not acquire the affected grace of the dandy or fop; but learn to walk in an erect, proper, way. Some young people stoop or lean forward in walking, and drag their limbs along as if they could scarcely lift them from the ground. Their slovenly walk follows them through life. We admire bodily grace and strength. These can be acquired by proper exercise, and by practising some of the innocent sports of the young. Chief among these are skating and horse-back riding, Base-ball has become a game for gamblers and roughs. There are few communities where respectable young men can engage in it without injury. Open-air employments and sports are a great help to proper bodily development. Carriage and car riding are of no avail; but walking and horseback riding are. The Arabs and our American Indians are among the most graceful people in the world. They are trained to ride from childhood, and sit on the wildest horse, as if they were a living part of it. It is a pleasure to see them walk or run. They lift and handle their limbs like Bonner's Dexter. New Zealanders are said to possess extraordinary bodily strength from similar early advantages. We hold that the man who can reintroduce the habit of riding on horse-back in town and country, will be a benefactor to our nation. Are our inferior bodies a sign of our superior civilization and religion? Some good people seem to think so. We hold that Christianity is designed not only to benefit the mind and spirit, but also the body. We are not pleading for the cultivation of prize-fighting powers, nor that young men should aim to become disciples of Heenan and Sayers; bruisers and plug-uglies. But our bodies, too, as well as our souls, are fearfully and wonderfully made. And that civilization and social training which cares only for the mind and the heart, at the neglect or expense of the body, is very one-sided and incomplete.

(2.) Pay proper attention to your dress. In most cases it costs no more to dress becomingly than unbecomingly. Cleanliness is allied to godliness. One who can feel comfortable with a greasy, ragged exterior, shows that the inside is greasy and ragged, too. Some slovenly young men claim to have eminent examples for imitation. One of the most noted Jurists of Pennsylvania, always has part of his clothing out of place or out of repair. And rarely can you meet him, without seeing his shirt bosom dotted with stray drops of tobacco-juice. Horace Greeley's misplaced necktie, greasy, gray coat, and well-worn white hat, had become proverbial during the palmy days of his grand life. And there are young men who, in their efforts to become Horace Greeleys, emulate his greasy, careless habits.

At one's daily labour, cleanliness and tidy habits are often impossible. We meet hundreds of machinists and day laborers going to and coming from their work, with their soiled over-alls, and

sooty hands and faces, and we think all the more of them. These honest, noble men, toil hard to maintain their families and educate their children. And on Sunday, we see them bringing their wives and little ones to church. Then their hands and faces are clean, their boots polished, their dress tidy. Have we not sometimes seen the wife or sister eyeing the hard-working young man with pride, as well she might? It costs very little to polish one's boots, brush the hair and the clothing, soap the hands and face, clean the finger nails, and change the linen twice a week. Cleanly, tidy habits, you need; not simply the aping of them. You sometimes see a costly gold ring on the very dirty hand of a purse-proud lady; and an expensive, feather-adorned bonnet, on a head that bears an unclean face.

Do not lay stress on mere show, or make a parade of one costly article. I have seen young ladies in company, for minutes picking at their lips, for the evident purpose of showing a fine ring on the hand thus used. You have perhaps noticed persons in company, or even at church, laboring to get their hand on the back of a pew or chair, or somewhere else, where others could see the costly jewelry on it. People will make fools of themselves in the name of tidiness and good taste. But that is no reason why others should not try to cultivate and practise them in their true spirit.

Say you that this is a pernicious doctrine to be taught just now? Money and work are scarce, and people ought to be taught habits of economy, and not be incited to indulge in extravagances of dress. In this sense we preach this doctrine. It costs no more to be cleanly than slovenly. Tidiness does not require expensive material, but what is plain and serviceable. Most people, by a little extra attention and brushing up, can wear their garments twice as long as before, and look every whit as well. Oliver Titcomb says, that ten dollars a year, spent about the neck in the dressing of a gentleman, will go farther than fifty dollars spread about his person. Which implies, that inferior clothing is less perceptible at the lower than the upper part of the body. A well polished boot will look new, in spite of its patches.

Strive to become mannerly. Good breeding is a great accomplishment. Like gold, it passes at its full value among all nations and in all ranks of society. Even a bad man, if good-mannered, becomes a social favorite. Byron says of such an one:

"He was the mildest manner'd man
That ever scuttled ship, or cut a throat."

Good manners belong only to the true gentleman. He is courteous, kind, and polite to superiors and inferiors; to ladies and gentlemen.

"I wish that boy were my brother," said a certain lady to us not long since, as a youth of seventeen, with cap in hand, bade us good morning.

"Why?" we asked.

"Because he is so manly and mannerly," was her reply.

He is an apprentice boy, very bright and very studious. He always lifts his cap when he salutes you on the street, and never enters a house without taking it off. He never enters our study, and never leaves it, without saluting us. The latter he always does by turning his face towards us at the door. He invariably speaks in a modest and subdued tone of voice, and with remarkable intelligence. As fine a specimen of a gentlemanly youth as we know of.

We know others of his age, equally if not more religious, who converse so boisterously on the street, that you could hear them half a square off; and speak to one as if they thought him hard of hearing; and greet people and enter homes with hats on.

The good-mannered youth will treat all with equal deference. He will speak politely to the poor negro or beggar-woman on the street; to well-dressed and ill-dressed people; to rich and poor.

"Why, General, do you salute a negro?" said a proud Southerner to Gen. Washington, as he lifted his hat to a colored man.

"Yes, sir," was his tart reply. "I will not allow a colored man to excel me in the duties of a gentleman."

We hold that for a gentleman or lady, polite manners are a passport to the confidence and respect of all good people. By proper attention and effort, they are easily acquired. Everybody admires them in others, why should not everybody strive to practise them themselves? They accord with, and are

produced by the Spirit of Christ. "Be kindly-affectioned one to another with brotherly love; in honor preferring one another."

The Spirit of 1775.

John Howe, of Marlborough, in 1775 a quiet farming town, was cobbling at a pair of shoes which he had promised should be done within an hour, when he heard that the British were marching to Concord. Being a man of his word, he kept at his work, notwithstanding the excitement and departure of his townsmen. He had just finished the job, when Polly Smith, the young woman who kept the house where he boarded, ran into the shop.

"John! John!" she cried, with glowing, cheek and flashing eyes, "You ought to have been off to Concord, an hour ago. Every other man in the village has got there by this time!"

"'Twouldn't be any use for me to go, anyhow! I haven't got bullets," said John.

"Come into the house and run some, then," replied Polly.

"I haven't got anything to make 'em of.'

"O, I'll find something to make 'em of," and Polly darted into the house.

Seizing every spoon on the dresser, she immediately returned to him.

"Here, take these," she said, "and if you want more, I'll get 'em for you."

In those days, all the spoons in common use were made of pewter.

John was soon supplied with balls. Taking his old gun, he started on the long walk of fourteen miles, through the woods to Concord. Whenever he passed a house, the women and children all cheered him.

Reaching Concord, he found the British were just starting from what is now the Agricultural Grounds, on their retreat to Boston

A wounded "red coat," lying beside the road, begged John as he passed by, to put an end to his misery.

"No," said John, "I ain't quite a brute, but I'll change pieces with you, and leave you to the women."

Exchanging his old gun for the enemy's new musket and ammunition, he joined in the pursuit, and did good service on the way to Charlestown Neck.

John Howe enlisted at Cambridge for the war, and fought at Bunker Hill. He was in most of our important battles of the seven years' contest, and never came home until the British had sailed for England! Being hardy, faithful and zealous, he was frequently chosen by Washington for dangerous enterprises. He was one of the most useful men in the army, and on one occasion saved Washington's life. At the end of the war, it was Colonel Howe who returned to Marlborough.

Polly Smith, during these years, had been spinning, weaving and knitting for the soldiers. She was the first person Colonel Howe sought. When, however, he returned her spoons, they were of silver, and marked "Polly Howe."

The descendants of John and Polly, are among the most highly honored in our country.—*Youth's Companion.*

The Lord's Prayer.

It is quite a common custom in our Reformed Church, as well as in many other denominations, to make the Lord's Prayer a part of the services; the whole congregation joining in repeating it. We like the custom, and are glad it is growing in favor.

We have noted, however, a lack of uniformity which is a very serious drawback. From various causes, into which we have not time to inquire now even if there were need of it, there is a great variety in the forms of the Lord's Prayer, as used by different members of the clergy or congregation; so that, whenever the regular pastor exchanges, there is a doubt in the minds of the congregation as to which form will be used and they consequently *follow*, hesitatingly, after the minister, instead of praying with him, and the spirit of prayer and supplication is nearly lost, in the effort of the mind to follow the leader.

Some people teach their children to "*say* the Lord's Prayer," instead of teaching them, as they certainly should, that when this form of words is used by the lips, the heart and mind should be in a prayerful mood or attitude. For

this reason, children should not be allowed to "say their prayers" when they are in a fit of anger, nor in a careless manner, parrot-like.

But we must come back to the form of the Lord's Prayer itself, and consider how uniformity can best be secured. And for this purpose, we shall omit entirely all considerations as to which is the fullest and most explicit translation, or what words are the best rendering, such as the argument on "debts" *vs.* "trespasses," and merely confine ourselves to the question directly in hand.

There is but one version in the New Testament that answers to the full, what is meant by the "Lord's Prayer," and that is found in Matt. 6: 9–13, which the readers will please turn to and keep before them as they read what follows here. As this is the only one in the Bible that is anywise perfect, and as men will dispute, and some will even deny the usefulness of this if any words be changed, or others substituted from the context, it naturally follows that we must take Matthew's version of the Lord's Prayer as our only standard, and all can learn it *just as it is recorded*, if they will only try. Let us point out a few of the things that some of us will have to unlearn.

First of all, a majority of our acquaintances say "Our Father" *who*, instead of "*which*"—"art in Heaven." Many say, "Thy will be done" *on* "earth," instead of "in earth," as they ought; and also insert the word *done* before the words "in heaven," while the standard in Matthew does not so give it. Also, not a few say "Give us" *day by day* "our daily bread," while the prayer itself keeps close to the present, "*this* day." Next comes the word "trespasses," which, we merely observe, is not found in this "form of prayer" which we are now studying. In the doxology, many insert the words *and ever*, making it "For thine is the kingdom, and the power, and the glory, for ever," *and ever*, "Amen."

We would most earnestly urge all persons, ministers, elders, Sunday-school teachers and superintendents, scholars, parents and children—everywhere to learn the Lord's Prayer *exactly* as it is found in Matthew 6: 9–13, and when they have so learned it, always to use it in those precise words, that there may be uniformity all over our land; and that we may pray this prayer together as with the voice of one man.—*Christian Intelligencer.*

The Cossacks.

I have been so often asked what a Cossack is, that I consider it well to take this opportunity of explaining. In old times, when the struggle above mentioned was still going on, it was necessary to keep always a large number of light irregular troops on the southern frontier in order to protect the sedentary population against the raids of the nomadic Tartars. These troops were recruited sometimes in the usual way and sometimes by sending to the frontiers the inmates of the jails, and the name Cossack was commonly applied to them. But these were not the Cossacks best known to history and romance. The genuine "free Cossacks" lived beyond the frontier and possessed a certain military organization, which enabled them not only to defend themselves against the Tartars but even to make raids on Tartar territory and repay in some measure the barbarities which the Tartars committed in Russia. Each one of the rivers flowing southwards—the Dnieper, the Don, the Volga, the Yaïkor Ural—was held by a band of these free Cossacks, and no one, whether Russian or Tartar, was allowed to pass through their territory without their permission. Officially they were Russians, professed champions of orthodoxy, and loyal subjects of the Czar, but in reality they were something different. Though they were Russian by origin, language, and sympathy the habit of kidnapping Tartar women introduced a certain mixture of Tartar blood. Though professed champions of orthodoxy, they troubled themselves very little with religion and did not submit to the ecclesiastical authorities. Their political status cannot be easily defined. Though they professed allegiance and devotion to the Czar, they did not think it necessary to obey him, except in so far as his orders suited their own convenience. And the Czar, it must be confessed, acted towards them in a similar fashion. When the Czar found it con-

venient, he called them his faithful subjects; and when complaints were made to him about their raids into Turkish territory, he declared that they were runaways and brigands, and that the sultan might punish them as he thought fit. At the same time, however, even when they were declared to be brigands, they regularly received ammunition and supplies from Moscow, as is amply proved by recently published documents.

The most celebrated of these strange military communities were the Cossacks of the Dnieper and the Cossacks of the Don, which differed considerably from each other in their organization. The former had a fortified camp on an island in the Dnieper, and here a large number of them led a purely military life, somewhat after the manner of the military orders in the time of the Crusades. Each kuren, or company, had a common table and common sleeping-apartment, and women were strictly excluded from the fortified enclosure. The latter—those of the Don—had no permanent camp of this kind, and assembled merely as circumstances demanded. But the two communities had much in common. Both were organized on democratic principles, and chose their officers by popular election. Both were ever ready to make a raid on Turkish territory with or without a pretext. Both sent forth occasionally fleets of small boats which swept the Black Sea, devastated the coasts, and sometimes took towns by storm, precisely as the Normans did in western Europe during the ninth century.

These various Cossack communities had not all the same fate. The Cossacks of the Dnieper were forcibly disbanded by Catherine II., and in part transferred to the north bank of the Kuban, where for several generations, under the name of Black-sea Cossacks, they guarded the frontier, and kept up an incessant boader warfare with the turbulent tribes of the Caucasus. The Cossacks of the Volga disappeared without leaving a trace. Those of the Don and the Ural were gradually transformed into irregular troops, and they still fulfil this function at the present day.—*Dr. Mackenzie Wallace, in Fortnightly Review.*

A straight line is the shortest in morals as well as in geometry.

Funeral of an Egyptian Princess.

Princess Hanem Zeinub, only fifteen years of age, a favorite daughter of the Khedive of Egypt, and wife of Ibrahim Pasha, died recently in Alexandria, of typhus fever. Of the demonstrations incidental to her burial the Cologne *Gazette* gives this description:

The Khedive and his family, as well as his guest, the Sultan of Zanzibar, and the whole city of Alexandria, were much disturbed by the sad event, and the theatre was closed for three days. The body was taken to Cairo the same day and placed in the Kasrel-Nile palace. An immense concourse followed the body to the depot in Alexandria, and hundreds of thousands of *lire* were distributed among the poor people. The interment took place in the Rilah mosque on the following morning. Twenty-four bullocks, thirty camels and twenty wagons were in the funeral procession. These animals were laden with bread, dates, cooked meats and vegetables; the wagons carried casks of water and syrup, and all along the route distribution of the provisions was made to the poor. Eunuchs, meantime, threw 450,000 pieces of silver coin to the people who thronged the street. Three thousand priests, some clad in rich vestments of gold and silk, others half naked, followed the wagons, repeating prayers as they marched, and clapping their hands. After them came the family of the poor young Princess and the high officials of State, and then the coffin, borne by officers of rank. Behind this walked three eunuchs, bearing on golden shovels copies of the Koran to be buried with the deceased. The coffin was of simple, rough-hewn wood, and the corpse was sewn up in a linen cloth. Upon the coffin were placed the jewels of the Princess, worth a million and a half of dollars. After the burial the priests slaughtered the twenty-four bullocks before the mosque, roasted them, and ate them up. The priests remained in the neighborhood of the grave to pray for the soul of the departed. The Khedive was so overcome with grief that he could not receive any visits of condolence.

Small cheer and great welcome makes a merry feast.

Funerals Among the Hebrews.

The funeral procession received in its progress every possible token of respect. Each one rose as it passed, and if possible, joined in the *cortège*. First, came generally, the women; then, in Judea, the hired mourners, men and women, who made lamentation, and the funeral music; next came the bier, on which the body lay, generally open, or in a coffin (called "Ark" or "Chest"); after which followed the chief mourners, the special friends, and, lastly the general company. In Galilee the hired mourners went after the bier. Commonly the body was carried, it being the custom frequently to change the bearers, so that all might share in this "work of mercy." Funeral cars, however, are also spoken of. The ordinary mode of burial illustrates how Jesus could so easily arrest the funeral procession at Nain, bid the youth sit up, and restore him to his widowed mother. Over the bier of a bride or bridegroom it became customary to carry a baldicho; nor was the face of a bridegroom covered, which, at least in later times, was the practice. The custom of laying a disused roll of the Law beside sages, at their burial, was disapproved. Children under one year were not carried on a bier; for those under one month there were no mourners, ceremonies—the warrant for this omission being derived from the example of David on the death of his first-born by Bathsheba.

The noise, weeping, and lamentations at a funeral made the rites needlessly repulsive. There were regular mourning-chants in use, while other hymns were full of laudations of the diseased. When to all this are added the noise of trumpets and flutes, the howling of the paid mourners, the tamborines and tinkling of the cymbals of the mourning-women, and the glare of torches, the scene can be more easily imagined than described. These extravagances are not to be confounded with mourning hymns, for example, of David at the death of Saul and Jonathan, or of Jeremiah for King Josiah, although the demonstrations of grief among Easterns were always loud. Commonly the funeral procession halted seven times, and a short address was given at each pause. At the grave a funeral oration was delivered, and certain verses and benedictions repeated, acknowledging God and recognizing His justice. Then the company formed into two rows, through which the chief mourners passed, each addressing to them some words of consolation. Anciently, at the burials of kings, and aftewards at that of distinguished men, precious spices were burned. Thus Akylas, the well-known Jewish proselyte, emulated at the burial of Gamaliel the expenditure usual at royal funerals. But anything like "cremation" was expressly denounced as a heathen practice.—*The Bible Educator.*

For Charlie's Sake.

The office-door opened softly and a stranger in poor, soiled soldier clothes walked in. The man who sat at the desk was a lawyer—a judge—and he was very busy over the papers of a pending suit. It was in the days of the civil war.

The stranger had borne his share of suffering that was in the land. He had been wounded in battle; and, weak and emaciated, he was on his way back to his native state and town. But the busy judge scarcely raised his eyes to look at him. The poor soldier had taken off his cap, and stood feeling confusedly in his pockets.

"I have——I *did* have a——a letter for you, sir."

The judge took no notice of the timid, hesitating words. He was very busy, and he was conscious only of a feeling of annoyance that a stranger should break in upon his time.

The confused, nervous search in the pockets continued, and the judge grew still more annoyed. He was a humane man; but he had responded to so many soldiers' applications already—and he was *very* busy just now. The stranger came nearer and reached out a thin hand. A letter, grimy and pocket-worn, lay on the desk, addressed to the judge.

"I have no time to attend to such——" But the impatient sentence was checked on the good man's lips. The handwriting on the letter was the handwriting of his son. He opened the letter and read:

"*Dear Father:*

"The bearer of this is a soldier discharged from the hospital. He is going home to die. Assist him in any way you can, for Charlie's sake." The soldier was helped liberally.

An Example for Girls.

Elsie Empert, the daughter of a citizen of Paris, was betrothed to a young man, to whom she was to be married in September, 1776. On the evening before the wedding-day the bridegroom was at a party, at which the bride was also present; he was very merry, talked a great deal, and in his self-conceited efforts to amuse others around him turned his jokes against religion. His bride affectionately remonstrated with him, but he rejected all her remonstrances with the tone of a man of the world, who will not appear so old-fashioned as to show any respect for God and for religion. The girl was frightened at first, but soon summoning up all her courage she said, decidedly, "From this moment, since I remark that religion is not worthy of your esteem, I can no longer be yours; he who does not love God cannot really love his wife;" and to this decision she remained steadfast. In vain did the bridegroom now simulate religious sentiments; she only despised him all the more. In vain did her parents endeavor to patch up the matter. She kept firmly to her determination not to wed the man who mocked at his God and religion, and she won thereby the respect of all truly good people, who felt that she had acted wisely and well.—*Parish Magazine.*

Throw your Heart into it.

It is related in an old legend that when the brave King Robert of Scotland died he gave his faithful liege Douglas charge that he should take his royal heart to the Holy Land, and lay it there at rest. Douglas undertook the task. The heart of the dead king was placed in a golden locket, which the brave lord bore next his own loving and loyal breast. Going to the East he passed with his followers through Spain. Engaged in battle with the Saracens, he was well-nigh overpowered. But as the infidels closed round him, and, in the desperate fight, hope seemed gone, he seized the casket, flung it forward into the thickest of the fight, with the words: "Go thou on, brave heart, as thou didst always go before!" Then with new life his followers pressed on, and fighting up to the golden heart, they won the doubtful day. So in these dark hours of disaster and depression, when the infidel hosts of doubt and discouragement force us back, let us fling forward into the most desperate fight the golden heart of a brave and honest promise, and fighting up to this, we shall get victory for honor, victory for manhood, victory for absolute honesty.—*Stewart L. Woodford.*

Old New England.

The ordinary food of the early settlers for both breakfast and supper was bean porridge with bread and butter. On Sunday morning there was coffee in addition. Brown bread made of "rye and Indian corn" was the staff of life, white bread being used only when guests were present. Baked pumpkins and milk composed a dish said to be luxurious. For dinner twice every week, Sundays and Thursdays, baked beans and baked Indian pudding, the latter being served first; Saturdays salt fish, one day in every week salt pork and corned beef, and one day also roasted meat was the rule. For a drink, malt beer was used. Cider soon supplanted that. A favorite and very common beverage for evenings at the inn and at home was flip, which was made thus: A quart mug was nearly filled with malt beer, sweetened; a red-hot poker was then thrust into the liquid, and kept there until foam was produced, when a half-pint of rum was poured in and some nutmeg grated upon it. The price of a mug of flip was a pistareen. Constant drinkers of flip were liable to have sore shins, and it was not uncommon to see men going to their daily vocations with handkerchiefs tied below the knee breeches, to prevent abrasion of their skin. When spirits came to be drunk mixed with water only, this disease disappeared. The ancient dress of the men was a woolen coat, striped or buckled at the knee, and cowhide shoes

with leathern buskins. Sunday hats were three-cornered, kept in a wooden box and made to last a lifetime. The dress of the women consisted of chemise, petticoats, tow gowns, tyers, thick woolen stockings and cowhide shoes The settlement of Concord was nearly one hundred years later than that of Dover, Portsmouth, Hampshire and other sea-coast towns, dating, in fact, as late as 1727, and yet old puritan customs were brought hither from Massachusetts, and long held sway over the people. Everything which had the appearance of levity, even in the beginning of the eighteenth century, was discarded by the Pilgrims. The drinking of healths and the use of tobacco were forbidden, the former being considered a heathenish and idolatrous practice, grounded on ancient libations, the other as a species of intoxication. Laws were instituted to regulate social intercourse between the sexes and the advances toward matrimony. Pride and ostentation came under the cognizance of the magistrate. Modes of dress, cut of hair, manner of speech, style of carriage and bearing, hours of rising in the morning and retiring at night, too rapid driving on the roads, too loud, prolonged or frequent laughter, bad conduct on the Lord's day, and a thousand other things not regarded now as coming under the jurisdiction of the civil magistrate, were made subjects of municipal regulations. Women were forbidden to expose their arms or shoulders to view. Sleeves of gowns were to reach the wrist, and the neck was to be close. Men were required to cut their hair short, so as not to resemble the other sex. No person not worth £200 was allowed to wear gold or silver lace, silk hoods or embroidered scarfs. Concord was too late of settlement to partake in the persecution of the Quakers, but tradition says that her garments are not as clean in reference to witchcraft. It was here that an action at law was brought by Mary Thompson against Robert Green, charging him with slander for saying that "she was a witch, and he could prove her one." She gained a verdict of five pounds and costs.

GOOD WORDS and good deeds are the rent we owe for the air we breathe.

Sympathy Between Parents and Children.

BY REV. J. L. M. CURRY, LL.D.

Among many suggestive and interesting things in that clever and readable book,—Life and Letters of Lord Macaulay,—which so many are reading with an interest that the last novel does not excite, are glimpses of the private life of the great author. His attachment for his sisters, whose society gave him so much pleasure, was very lovely. Their interest in his literary and political success was but a just reciprocation of his kindness. His expressions of fondness for, and reliance upon his sisters, are numerous and touching; and one loves to peep behind the curtain, and see the man who has done more than any modern writer for English literature, in the unreserve and cordial intercourse, free from the intrusive interruptions of the curious and the selfish.

The devotion of Lord Macaulay to his father was most beautiful; and we are glad to learn more of the worth and scrupulous conscientiousness of Zachary Macaulay, who was the co-laborer of Wilberforce, and elicited such a noble eulogy from Mr. Gladstone in the House of Commons. Between father and son there was a strong regard. During the crisis of the West India Bill, to the earnest remonstrances of his colleagues, Macaulay replied, "I cannot go counter to my father. He has devoted his whole life to the question, and I cannot grieve him by giving way when he wishes me to stand firm;" and yet, personally, there was but scanty sympathy between father and son. Parental pride and love, and filial respect and reverence and obedience, were not successful in bringing the two into intimate companionship. The letters to sisters are full of love, playful confidence, brotherly unreserve, of hopes and fears, of disappointments and successes; but we have no letters between father and son showing like sympathy and communion.

The case of these two distinguished persons is not exceptional. There are not a few families where a like reserve exists betwixt parents and children. Reference is not made to families whose

parents are harsh and exciting, and children are disobedent and unlovely; but to families where real love is felt on both sides. Most persons can call up instances where parents are ever indulgent, and children are affectionate; but where there is a sad constraint in intercourse, a deplorable lack of familiarity. On the other hand, in pleasant contrast, are families where, while there is no want of deferential respect, the parents are familiar and communicative, and the children easy and unconstrained. Information is given, questions are asked, opinions are interchanged, current topics are discussed with the utmost freedom, and *home* has all the attractions with which poetry invests that sacred place . The greatest luxury of Sydney Smith is said to have been, to keep his wife and daughters laughing for two or three hours every day. Not a few homes can be recalled where this hilarity may not have obtained; but where father, mother, sons, and daughters lived in sweetest confidence, where sons had few "secrets" from the father, and to the mother the daughters went first, and without embarrassment, to talk over every thing that concerned present plans or future prospects. Parental government existed in fullest justice and impartiality, but was so tempered by prudence and love, that squeamish modesty or false bashfulness never came between those who were most interested in each other's welfare and happiness.

Are not children, in such families, better educated, more intelligently guided, more wisely disciplined? "May not religion be there a household joy, an enveloping accompaniment like the atmosphere? Where such mutual sympathy and loving companionship exist, are not children the sooner taught self-reliance and individual responsibility, and the better fitted for life's duties and trials?"—*Richmond, Va.*

A Chinaman's Queue.

The Chinese shave the whole head except a round patch on the crown about as large as a breakfast saucer. On this they let the hair grow, and it is combed back and down, and tied firmly with a string at the middle of the bottom of the patch. It is then divided into three strands and braided. If a man is very poor, he simply has a plat, the length of his hair, fastened at the end with cotton string; but the Chinese have a good deal of pride about their hair, and, if they can afford it, like to have the queue handsomely made. Often tresses of false hair are added to it, for making which, the hairs that fall out are carefully saved. Of course, the hair is thinner at the end than at the top, and, to keep the braid of more even size and to increase its length, long bunches of black silk cord are gradually woven into it.

Queues vary in length; but the grown men often wear them hanging nearly to their shoes, the upper part of the braid being of hair and the lower part of black silk cord, which is tied in a tassel at the end. In southern China, children's queues are made bright and jaunty with crimson silk.

For mourning white cord is used, and for half-mourning blue. Also, persons in mourning do not have their heads shaven for a certain length of time. When the emperor dies, nobody in China is expected to be shaven for one hundred days.

Commonly, tidy, well-to do people have their heads shaven every few days, and, as no one could easily shave the top of his own head, everybody employs a barber. Of course, there are a great many barbers; and, with all the millions of people in China, they have a large business.

Besides the shops, many barbers have little movable stands, containing all their tools; and they may often be seen plying their art by the wayside or at the houses of their customers. The barber has a basin of hot water, a towel, and an awkward kind of razor; and when he has shaven and washed the head and braided the hair of a man, he ends up all by patting him with both hands upon the back and shoulders, in a way which to him is truly delightful. For all this, his charge is not more than six cents, and a poor man would pay still less.

To make his queue thicker, sometimes a Chinaman wishes to grow more hair, and the barber will leave his head unshaven for perhaps a quarter of an inch

all round the old circle of hair. When the new hair is an inch or two long, being very stiff, it stands up in a fringe—like a kind of black halo—all round his head, looking very comically, and annoying the Chinaman very much, until it is long enough to be put into the braid.

When a man is at work, he finds his queue very much in his way, and he binds it about his head or winds it up in a ball behind, where he sometimes fastens it with a small wooden comb; but, in his own country. on all occasions of form and dress he wears it hanging, and it would not be polite to do otherwise.—*Wide Awake.*

All for Jesus.

From a recent number of *China's Millions*, we give the following interesting case, reported by Mr. Williamson, of Chin-Kiang:

"Among the candidates for baptism, there was a man who gained his livelihood by fortune-telling. He had previously been examined for baptism, and had made a good profession of faith in Christ; there was little doubt of his sincerity; *but he was a fortune-teller*, and as such could not be received in to a Christian Church. He was exhorted to seek some other mode of supporting himself, and did so; but without success.

"Again the period for examination of candidates came round; and, more eager than before, he presented himself among seven others. Most reluctantly he was again refused, and urged to have faith in God, and follow Jesus at all cost. The poor man went away sorrowing. It was not felt wise to hold out any promise of help to him, but much prayer was offered to God that *He* would help him; and He did so, by giving the needed strength and grace.

"The morning for the baptism arrived, and the native church, with a congregation of unbelievers, was gathered together to witness the baptism of the three who had been accepted. The service was about to commence, when in came the fortune-teller, carrying a bundle wrapped in a piece of carpet A bright and happy countenance told its own story, and said more emphatically than words could utter, '*All* for Jesus.' He opened his parcel, and displayed the books, tablets, and other articles used in his profession; they were his worldly *all*, but he proceeded to destroy them; and taking them to the court-yard adjoining the chapel, set them on fire, to the delight of the Christians and to the astonishment of the heathen.

"The circling smoke continued to ascend in the sight of all during the service; and, ere the smouldering fire had consumed the last vestige of them, he and others were baptized in the name of that Saviour who had lain down His life for them."—*Illustrated Missionary News.*

The Little Prisoners.

In a queer little house as round as a ball,
And hung high in the air,
Without any doors and windows at all
Some little things lived the long summer through;
And strange to declare,
As fast as they grew their house grew too.

Summer had painted their little house green;
For she felt very sure
That a prettier color never was seen.
But when autumn came, she said, with a frown:
"Green I cannot endure."
And so she painted the little house brown.

Prisoners they were without any doubt;
No light could come in,
And there wasn't a crack where they could look out.
So they had no way of knowing at all
How fair to be seen
Was the wonderful world beyond their dark wall.

But when Jack Frost, a jolly old chap,
Came along one day,
On the little brown house he gave a sharp rap
And the walls snapped open! The prisoners were free!
And out and away
They went with a bound, th e fair world to see

In a moment more they were all on the ground
Enjoying the air;
But scarcely had they a chance to look round,
When two furry creatures, coming that way
And spying them there
Ate them all up without any delay.

What was the house as round as a ball.
First green and then brown?
What were the names of the prisoners small?
Who were the creatures that came that way
And gobbled them down.
So they lived not in freedom even a day?

—*Mrs. A. F. Percy, in Interior.*

The Sunday-School Department.

Marks of a Good Scholar.

1. Promptness. He, or she, is at school and in his seat on time. He does not hang around the door, or lag behind, or creep in after the exercises have begun. Punctuality is his motto, and he sticks to it.

2. Regularity. He is never absent unless for the best of reasons.

3. Readiness to take part in the exercises of the school. In singing, he sings, and sings heartily. In reading, he finds his place, and reads distinctly. He is not afraid to have his voice heard.

4. Perfect lessons. His recitations show that he has studied, that he understands, and that he wants to learn more about them.

5. An attentive ear.

6. A tender conscience.

7. A willing heart.

8. Remembering his contribution money. If the school have a weekly penny collection, as I hope it has, he has his money on hand, and never forgets to bring it.

9. He is devout in prayer, and tries to make the words of the superintendent in prayer his own words.

10. When the school closes, he leaves his class and the school in an orderly manner; not pushing, giggling, elbowing or rushing, as some scholars do. He remembers that it is the Lord's day and the Lord's house, and behaves accordingly.

11. He cherishes a grateful and affectionate remembrance of his teacher and superintendent, and often thinks how kind it is in them to care for and take so much pains for his good.

12. He thanks God for his birth in a Christian land, knowing how many children in pagan lands have none of the opportunities which he has of knowing and loving and serving the Lord.

Have you these marks, my child? Examine yourself and see.—*The Child's Paper.*

The Baby.

Who knows not the beautiful group of babe and mother, sacred in nature, sacred also in the religious associations of half the globe? Welcome to the parents is the puny little struggler, strong in his weakness, his little arms more irresistible than the soldier's, his lips touched with persuasion which Chatham and Pericles in manhood had not. The small despot asks so little that all nature and reason are on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching than all virtue. All day, between his three or four hours' sleeps he cooes like a pigeon-house, sputters and crows and puts on faces of importance; and when he fasts, the little Pharisee fails not to sound his trumpet before him. Out of blocks, thread-spools, cards, and checkers, he will build his pyramid, while with an acoustic apparatus of whistles and rattles he explores the laws of sound. But chiefly, like his senior countrymen, the young American studies new and speedier modes of transportation. Mistrusting the cunning of his small legs, he wishes to ride on the neck and shoulders of human flesh. The small enchanter nothing can withstand--no seniority of age, no gravity of character; uncles, aunts, cousins, grandsires, grandmas—all fall an easy prey; he conforms to nobody; all conform to him; all caper and make mouths and babble and chirrup to him. On the strongest shoulder he rides, and pulls the hair of laureled heads.—*Emerson.*

Search the Scriptures.—God's Word is the ground and foundation of all true faith. Hence, they who would be "strong in the faith" must first be "mighty in the Scriptures." This has been the case with men in all ages who have been eminent for faith and power. "Erasmus, speaking of Jerome, says:

'Whoever learned by heart the whole Scripture, or imbibed and meditated upon it as he did? Tertullian, after his conversion, was engaged day and night in reading the Scriptures, and got much of them by heart. The Emperor Theodosius wrote out the New Testament with his own hand, and read some part of it every day. Theodosius the Second dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, fourteen times.'"

It is stated that George Müller, of Bristol, has read the Bible through, by course, more than one hundred times. Is it any wonder that his faith grasps the promises, and brings bread to feed two thousand orphans every day? And is it strange that men who stuff their minds with daily papers, novels, politics, trash, and scandals, should complain of the weakness of faith? "Faith cometh by hearing." "These things are written that *ye might believe.*"—*Armory.*

Kite Strings.—These are very important articles; for what is your kite good for if you have no string? But fasten one to your kite, go out when a fine breeze is blowing, and how well-behaved your kite is, and how finely it soars! Up, up it rises, till it is almost out of sight. But suppose there is a little flaw in that string, and it breaks, or some rude boy comes along and cuts it near your hand, what now of your kite? How soon it feels the cut in the string, and begins to plunge and reel, crazy, it would seem, to enjoy its liberty, but, alas! to enjoy it only for a moment; for down, down it comes, and is all torn and broken in a tree-top or soiled and lost in a pool of mud.

So it is with the boy or girl that breaks loose from restraint. Sometimes children think it would be a grand thing to get away from a parent's or teacher's government or control; but that is the string by which they rise, if ever, to places of eminence and usefulness in the world. Cut it, and they are like the kite with a broken string, that reels and sinks, and is lost. "My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck."—*S. S. Visitor.*

The Weather and Piety.—There is a mystery about the effect of the weather on piety. Sabbath heat seems hotter, Sabbath cold colder, and Sabbath rain wetter than that of any other day; for the same measure of heat, or cold, or rain, on a week-day, will not keep one from his usual business. We need a Sabbath almanac, calculated for our churches, that will show by its weather scale when it will be safe for a vigorous Christian to expose himself on the Sabbath by going to the house of God. Such an almanac would enable pastors and superintendents of Sabbath-schools to know whom they could depend on in church, Sabbath-school and prayer meeting. Writes some one: "I have recently been examining microscopic views of the different snow-flakes, a hundred or so of them, and I would suggest to our curious *savans* an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal."

Systematic Giving.—It contributes greatly to that peace of mind, which is so essential an element of spiritual progress, to be assured that to the extent of our ability we are fulfilling our religious obligations. This assurance we can have respecting alms-giving, only if we are giving on principle and methodically. Another happy effect of this methodical giving on the mind will be that the very satisfactoriness of the process is likely to lead to a further advance in the same direction. He who has conscientiously given one-twentieth this year, will feel urged to give one-tenth next. The appetite for Christian liberality will grow when it is healthily indulged, instead of morbidly stimulated. And that wretched feeling, that every fresh . . . appeal is an exertion, would wholly cease when we know that a sum has been set apart for expenditure of this kind in one form or another.—*Golbourn.*

Getting and Giving.—It is a blessed thing for any man to share what he may have with others who stand upon a lower social and financial plane than

he does. But it is still more blessed for him to go to work to earn money, expressly that he may have it thus to share with others. That is intensifying his benevolence and dignifying it from what might have been a mere incident of good nature, into a principle and passion, controlling the life which it makes lovely and illustrious.

Try it, reader!

Experiment with Paul's gracious wisdom.

Get, that you may give; and fail not to give when you have got.—*Congregationalist.*

SEEING JESUS.—John Evans, an old Welsh minister, was one day in his study, engaged in preparation for his work, when unexpectedly the door opened and a voice inquired, "John Evans, do you think we shall know each other in heaven?" The good man replied, "To be sure we shall; do you think we shall be greater fools there than we are here?" After a pause, he again said to his wife, "But, Margaret, I may be a thousand years by your side in heaven without having seen you; for the first thing which will attract my notice when I arrive there, will be my dear Saviour, and I cannot tell when I shall for a moment be induced to look at any other object."

GIVING.—A gentleman, well known for his large benefactions, was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said he; "I do very much as the woman who was famous for the excellence of her rhubarb pie. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting it."

DR. BUDINGTON, in his address at the opening of a class, said that when traveling in the East, a kinsman of Layard told him that the great explorer began his archæological investigations a disbeliever, but by them was led to become a devout student of the Bible. Perhaps pastors may get hints from the above that may be helpful this winter.

"WHAT," said a gentleman to the late Professor Agassiz, "was the thing which most struck you in coming to this country?" "Your observance of the Lord's Day," was the great naturalist's reply.

Luther's Youth.

Scarce anything is more touching or more suggestive than the way in which the lives of great men connect themselves with the lives of persons otherwise obscure, lifting them into world-wide fame. Probably no life is in this respect richer than that of Luther—his boyhood especially, which may be said to divide itself into a series of episodes, each bringing into bright relief a person made historical by a short-lived association with him. We do not, of course, speak of his father, whom in appearance his famous son is said to have greatly resembled; nor of his mother, ever patient and laborious, so intent on her frugal housekeeping that she would bear the fagots from the wood on her own shoulders; though it is clear that Luther drew some of his most marked traits from them. Integrity, comp ete self-respect, unswerving resolution devout aspiration may well be assumed as the prominent traits in one who, up to about the birth of his son Martin, had been a peasant and then became a miner, but who succeeded so well in his late-chosen calling that he finally bought a house and two furnaces, and was elected a member of the town council of Mansfeld, having already secured the high regard of Gunther, Count of Mansfeld, at once because of his personal worth and his great skill in the arts of mining. But diligence and the success it brings did not lessen this good man's faith, which shone out brighter toward the end. * * It is clear that the worthy couple did not err by over-indulging in the rearing of their children. "Once," says Luther, "did my father beat me so sharply that I fled away from him and was angry against him, till by diligent endeavor he gained me back." Who shall say how much this severity may have done to deepen his gloomy tendency, which afterward needed, not seldom, all that music could do to bring alleviation?—*S. Magazine.*

SCRIPTURE LESSONS.

NOVEMBER 5. LESSON XLV. 1876.

Fourth Sunday before Advent. Acts xx. 1-12.

PAUL RESTORES THE YOUNG MAN TO LIFE.

1. And after the uproar was ceased, Paul called unto *him* the disciples and embraced *them*, and departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3. And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4. And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus.

5. These going before, tarried for us at Troas.

6. And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them (ready to depart on the morrow), and continued his speech until midnight.

8. And there were many lights in the upper chamber, where they were gathered together.

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down, and fell on him, and embracing *him*, said, Trouble not yourselves; for his life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12. And they brought the young man alive, and were not a little comforted.

QUESTIONS.

1, 2. What uproar is here referred to? What did Paul do when this uproar ceased? Did he leave Ephesus because of this uproar? Did Paul go to Macedonia? What did he do there? Who is meant by *them?* Into what country did he then come?

3. How long did he remain in Greece? Who laid wait for him? What is meant by *laid wait?* Why did the Jews do this? What did this cause Paul to do? How had he intended to return?

4, 5. Who accompanied him into Asia? Are any of these persons elsewhere spoken of in the Scriptures? What did they do? Where did they wait for Paul? Where was Troas?

6. Who is meant by *we?* From what place did they sail? At what time? What time is meant by *the days of unleavened bread?* To whom did they come? At what place? How long time were they on the way? How long did they remain at Troas?

7, 8. What did the disciples do on the first day of the week? Which is the first day of the week? What is meant by *came together to break bread?* What did Paul do? How long did he continue his sermon? How did he come to preach so long a time? What is said of the place the disciples met in?

9, 10, 11, 12. What occurred while Paul was preaching? What did Paul do? Were the services continued after this? How long did Paul talk to those assembled? What became of Eutychus?

What does the lesson as a whole teach us concerning the Apostle Paul? What do we learn from it as regards Sunday? Of what may the restoration to life of Eutychus be said to be a type?

CATECHISM.

XLV. Lord's Day.

116. Why is prayer necessary for Christians?

Because it is that chief part of thankfulness which God requires of us; and also, *because* God will give His grace and Holy Spirit to those only, who with sincere desires continually ask them of Him, and are thankful for them.

COMMENTS.—1, 2. *And after the uproar was ceased.* The uproar referred to was the one occasioned by Demetrius, and of which a full account is given in the preceding chapter. St. Paul did not leave Ephesus because of this tumult, but in accordance with a purpose previously formed. That he did not leave on account of the tumult seems evident, from the fact, that he did not depart before quiet was again restored and all danger was over. *Had given them much exhortation;* that is, the Christians in those parts of Macedonia which he visited.

3. *And when the Jews laid wait.* The Jews, doubtless those at Corinth, laid a plot for the Apostle. The exact nature of this plot we are not told, but it probably was to take his life. They sought to kill him, because of their hatred of him as a prominent and successful preacher of the despised and crucified Jesus, as the Christ—the Saviour of the world. On account of this plot the Apostle, instead of sailing directly from Corinth to Syria, as he had intended, returned through Macedonia.

4, 5. *And there accompanied him.* All the persons here named, excepting Sopater and Secundus, and perhaps Gaius, are elsewhere mentioned in the Scriptures in connection with the labors of St. Paul. Why they, on this occasion, accompanied the Apostle is not stated, and therefore cannot be certainly determined. Some commentators suppose, they had something to do with the collections which were taken up for the poor brethren at Jerusalem. *Troas,* whither these persons preceded the Apostle, and where they waited for him, was the city from which St. Paul first sailed to carry the Gospel from Asia to Europe. It was situated on the Mediterranean, near the site of ancient Troy; and, under the Romans, was one of the most important towns of the province of Asia.

6. *And we sailed.* By *we,* is here meant St. Paul, together with the writer, St. Luke. The latter had remained at Philippi during St. Paul's second missionary journey, and now rejoins the Apostle in the same city. *The days of unleavened bread.* The Jewish Passover, which was observed near the time of our Easter.

7, 8. *And upon the first-day of the week.* The Christian Sunday. The Jewish Sabbath was the last day of the week. *To break bread,* that is, to partake of bread in connection with religious services and preaching—to celebrate the Lord's Supper. In the early church, the Communion was observed every Lord's day. *And continued his speech until midnight.* The Apostle spoke so long a time because, having many things to say to the brethren, and being about to depart in the morning, he would not soon, if ever, have an opportunity of addressing them again. His sermon on this occasion was really a farewell discourse. *Many lights.* The place where the disciples met, was an upper chamber which was well lighted up because the night was dark, as well as on account of the solemn services in which the disciples were engaged.

9–12. *There sat in a window a certain young man, &c.* Windows in ancient times were not furnished with glass, as with us, but were usually closed with lattice-work. The one in which Eutychus was sitting, was entirely open. Being overcome by exhaustion, heat, and weariness, he sank into a deep slumber, and falling in this sleep was dashed on the pavement below, and taken up dead. Confusion, of course, followed, with loud lamentation according to ancient custom. St. Paul, however, at once came down from the upper chamber, and, falling on the body like Elisha of old, and embracing Eutychus, he said to the by-standers: "Trouble not yourselves; for his life is in him." Thus, through power given him by Jesus, he was enabled to restore the young man to life again. He then returned to the upper chamber, when, with minds, no doubt, solemnized and filled with thankfulness by this miraculous manifestation of God's power and love, they celebrated the Holy Communion. This as was usual in Apostolic times, was combined with an ordinary meal. St. Paul having partaken of some refreshment after the protracted labors of the evening, continued conversing with the brethren until break of day. The congregation then separated, and St. Paul took his departure.

From this lesson as a whole, we learn how energetic and affectionate St. Paul

was in discharging his Apostolic duties. We also gather from it, that at this early period already, Sunday was observed by Christians as a day of worship. The restoration of Eutychus may be said to be a type of the resurrection of the last day. As St. Paul, through the power of Jesus, was enabled to restore life to Eutychus, so through the power of Jesus shall all the dead be restored to life when He shall come to be glorified in His saints, and to be admired in all them that believe in that day.

Sunday Observance.

Neither the author of *Cosmos* nor his brother William, was ever accused of fanaticism. The writings of the former may be searched in vain for evidences of his views of revealed religion; but he has left on record in his correspondence the clearest testimony as to the value of the Sabbath, which we take pleasure in presenting for the first time in English. Perhaps it may be entitled to quite as much weight with Germans and Americans as the no-Sunday decrees of beer-garden meetings.

Writing to a friend in 1850, Alexander von Humboldt says: (See vol. 1, p. 282).

"I completely agree with you that the institution of fixed days of rest, even if it had no connection with any religious observance, is a most pleasing and truly refreshing idea to every one who has a humane mind towards all classes of society. There is nothing more selfish or soulless than when the rich and elevated look down upon Sundays and holy days with a certain contemptuous disgust. The selection of the seventh day is certainly the wisest that could have been made. Although it may seem, and to some extent may be optional, to shorten or lengthen labor one day, I am convinced that six days is the just, the true measure suitable to men in regard to their physical power and perseverance in a monotonous employment. There is, likewise, something humane in this; that the beasts which aid man in his labor share in the rest. To lengthen the time of returning rest beyond measure would be as inhuman as foolish. I have had an example of this in my experience. When I spent several years in Paris, in the time of the Revolution, I saw this institution, despite its divine origin, superseded by the dry and 'wooden' *decimal system.* Only the tenth day was what we call Sunday, and all customary work continued for nine long days. This being evidently too long, Sunday was kept by several, as far as the police laws allowed it, and thus again too much idleness was the result. Thus we are always between two extremes as far as we remove from the common and regulated middle path."

The Burial of the Sultans.

A correspondent at Constantinople reports a conversation with one who has long been resident there, and who has an intimate acquaintance with Turkish life and manners. He says: "And how are the Sultans buried?" I asked. "I will tell you," was the reply, "what was told me by a Turk among Turks—one who knew, and would tell the truth." The dead Sultans have always been buried like dogs. The great thing is to get rid altogether of the idea of a dead Sultan; for never was there a people among whom is so literally carried out the idea that '*Le roy ne meurt pas.*' When it is quite certain that a Sultan is about to die, those round him hardly wait for the breath to leave the body. Most of them run away to be ready to do homage to the new occupant of the throne. Then follows an odd arrangement; all homage is due to the living sovereign; nothing must interfere with that, not even the corpse of the late sovereign. So one or two of his old servants only remain with the body, and when it is quite dead, they roll it up in straw matting and prop it up behind the door of his room, to be as much out of sight as possible, and when night falls it is carried out of the palace and buried very quietly. No train of mourning coaches here, you see—but, then, they never are used in Turkey; no elaborate preparation for the last resting-place of one all-powerful a few hours before. 'With us, in fact, a dead Sultan is nobody—his sacredness has descended to his successor. To him we turn our thoughts.'"—*London Times.*

NOVEMBER 12. LESSON XLVI. 1876.

Third Sunday before Advent. *Acts* xx. 17–32.

PAUL'S ADDRESS WARNING AGAINST FALSE TEACHERS.

17. And from Miletus he sent to Ephesus, and called the elders of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews:

20. *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

QUESTIONS.

17, 18. To what place did Paul send from Miletus? For what purpose? Why did he thus send for the Ephesian elders? When the elders were come to him, what did he do? What did he say they knew? What did he mean by *after what manner I have been with you?*

19–21. How did he say that he served the Lord? What is *humility of mind?* What would cause him tears? Who occasioned him temptations, or trials? In what way? What had he not kept back? How had he taught them? To whom had he testified? What is meant by *testifying?* What had he testified? What is repentance? What is faith? Do true repentance and true faith always go together?

22, 23. Where was Paul going? What did he mean by *bound in the spirit?* What did he say that he did not know? What exception did he make? What did he mean by *the Holy Ghost witnesseth?* What did he mean by *bonds and afflictions?*

24. Did these things affect him? What did he say of his life? What did he desire? What did he mean by *finish my course with joy?* From whom did he receive the Gospel? For what purpose did he receive it? Why did he call the Gospel *the Gospel of the grace of God?*

25–27. What did Paul declare that he knew? What had he been preaching? Why does he call preaching the Gospel, *preaching the kingdom of God?* What did he call upon them to witness? What did he mean by *I am pure from the blood of all men?* What did he not shun? What did he mean by *the counsel of God?* Is it important that the whole counsel of God should be declared?

28. What did he exhort the elders to do? What is meant by *the flock?* Why does he call the elders overseers? Who had made them overseers of the flock? For what purpose? What did he mean by *to feed the Church?* Who did he say purchased the Church? How did He purchase it? When did He do this?

29, 30. What did he say would occur after he left them? How did he know this? Who did he mean by *grievous wolves?* What would these wolves do? Who should arise among themselves? What did he mean by *perverse things?* For what purpose would they peak such things?

31, 32. What did Paul exhort the elders, therefore, to do? What should they remember? How long had he warned them of these things? How did he show his earnestness? To whom did he commend them? What did he say God was able to do? What is meant by *build you up?* What inheritance is spoken of?

Should you watch that you are not led astray, and remember what is taught you? If you do so, will God build you up, and give you an inheritance?

COMMENTS.—17, 18. Miletus was a city and seaport of Ionia, in Asia Minor, about thirty-six miles south of Ephesus. In its time it was a place of considerable importance. St. Paul sent to the Ephesian elders to meet him here, because he had not time to visit Ephesus, and yet had an earnest longing to see these brethren personally once more, that he might impart to them, and through them to the whole congregation, some further instructions and admonitions. In addressing them, he first appealed to their knowledge of the manner in which he had conducted himself while with them. From the course he then pursued, they might be well assured that what he now had to say to them, was well worth their serious and prayerful attention.

19–21. In these words, he more particularly describes his conduct. During the whole time he was with them, he served the Lord *with all humility of mind*, that is, in entire dependence upon, and obedience to God, without seeking the honor which came from man, or being ambitious of distinction or authority. At the same time, the hardness of men's hearts; the unbelief of the Jews; the idolatry of the Gentiles, and the weakness of those who became members of the church, caused him many tears; while the malice of the Jews, and the many conspiracies which they formed against him, were great trials to him, and might have proved temptations to him to forsake the ministry of Christ, or be unfaithful in the discharge of its duties. Yet he did not refrain, on any of these accounts, to make known whatever might be profitable unto salvation to those whom he addressed, *testifying*, that is, teaching and declaring, both to the Jews and also to the Greeks, the necessity of repentance toward God, and faith toward our Lord Jesus Christ. Repentance is a change of mind, a turning back to God, and manifests itself in godly sorrow for sin, and a longing desire for righteousness. Faith is a heartfelt trust in Christ as our Saviour. For a fuller definition of faith, see the answer to the twenty-first question in the Heidelberg Catechism. True repentance and true faith always go together.

22, 23. At the time the Apostle delivered this address to the Ephesian elders, he was on his way to Jerusalem. He felt *bound in spirit*, that is, constrained by an inward impulse and deep sense of duty, to visit that city. He was fully aware that it was dangerous for him to do so, on account of the malice of the Jews, but he did not know definitely what would befal him there. The Holy Ghost, however, through the Christian prophets in the different cities, had declared to him that *bonds and afflictions*, that is, imprisonment and sufferings, a waited him.

24. In these words, St. Paul declares that he counted life of no value to him, so that he *might finish his course with joy, and the ministry which he had received of the Lord Jesus*, that is, might bring to a proper completion his Christian life and the ministry intrusted to him. He calls the Gospel, *the Gospel of the grace of God*, because it is the product solely of God's goodness and favor.

25–27. Preaching the Gospel, St. Paul calls *preaching the kingdom*, because the Gospel proclaims Christ a King, and therefore the possessor of a kingdom. It is important that we should not overlook the fact that there is a kingdom, as well as a king, and we cannot belong to the latter, unless we stand in connection with the former. He calls the elders to witness that he was *pure from the blood of all men*, that is, guiltless of the eternal ruin of any one, as he had not shunned to declare to them *all the counsel of God*, that is, every thing pertaining to God's counsel of redemption and grace, and necessary to be known by man in order to salvation. That the whole counsel of God should be declared, is always important. If we would be saved, we need to know and do all that God requires of us, and not only a part.

28. It is worthy of notice, that the Apostle exhorts the elders first to take heed to themselves, and then to the flock. He who does not watch over and rule himself, is not qualified to watch over and rule others. By *the flock* is meant the Christian congregation, or rather church. Elders are called *bishops or overseers*, because it belongs to them to watch over the members who constitute the flock, as a shepherd watches over his sheep. It is their duty *to feed the church*, that is, to in-

struct it properly in the truth, and to administer to it the sacraments. The ministerial office, the Apostle here clearly teaches, is not from man, but from God. The church is called *the church of God*, or, as according to the best authority we, no doubt, should read, *of the Lord*, not only because He is its head, but because He purchased it with His own blood when He offered Himself up for the sin of the world on the cross of Calvary.

29, 30. The Apostle assures the elders that he knew by the Spirit of prophecy, that *grievous wolves*—false teachers who should deal with the congregation in a pitiless manner—would enter in among them, and injure them with their erroneous and ungodly doctrines. He also informs them, that within the church itself there would arise men speaking *perverse things*—things contrary to the truth—whose object it would be to form a party for themselves.

31, 32. In view of the dangers to which they were exposed, the Apostle exhorts them to watch that they be not led astray, and to remember how earnestly he had warned them all the while he was with them concerning these dangers. He then commends them to God, who he assures them, is able *to build them* up, that is, bring their Christian life to its proper consummation in Christ, and give them *an inheritance among all them which are sanctified*—a share in the blessedness and glory of the heavenly world.

GOOD ADVICE.—Pay your debts as soon as you get the money in your pocket. Do without what you don't need. Speak your mind when necessary. Hold your tongue when prudent. Speak to a friend in a seedy coat. If you can't lend a friend money, tell him why; if you don't want to, do the same. Cut acquaintances who lack principle. Bear with infirmities, but not vices. Respect honesty, despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance, and don't pretend to knowledge you haven't got. Entertain your friends, but never beyond your means.

The Guide Post.

BY BAYARD TAYLOR.

Translated from the Allemanic German of John Peter Hebel.

D'ye know the road to the bar'l of flour?
  At break o' day let down the bars,
And plough your wheat field hour by hour
  Till sundown—yes, till shine of stars.

You peg away the livelong day,
  Nor loaf about, nor gape around;
And that's the road to the threshin' floor,
  And into the kitchen, I'll be bound.

D'ye know the road where the dollars are?
  Follow the red cents here and there;
For if a man leaves them, I guess
  He won't find dollars anywhere.

D'ye know the road to Sunday's rest?
  Jist don't of week days be afeered;
In field and workshop do y'r best,
  And Sunday comes itself, I've heered.

D'ye know what road to honor leads?
  And good old age?—a lovely sight!
By way o' temperance, honest deeds,
  And tryin' to do y'r dooty right.

And when the road forks airy side,
  And you're in doubt which one it is,
Stand still and let y'r conscience guide,
  Thank God, it can't lead much amiss!

Go, fear'n' God but lovin' more?
  I've tried to be an honest guide:
You find the grave has got a door,
  And somethin' for you t'other side.

Don't take it to Heart.

There's many a trouble
  Would break like a bubble,
And into the waters of Lethe depart,
  Did not we rehearse it,
  And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
  Would vanish to-morrow,
Were we not unwilling to furnish the wings;
  So sadly intruding
  And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
  Of looks that are beaming,
Whether one's wealthy or whether one's poor;
  Eyes bright as a berry,
  Cheeks red as a cherry,
The groan and the curse and the heartache can cure.

Resolved to be merry,
  All worse to ferry
Across the famed waters that bid us forget,
  And no longer fearful,
  But happy and cheerful,
We feel life has much that's worth living for yet.

—*Tinsley's Magazine.*

NOVEMBER 19. LESSON XLVII. 1876.

Second Sunday before Advent. Acts xxiv. 10–25.

PAUL BEFORE FELIX.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know, that thou hast been for many years a judge unto this nation, I do the more cheerfully answer for myself:

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship,

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17. Now, after many years, I came to bring alms to my nation, and offerings.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19. Who ought to have been here before thee, and object, if they had aught against me.

20. Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21. Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

QUESTIONS.

10. Who was the Governor before whom Paul delivered this address? What kind of a man was Felix? What was the occasion of Paul's address? What did he answer? How did he begin his address? What nation did he refer to? Why did Felix' being judge for many years cause Paul the more cheerfully to answer?

11–13. How long was it since Paul arrived at Jerusalem? For what purpose had he gone there? What did Paul say they did not find him doing? Could his enemies prove the things of which they accused him?

14–16. What did he confess? What is meant by *heresy?* What way of worship did the enemies of Paul call heresy? What God did Paul worship? What did he believe? What did he hope there should be? Of what classes of the dead? Did the Jews also believe this? On this ground what did Paul strive to have?

17–21 What had Paul come to bring to Jerusalem? Who had seen him in the temple? What had these Jews done? What should they have done? What did Paul appeal to those present to say? What council did he refer to? What had been his only offence at that time?

22, 23. When Felix heard these things, what did he do? What is meant by *having more perfect knowledge of that way?* What by *deferred them?* When would he thoroughly examine the case? What did he command? Who is meant by *a centurion?* What by *the centurion's keeping Paul?*

24, 25. With whom did Felix come after certain days? Can you tell anything about Drusilla? For whom did they send? Concerning what did they hear him? Of what did Paul reason? What did Felix do? Why did he become alarmed and tremble? What did he say? Did he act wisely? What should he at once have done? Has any one a right to put off the service of God for a single moment? Is it ever safe so to do?

CATECHISM.

XLVII. Lord's Day.

122. Which is the first petition?

"HALLOWED BE THY NAME;" that is, grant us first rightly to know Thee, and to sanctify, glorify and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy, and truth, are clearly displayed; and further, also, that we may so order and direct our whole lives, our thoughts, words and actions, as that Thy name may never be blasphemed, but rather honored and praised on our account.

COMMENTS.—10. Felix, before whom St. Paul delivered this address, was at the time governor of Judea. His character, according to the testimony of history, was of a very dark complexion. Tacitus declares, that during his governorship in Judea, he indulged in all kinds of cruelty and lust, exercising legal power with the disposition of a slave. With this accords what St. Luke tells us of his expecting a bribe from St. Paul. The occasion of the Apostle's speaking before Felix at this time, was the charge preferred against him by Ananias, the high-priest, with the elders, through their spokesman, the orator Tertullus. It was this charge that he answered. He did so the more cheerfully because Felix having been judge, or governor, of Judea for many years, was well acquainted with its public affairs and the character of the leaders of the Jews; and, therefore, prepared to understand rightly the charges against the Apostle, and to do him justice.

11–13. It was just twelve days since St. Paul had come to Jerusalem, and therefore, he claimed it would be an easy thing for Felix to investigate how he had conducted himself since his arrival there. He declared that he had gone to Jerusalem to worship in the temple, according to the appointment of the Law; that he had not by disputing, or in any other way, sought to cause disturbance, and that all the charges made against him were false and incapable of proof.

14–16. He acknowledged, however, that he worshiped God according to that mode of worship which his accusers called *heresy*, that is, after the manner of the followers of Christ or the Christian religion. By the word *heresy* is now usually meant false and pernicious belief and doctrine. The Greek word from which it is derived properly means only, "*election*" or "*choice*," and was used in the time of our Saviour by the Greek-speaking Jews, in the sense of *party*, or *sect*. It was used, however, in a bad sense by Tertullus, in his address before Felix, to designate a *schismatic sect*. That the Christians were such a sect St. Paul declines to acknowledge. He claims that Christianity is not an off-shoot merely of the religion of the Old Testament, but its proper product and continuation. Hence, *he worships the God of his fathers, and believes all things written in the Law and the Prophets*. The subject-matter of his faith he describes as a hope in God, that there will be a resurrection of all the dead; which hope his opponents also entertained. In view of this hope—of the fact that there will be a future life—St. Paul earnestly endeavored so to live, as to have a conscience void of offence toward God and toward man.

17–21. The Apostle states that his object in going to Jerusalem was partly to bring contributions for the relief of his people, and partly to offer sacrifices at the temple. In the temple he further states, he caused no disturbance, but a disturbance was caused by certain Jews of Asia (see chap. 21 : 27, 28), who he declares ought to be present now before Felix, and make their charge against him if they had any to make. He also refers to his opponents who were present, to prove that the Sanhedrin, the council assembled to try him (see chap. 23), could not convict him of any wrong doing, unless it was what he had said concerning the resurrection.

22, 23. Felix, after hearing St. Paul's defence, *having more perfect knowledge of that way*, that is, having a more accurate knowledge of the religion of Christians than to be easily deceived by the misrepresentations of the Jews, *deferred them*, that is, adjourned the assembly, until Lysias, who had sent St. Paul to him at Cæsarea, would come down. He would not gratify the Jews by condemning the Apostle, neither affront them by releasing him. He, however, made his imprisonment as mild as possible. He gave him in charge of *a centurion*—a Roman commander of a hundred men—*to keep*, that is, to guard, with orders that he should allow him as much liberty as was consistent with his safe keeping, and permit his friends to visit him and minister comfort to him.

24, 25. After some days, Felix and his wife Drusilla came into the audience chamber, and summoned St. Paul before them. Drusilla was a daughter of Herod Agrippa I., and was said to be an exceedingly beautiful woman. She was married to Azizus, King of Emesa; but Felix becoming enamored of her, with the assistance of a Jewish sorcerer, suc-

ceeded in getting her to forsake her husband and marry him. Through her, no doubt, it was that St. Paul was sent for. Being a Jewess, she would naturally be desirous of hearing what so distinguished a follower of the despised Nazarene as St. Paul, would have to say concerning the faith in Christ. When the Apostle, however, was given liberty to speak, he did not merely say what might be pleasing to his distinguished hearers; but also urged upon their attention solemn truths, which were especially applicable to them because of their life and conduct. Felix became alarmed at what he heard, but instead of asking, like the Philippian Jailor: *What must I do to be saved?* he abruptly terminated the interview, and saying, *When I have a convenient season, I will call for thee,* sent the Apostle back again to his prison!

A Verse in Proverbs.

A wise son causeth his father to rejoice, but a foolish son is the grief of his mother.—Proverbs 10: 1.

A married couple, engaged in reading the proverbs of Solomon, were perplexed at the meaning of the above verse. Said the woman to her husband: "Is not a wise son as much a source of enjoyment to the mother as the father, and is not a foolish son as much grief to the father as the mother?"

"My dear," said the husband, "I do not possess the wisdom of Solomon, and do not profess to unravel the mystery involved in the quoted passage. I have no doubt Solomon knew what he said."

"Yes," said the wife, "but that does not satisfy me."

While they were arguing, a Polish *savan* entered the room, and the husband put the question to him. He at once replied: "If you will not be offended, I will solve the difficulty."

On their promising to be satisfied with his decision, he thus spoke: "You know," said he, "it is a maxim, that like the father so is the son. So, if the father is wise, the son will possess wisdom; and, to the reverse, if the father is a fool, the son will certainly not possess a great share of wisdom. Hence, when the son is wise, the father will rejoice, seeing that he himself must be wise, but if, to the reverse, the son is foolish, as he is the counterpart of his father, is it surprising that it should be a source of grief to his mother? She will naturally, every time she looks at the son, grieve, and say within herself: 'Poor boy, it is not his fault, he is like his father. I should have thought of this ere I married, for then I took to my heart one fool, but now, alas, I am troubled with two fools!' Does my opinion please you?" said the shrewd Polander.

The husband made no reply, although his countenance spoke more plainly than words that he was far from pleased, whilst the wife feared, even by a betrayal of her countenance, to denote that she was pleased, lest her husband should be offended. It is said that, after the explanation given by the *savan*, the book of Proverbs was seldom quoted in this family.

Slipping away.

They are slipping away—those sweet, swift years
  Like a leaf on a current cast;
With the break in their rapid flow,
We watch them as one by one they go
  Into the beautiful past.

As silent and swift as a weaver's thread,
  Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's golden lid,
  And nipple the glassy stream

As light as the breath of the thistle down,
  As fond as a lover's dream;
As pure as the blush in the sea shell's throat,
As sweet as the wood-bird's cooing note,
  So tender and sweet they seem.

One after another we see them pass
  Down the dimly lighted stair;
We hear the sound of their steady tread,
In the steps of the centuries long dead,
  As beautiful and as fair.

There's only a few years left to love,
  Shall we waste them in idle strife?
Shall we trample under our ruthless feet,
Those beautiful blossoms rare and sweet,
  By the dusty way of life?

There's only a few sweet years—ah! let
  No envious taunts be heard,
Make life's sweet pattern of rare design,
And fill the measures with love's sweet wine,
  But never an angy world.

NOVEMBER 26. LESSON XLVII. 1876.

The Sunday before Advent. Rev. xxii. 6-21.

THE LORD'S COMING TO JUDGMENT.

6. And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

QUESTIONS.

6, 7. Who wrote this Scripture? Who addressed him? What did the angel say? What sayings did he refer to? Who sent his angel to his servants? For what purpose? Who are meant by *his servants?* Who will come quickly? Who is blessed? What is meant by *keepeth the sayings?*

8, 9. What things did John hear and see? What did he do when he had heard and seen? What did the angel do? Whom did the angel tell him to worship? Is it ever right to worship a creature? Has God forbidden us to do so? Where has He forbidden it?

10, 11. What did the Angel say the Apostle should not seal? What did he mean by *seal not?* Why should he not seal the sayings of the prophecy of this book? What further did he say? What is the meaning of these words?

12–15. Who says, *Behold, I come quickly?* What is with Him? What does He say He is? What are *Alpha and Omega?* Why does He call Himself *Alpha and Omega?* Who are blessed? To what shall they have right? What may they enter? What city is meant? Who are without? Who are meant by *dogs?*

16, 17. Who sent His angel to testify these things? What does Jesus call Himself? What do the Spirit and the bride say? To whom do they say, *Come?* Who is the bride? Who else should say, *Come?* Who does Jesus invite to come to Him? Do those desire Christ to come again, who have not come to Him? Why not? Why do those who have come to Christ desire His second coming?

18–21. Who is it that says I testify? What does He testify? What book is meant by *this book?* What saith He that testifieth these things? What does the Apostle say in return? With what words does this book close? How long is it since this book was written? Has Christ yet come? How, then, could He say to the Apostle, *I come quickly?* Should we always be prepared for the coming of our Lord?

CATECHISM.

XLVIII. Lord's Day.

123. Which is the second petition?

"THY KINGDOM COME;" that is, rule us so by Thy word and Spirit, that we may submit ourselves more and more to Thee; preserve and increase Thy Church; destroy the works of the devil, and all violence which would exalt itself against Thee, and also all wicked counsels devised against Thy holy word, until the full perfection of Thy kingdom takes place, wherein Thou shalt be all in all.

COMMENTS.—6, 7. *And he said unto me.* The Revelation was written by the Apostle John. The person who is here said to have addressed him, was the Angel of the Revelation, of whom mention is made in chap. i. 1. *These sayings.* By this is meant the entire Revelation. *His servants.* Those who believe on the Lord Jesus Christ, and earnestly seek to know and do the will of God. *Behold I come quickly.* It is the Lord Jesus who here speaks through His representative Angel. The coming He speaks of, is His second coming at the end of the world. *Keepeth the sayings,* that is, regards them and lives in accordance with them.

8, 9. *And I, John, saw these things.* In these words the Apostle John declares that it was, indeed, he who saw and heard the things recorded in the Revelation. He further informs us, that, after hearing and seeing these things, he fell down at the feet of the Angel to worship him. He did this, no doubt, because he took the Angel to be the Lord Himself. This error, the Angel corrects, and tells him to worship God. Under no circumstances can it ever be right to worship any creature, and the so doing is expressly forbidden by God in the commandments which He gave to Israel, amid the thunders and lightnings of Sinai.

10, 11. *Seal not the sayings.* The Apostle was commanded not to keep the Revelation from the churches until some future time, but to communicate it at once to them, that they might read and study it for their edification. *The time is near,* that is, when all these things revealed, shall be accomplished. Hence Christians should at once acquaint themselves with them, that they may be prepared for them, and especially for the coming of the Lord. *He that is unjust, &c.* The meaning of these words seems to be: The Judgment is at hand, let every one, therefore, prepare himself for it as he will. If in view of it, any one will be unjust and filthy, let him be so; but let him that is righteous and holy maintain his righteousness and holiness, knowing that he shall soon receive his reward.

12–15. *Behold I come.* Christ Himself now appears, and directly addresses the Apostle. He announces His speedy coming to reward every man according to his work shall be, and proclaims Himself the Alpha and the Omega, the first and the last, the beginning and the end. Alpha is the first letter of the Greek alphabet, and Omega the last. "Alpha and Omega" is, accordingly, only a different form of the expression "first and last." Christ proclaims Himself as such to the Apostle, because He is the principal and final goal of all things, and, therefore, properly the Judge. "All things were created by Him and for Him, Col. i. 16. Christ, moreover, declares those blessed that do *His commandments,* or, as we probably ought to read, *wash their robes,* because they shall enter *into the city,* the heavenly Jerusalem, which is so gloriously described in chap. xxi., and have authority to eat of the tree of life. *For without are dogs,* that is, without the holy city, the Paradise of God. Dogs in the Scriptures are allegorical figures of uncleanness, hence by dogs here are meant the spiritually unclean and filthy.

16, 17. *I, Jesus, have sent mine angel.* The Revelation is the gift of Jesus. He sent the Angel to testify these things to the churches. He is *the root and offspring of David,* the Son of God and the Son of Man, the God-man; and *the bright and morning star,* the herald of the coming day of eternity. To Him as such, *the Spirit and the bride*—that is the Church—*say Come.* Whoever hears this cry should join in it. To this end, Christ invites all who will, to come unto Him and take the water of life freely. For only those who have come to Christ, can truly desire His coming, since to such only will He bring full redemption and blessedness. To those who have not come to Christ, His coming must ever be undesirable, as bringing with it for them only condemnation and misery.

18–21. *I testify to every one.* There is difference of opinion as to whether these are the words of Jesus, or of the Apostle. Most probably it is the Apostle who here gives his testimony. This testimony, however, is confirmed by the testimony of Jesus, who says, *Surely I come quickly. This book,* that is, the book of Revelation. What is true of it, however, is true of all Scripture; we cannot add thereto, or take therefrom, without subjecting ourselves to the wrath of God. *Even so, come.* This is the re-

sponse of the Apostle to Jesus, *Surely I come quickly.* The book then closes with the Apostolic benediction, *The grace of our Lord Jesus Christ be with you all,* that is, *with all saints.*

The Book of Revelation was written about A. D. 96. Since the Lord God of the holy prophets sent His angel to show unto His servants, the things which must shortly be done, accordingly, nearly eighteen hundred years have passed away, and yet Christ has not come. The question naturally arises, How then could Jesus say to the Apostle John, *I come quickly?* The answer to this question we, no doubt, have in the words of St Peter, "that one day is with the Lord as a thousand years, and a thousand years as one day," 2 Pet. iii. 8. Just when the Lord will come, we may not know, hence we should always be prepared for His coming.

Mr. Spurgeon's Ancestors.

The May number of the *National Portrait Gallery*, published by Messrs. Cassell, Petter & Galpin, contains an admirable likeness of Mr. Spurgeon—one of the best, indeed, that we have seen; and is accompanied by a pen-and-ink sketch, with a number of facts that will probably be new to most readers. The writer states that the name of Spurgeon is much more common in the county of Essex than elsewhere. The family came over from Holland, and settled in that county rather more than two hundred years ago. They were exiled on account of their religious faith. Some of them became Quakers in England, and one member of the family, named Job Spurgeon, being detected *in flagrante delicto* "at a meeting," was committed to take his trial at the county sessons, by a certain Justice Smith. He was kept in prison for fifteen weeks in the midst of a winter remarkable for the extremity of its cold. He had the comfort of several companions in tribulation; but while they lay upon straw, poor Job was so weak, that he was unable to lie down, and had to sit up in a chair through all the weary weeks. About one hundred and fifty years after the time of this faithful Friend, we come upon a Rev. Jas. Spurgeon, an Independent minister at Shambourne, in Essex, "a somewhat precise old gentleman of the bye-gone school, attired in frilled shirt, swallow-tailed coat, knee beeches, and shoe buckles." This worthy was in more than common request as a preacher, and unlike his Quaker forerunner, was on very good terms with the vicar of the parish. The son of the reverend James, is the reverend John, who is the father of Charles Haddon Spurgeon. The last-named, we are told, was reared in a very simple and domestic way. The father's means were not large, and his sons were early taught to rely upon themselves. Mr. Spurgeon's brother, James, once gave illustration of this fact at a public meeting, when he stated that amongst other qualifications imparted by that early training, was the art of baking, in which he still humorously boasts to shine. The great preacher's first sermon was preached at Feversham, near Cambridge. He was then an usher in a school at Newmarket. He was only seventeen when he received and accepted an invitation to become the pastor of a little church at Waterbeach, and in that place he spent two years, at the close of which he came to London, to find himself, within a few weeks, what he has continued to be ever since—one of the most notable men in the great metropolis.

Gems.

For wolves to devour sheep is no wonder; but for sheep to devour one another, is monstrous and astonishing.—*Anon.*

Man's adamantine heart will not be softened until steeped in the blood of Christ.—*Arrowsmith.*

If thou hast not the blood of Christ at the root of thy profession, thy profession will wither.—*Wilcox.*

Live not so much upon the comforts of God, as upon the God of comforts.—*Mason.*

One leak will sink a ship, and one sin will destroy a soul.—*Bunyan.*

The guilt of one sin is a greater misery, than the burden of a thousand crosses.—*Charnock.*

The comfort of a Christian lieth not in his own fulness, but in Christ's.—*Cole.*

THE

GUARDIAN

AND THE

SCRPTURE LESSONS.

The "GUARDIAN" is a monthly, devoted to the highest interests of the young, at the most solemn and interesting period of their life. It offers its friendly counsels to them in an earnest, though free and cheerful way. At the same time, a portion of its pages are appropriated to the interests of Sunday-schools. Among other things, it furnishes LESSON PAPERS for Scholars, accompanied with terse and pithy comments upon the Lessons, for Teachers, all gotten up in the spirit of the Church Year. It is in all respects, a most valuable publication for the young, and Sunday-school Teachers.

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PROSPECTUS FOR 1876

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1876. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

THE GUARDIAN contains thirty-two pages monthly, making a handsome Volume of three hundred and eighty-four pages at the end of the year.

Pastors who receive this Prospectus are requested to hand it to some active member of the Church or of the Sunday-School, who will procure subscribers for THE GUARDIAN. If ten subscribers are obtained, we will send one copy to the person obtaining them and one to the pastor gratis.

We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing for them to raise a club among their companions. Specimen numbers sent when requested.

TERMS—ONLY $1.50 A YEAR—IN ADVANCE.

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For 5 copies	to one address,	for one year.		$7 00
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" 20	"	"	"	25 00
" 30	"	"	"	36 00

The Lesson Papers will be sold separately, at 75 cents for 100 copies of a single issue. For any less number, one cent will be charged for each copy.

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REFORMED CHURCH PUBLICATION BOARD, Publishers,
No. 907 Arch Street, Philadelphia.

Full

Vol. XXVII. DECEMBER, 1876. No. 12.

"LIFE, LIGHT, LOVE."

THE GUARDIAN:

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DEVOTED TO THE

SUNDAY SCHOOL CAUSE AND THE SOCIAL, LITERARY, AND RELIGIOUS INTERESTS

OF

YOUNG MEN AND LADIES.

Rev. B. Bausman, D. D., Editor.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
No. 907 Arch Street.

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TO OUR PATRONS

The "Guardian" will hereafter be mailed to subscribers by means of Dick's patent Mailer. Hence the date to which they have paid will invariably accompany the name. Accordingly, the acknowledgment of monies received will hereafter be discontinued. Each subscriber can know exactly how his account stands. Those who are in arrears will please forward the amount due without delay. Address

REFORMED CHURCH PUBLICATION BOARD,
907 *Arch Street, Philadelphia.*

The Guardian.

VOL. XXVII. DECEMBER, 1876. NO. 12.

The End of the Year.

With this number the year of the GUARDIAN will close. Its character and mission are known to its friends. We ask them to aid us in its circulation for the coming year. Superintendents of Sunday-schools will please get up their clubs in time and send in the names to the Publication Office, 907 Arch street, Philadelphia, if possible before the 20th of December. The January number will be mailed to the subscribers before Christmas. If pastors and Sunday-school superintendents will recommend it, and appoint suitable persons to procure subscribers, the circulation can be increased during the coming year, as it has during the year past. For terms, see prospectus, on the cover of the GUARDIAN.

The Sunday-School Lessons for 1877.

The Sunday-school Lesson Committee held a meeting in Reading, Pa., on November 1. At this meeting the authors of the GUARDIAN Lessons resolved that for the first six months of 1877, they would use selections from the Gospels. The selections for the last six months of the year will be decided hereafter.

The GUARDIAN Lessons for the past year have been received and used with general favor and benefit. The leading facts of our Saviour's life have been studied by the children and youth of the Church in their order. Although the selections of the next six months will be different from those of the preceding year, the Lessons will mainly cluster around these facts. As our readers have observed, the Lessons for the last six months have been more full and perhaps more simple than those which preceded them. We are not surprised to learn that this feature has met with general favor. We sincerely believe that the use of these Lesson Leaves will accomplish much good, and therefore commend them to the pastors and Sunday-schools of the Reformed Church.

John Peter Lange.

BY THE EDITOR.

A few months ago Dr. Lange celebrated his fiftieth anniversary, as teacher of Theology. Few men have done more and better work in the cause of Biblical Literature during the last fifty years than he. Besides serving as an active and faithful pastor for a number of years, and filling the chair of Theology in the Universities of Zurich and of Bonn, he has written much and well for the press. His published volumes would make a small and valuable library. He is as well known in England and America as in his native Germany. From his early boyhood he has been of laborious habits. The son of humble, hard-working parents, he has become one of the famed champions of Gospel truth in Europe. He is the author of *Lange's Commentary*, known to many of our Sunday-school teachers. Although old and gray-headed, he still works with youthful vigor for Christ and His cause. For the most of the facts in this sketch, we are indebted to

the *Daheim*, an excellent European periodical.

Between Elberfeld and Langenberg, on the Rhine, is a bleak, hilly country. There a thrifty, hard-working people raise good crops from a comparatively poor soil. They are nearly all Protestants, of the better and more orthodox sort. The most people live in small villages, with their few outlying acres in the neighborhood. Here and there a wealthy farmer lives alone on his large domain—on his "Bauern Hoff." On one of these plantations the elder Lange labored as a young man, and here he was married. His original name, Lang, the school-master of the estate changed into the more euphonious one of Lange. The father was a teamster, owning his team, which business he entailed upon his son. He drove his team between Elberfeld, Crefeld and Düsseldorf. The family of the farm, with its working-people, belonged to the neighboring congregation of Sonnborne, in which the honest, hard-working teamster served as Elder. The mother was one of your busy, prudent housewives, who can make a little go a great ways, in the housekeeping line. She was plainly, though neatly dressed. And of a Sunday, at church, wore a white cap with neat folds. Although a plain, unpretending teamster's wife, she had an eye and a taste for the beauties of natural scenery. Often she would stroll through the neighboring forests by herself and enjoy the beauties of nature. And in the fall of the year she would usually bring her apron full of brown hazel-nuts home with her, to the great joy of her children. Such were the parents and early home of Lange. Like Tholuck and other eminent theologians, he was of humble birth—a poor child, a poor boy, a poor student. On this "Bauern Hoff," on the 10th of April, 1802, a child was born, which was named soon after, at his baptism, John Peter. When yet a small child, the father bought a house, on a hill-top, among the neighboring forest trees. It was a picturesque place, which he strove, according to his meagre means, to beautify. He had the house nicely painted and otherwise repaired. The tall oaks around set off their fruitful garden finely. Around the edges stood currant bushes. And many a flower did the busy hand of mother Lange plant and nurse into bloom, from the tiniest rose to the coarser sun-flower.

At first awhile the little boy did not like his new home. Of an evening he would s and at a certain bench weeping, and cry, "I want to go home." (To his former home.) This longing for home—for the heavenly home—has ever since been a leading trait of Lange's mind. In many a plaintive stanza his home-sick heart moans after the Better Land. He says, "When quite a small boy, I once saw the sun set behind the trees. The evening sky was grandly lighted up. The soft, evening breezes sighed through the tree tops like a prayer. A holy sense of the Omnipresence of God filled my heart."

In the neighborhood was a sort of select school. The master kept it in his own house. The school-room was also the room of his family; in it they lived by day and slept by night During school hours the rude bedsteads were placed along the wall. The small window panes were fastened with lead.

The timid son of the teamster was sometimes rudely treated by the children of wealthier people. Some of them, as the custom was then and there, wore leaden ear-rings. One day they resolved that the quiet boy must wear them too. Borrowing a needle from the teacher's wife, whose husband seems to have been absent, they pierced his ears, cut rings out of the lead of the windows, and forced them through them. He bore the wrong meekly.

The school-master was an industrious but singular man. The symbol, as well as the chief source of his power, was a hazel-rod, which he used with great energy. He taught his scholars to read, write, "cypher" and sing. Great was the joy of John Peter when the school-master went home with him to dinner. For the boy was then blind to the faults of his teacher, and regarded him with veneration as a learned man. At such times, too, his mother prepared an extra dish, which, for the sake of the dish and the teacher he rejoiced. The boy relished it with all the zest peculiar to his age. Meanwhile, he received private instructions in French from Pastor Essler, in Sonnborne. In a night-school, kept by a young man of this district, he saw the

first maps of different countries, which he studied with lively interest.

He early had a great fondness for books. A certain seamstress spent most of her time in several neighboring families. On her frequent visits to the Lange home she would bring the son dream-books and volumes of wild stories, such as would naturally enchant children. His uncles, too, often brought them various volumes. His father was a great admirer of Old Fritz—Frederick the Great—and had a History of the Seven Years' War, which the son read with patriotic enthusiasm. While rocking his baby sister, he pored and wept over the pages of "The Sorrows of a Virtuous Dancing Girl." Books, good, bad and indifferent, were loaned to him. The seamstress was herself good at telling a story, and many an hour he crouched down before her and hung upon her lips with rapt delight. Soldiers and travelers passing along that way were objects of interest to him. Many a question he had to ask of them or about them. One day the father brought a large Bible home. John Peter at once took to reading certain parts of the Old Testament with great delight. He became so much interested in Jewish history that he imagined himself to be a Jew. One day he was sadly surprised by being told that Christians were not also Jews, for he wished to belong to the nation of such great and good people as Abraham, Moses and Joseph.

The father's farm was of a poor, stony soil. He early trained his boys to hard work in its cultivation. He had a lazy hired man, who burdened the boys with some of his own work. They often had to carry sacks of rye over steep hills to the mill at Hammerstein.

All year long the father was from home with his team. The clearing of the fields was left to lazy and unreliable hired men, who, taking advantage of their employer's absence, made very little progress. Young John Peter Lange could no longer endure this shirking of the laborers. With a determination still peculiar to him as an aged man, he took the matter in hand himself. For three days he wrought with all his might. He began his work in the morning between two and three o'clock, and kept at it till the stars shone at night. He picked stones and burned briers and thorn bushes until his back pained and seemed almost ready to break. At the end of three days he had cleared a good-sized field. His father was greatly pleased with his son's achievement, and rewarded him with several dollars. Instead of putting this money into his saving box, as the custom of good German boys then was, he at once invested it in books with an Elberfeld bookseller. It was the first money he had earned by hard work; and these were the first books which he bought with his own money. They were the first small seed of the great library which he has gathered around him in the last sixty years. The great pleasure with which he read them was enhanced by the thought that he had honestly earned the money wherewith to pay for them. The recollection of this feat gives him pleasure to this day. For work about the house and kitchen, he had less aptness and inclination than for picking stones, bearing sacks and reading books. One day, as the servants were boiling apple-butter, they put him to stirring. For a boy full of stirring life this is one of the dullest and most trying tasks which you can impose on him. To him it seemed time half lost. He must put it to better use. And so he joins reading to stirring. In one hand he holds the stirrer, in the other the book. Now and then the tired arm is relieved from stirring by giving it the book. It had already grown dark in the evening, when of a sudden the stirrer refused to move around smoothly. A strange odor came from the kettle. The book had led him to neglect the stirring; the apple-butter burned fast to the bottom of the kettle and was spoiled. Any one acquainted with family life among this class of Germans, can imagine what a boisterous ado the ruin of a kettle of apple-butter would produce in a German kitchen.

Lange, from a boy, has possessed considerable pluck. The children of the family and neighborhood had to walk quite a distance, over hilly roads, to school. The boys and girls would keep each other company, and engage in their merry chat. They had to cross a certain meadow, where a burly young man

watched the cows in pasture. This rude fellow took pleasure to taunt the school children every day. They feared him and dreaded to pass by that way. At length John Peter Lange, although but a boy, could endure this persecution no longer. One day, as the attack was repeated, he seized this ruffian, and, after a brief struggle, threw him to the earth, wrested the herdsman's staff from his grasp and flung it into the air. Thereafter he left the school children cross the meadow in peace, usually keeping out of their way.

The boy has reached the period of youth—the threshold of manhood. After a careful religious instruction by his school-master and his pastor, he was confirmed, and partook of the Holy Communion for the first time. From a child he had been taught to pray, and was of an earnest religious turn of mind. Now life seems more serious to him than ever before. What is his mission; how can he glorify God the most? When a child he was fond of sketching and copying paintings, after his fashion. Was this a prophetic hint that he should become a copying artist, if not a painter? By this time he had lost this early inclination. At times his mind turned towards the occupation of a merchant. Once his father broke a limb by a fall in front of his house. Should he take his father's place? No, said the mother. He is not suited for a teamster, but he can keep the books and attend to the lading. The elder brother took charge of the team, and the younger acted for a while as clerk. Several times the elder brother was sick, when John Peter drove the team for a season. On these journeys, as driver or clerk, he always took books with him, and spent his leisure in reading. Usually, a group of wagons would travel together. At noon, while the horses were feeding, and at night, he would gather groups of his fellow-wagoners around him and read to them German legends out of the olden time, and other books. Sometimes his love for reading made him forget the wants of his horse. And when the animal looked the worse for it, his mother would chide him. Then he would repent of his short-comings. This traveling from place to place had a certain fascination for his poetical and inquiring mind. The change of scenery, mingling and conversing with all manner of people, reading the starry heavens when traveling late at night, furnished most pleasing food to his active mind. Still, people saw that driving a team, or superintending its lading, was not suited for this talented youth. A wealthy lady of Crefeld formed his acquaintance on his business visits, and admired his refined manners and intelligent conversation. When, for a season, business did not call him to her house, she sent him an invitation to visit her; but he was too modest to accept it. Then already he showed signs of his later poetical talent. He wrote a poem on the death of every horse which had died in that team, which was read with pleasure by his friends.

The father has recovered and takes charge of his team again. His son's mind takes a fancy for farming. He must become a scholarly farmer, one who can idealize country life. Meanwhile, the pastor of Sonnborne had employed an assistant—Pastor Kalthoff. With him he intended to study Latin, so that he could learn to read the Roman Classics in the seasons of his quiet leisure in the country. For a university education, the means of his father were entirely too limited. Pastor Kalthoff, however, prevailed on the latter to give his son a regular course of study. From 1819 till 1821, he studied privately with this clerical friend.

At this time he entered the Gymnasium (a classical school nearly equal to our American Colleges), in Düsseldorf. He studied with all his might. He had plenty of work, and little money. Indeed, had to live very scantily. His father had no idea of the expenses attending such a course of study. And being a reserved man, Pastor Kalthoff failed to inform him fully on this feature of the matter. Lange says of himself: "Many a poor, hard-working student has been helped by others. For a long time no one helped me, most likely because my father was considered to be wealthy."

From this time the young student was thrown on his resources. He bravely battled his way along by dint of his own exertions. Besides studying

to the cordial approval of his professors, he partly earned his support by giving private lessons in certain branches.

In 1822 he began his studies in the University of Bonn, which had been founded shortly previous. He started with but a trifling sum of money in his purse, trusting the Lord for the future. A few months later, soon after New Year, he was summoned to the grave of his dear father. The good man died suddenly, near Düsseldorf, on one of his business tours. It was in the dead of winter. The broken ice-blocks tumbled down the Rhine, as the sorrowing student sadly walked homeward along its banks. At Cologne he had to cross the perilous stream. The widow and her children formed a sad, weeping group around the open grave on that bleak, winter day, as they watched the coffin slowly lowered to its silent bed.

With the advice of some relatives, the mother consented that her son should continue his studies. But now the little help from his father's earnings was cut off; he was poorer than ever. A kind friend in Elberfeld, Herman Yeager, who had helped him along some, died soon after. Lange himself was taken ill. A dry, hacking cough daily grew worse upon him. He was threatened with consumption. For several days he laid aside his studies, wandered about in the open country, and felt greatly cast down. Some of the professors, hearing of his bereavement, took him kindly by the hand. The gentle Dr. Nitzsch, whose memory hundreds still bless, Drs. Sack, Lücke and Augusti befriended him.

When he left the University of Bonn, in 1825, he had to pledge his trunk for a debt of $100. Soon after he borrowed the money and paid the debt. Little did he then expect that thirty years later he would be called to this university as one of its leading professors. At the end of his course he drew a premium of sixty dollars for a certain literary performance. This, with his first earnings in the ministry, enabled him to pay his debts.

In 1817, Lange heard Dr. Frederick Strauss, then of Elberfeld, later court preacher in Berlin, preach a sermon, at the Jubilee of the Reformation. He writes: "I felt as if I had never till then heard a sermon preached, and as if a new world had opened to me."

Now, he himself began to preach. In 1826, he was chosen assistant pastor to Rev. Emil Krummacher, of the Reformed Church at Langenberg. In less than a year he became pastor at Wald. In 1828, he became pastor of the Reformed Church in Langenberg, where he had previously been the assistant. In 1832, he became pastor of the Reformed Church in Duisburg.

Lange writes: "When a student in Düsseldorf, two of my comrades at the hotel one evening tried to amuse the green student from the country by telling love stories. I replied that I had no stories of this kind to tell. But that when I used to visit Elberfeld on business, I had repeatedly seen a young lady who had made a deep impression upon me. I neither knew her name nor her religious profession. This excited the curiosity of my comrades. One asked what street she lived in; what house; how did she look. I told him as well as I could, when he exclaimed, 'Why, that is my sister.' He meant it kindly by at once calling me his brother-in-law. And it was the mercy of God which gradually ripened my early acquaintance with her, through my university course, to a final betrothal and marriage. Amelia Garenfeld was the daughter of a Lutheran pastor, who was early left an orphan. She led me heroically, as a true and faithful wife, over a long way of my earthly pilgrimage."

As is often the case with great men, some of Lange's biographers have drawn on their imagination for facts to give extra coloring to his character. Some of these have annoyed him no little, others are of a less serious nature. One writer alleges that Lange studied theology in order to secure Amelia Garenfeld for his wife, as she otherwise would not have consented to marry him. This is a cruel and slanderous reflection on his motives, which he pronounces untrue. Neither did he peddle milk through the streets of Elberfeld, as some allege. But a poor, hard-working boy and youth he was, who worked hard with his hands and mind to make an honest living and procure an education. He endured want heroically. He says:

"At Bonn I was often reduced to great straits. Yet at such times I would feel a joyous hope which was unaccountable to me."

How great the contrast between then and now! Strange and grateful thoughts must crowd through the mind of this venerable leader of the renowned university as he strolls over the familiar haunts of his student days in Bonn. Now, in the days of his prosperity and fame, he often makes grateful mention of the friends and supporters of his student years. "The sainted Pastor Doving, of Elberfeld, of his own accord, relieved me several times with his gifts. And my faithful friend, Prohsting, helped me once."

Lange labored in the pastoral office at Wald, Langenberg and Duisburg for fifteen years. Along with the ordinary work of his parish, he devoted much time to scientific studies. Besides many articles contributed to periodicals, he wrote two volumes of poems. He became extensively and well known as a Biblical scholar. It is not surprising that, in due time, the universities sought his services. In 1839, Dr. Julius Müller, of the University of Marburg, was called to the University of Halle. The Faculty of Marburg recommended Lange for the vacancy. But the civil authorities, controlled by men of infidel principles, dreaded him as a "Wupperthaler Pietist," and rejected him.

This same year the University of Zurich called Dr. David Frederick Strauss, the celebrated champion of German Rationalism, to a Theological Professorship. He was elected by the representatives of the people of the Canton. The rulers were unbelievers; the people held on to the old Reformed faith. Should their future pastors be trained by a man who sought to overthrow faith in the Holy Scriptures? They vainly protested. Then the farmers and laboring people of the surrounding country, led by a pastor, marched in procession to Zurich, with hoes, scythes and such other weapons as they could lay their hands upon, and demanded from the authorities of the Canton the removal of Strauss. The Council was forced to revoke its action. The place again became vacant. Lange was elected to fill it.

In the summer of 1840, he and a few friends made a tour through Switzerland. He was delighted with the country and its simple, heroic people. In one of his miscellaneous volumes he gives a graphic description of this tour. On the 6th of April, 1841, he and his family entered the beautiful city of Zurich. The falling rain and snow cast a dreary aspect over them and their surroundings. Their first impressions were gloomy. A few kind friends welcomed them to their warm hearts and homes. They continued fast friends to the last.

The bleak, uninviting weather was an image of his coming professional life here. The plain country folk were with him in affection and faith. But many of the more intelligent, "the friends of light," as they were called; the friends of darkness they really were; these did their utmost to render his situation uncomfortable. The infidel papers lampooned his pious orthodoxy. And the prevailing infidel tendency of the university was against him. As he afterwards said: "When I came to Zurich I entered a sinking ship." Amid surrounding unbelief he courteously but firmly held his position. He endured the stormy opposition of Rationalism bravely. During the thirteen years of his labors here he gathered around him a host of devoted students, who became able defenders of the faith. These, as well as the most of his colleagues in the university, esteemed and loved him as a Christian scholar.

On March 29, 1854, a large company of ladies and gentlemen crowded one of the halls of the university, to give him and his family their parting blessing. Speeches, mirthful and solemn, were made, and many eyes were filled with tears as they pressed each others' hands, embraced and kissed at parting.

This time he follows a call as Theological Professor to the University of Bonn. There he has labored since, with a many-sided activity such as few European scholars possess. Lange may be less profound and less at home in philological lore than Hengstenberg and others. But as a Volks-Theolog (a theologian for the masses of the people), he has few equals. He was born six months before Hengstenberg. Both were born and educated of Reformed

parents. And so were Ebrard, Hagenbach, and a number of other theological and historical writers of general reputation. Like most men of mark, Lange owes much, by inheritance and training, to his mother. To her he is indebted for his poetical talents. On a spring afternoon, near Easter, in 1831, he received the sad tidings of her death. Shortly before she had been on a visit to him. He little thought that he would see her loving face no more. She died at home, near Lange's birth-place, and was buried aside of her husband, in the village God's Acre. And in his old age he still pays his pious visits to the graves of his honest, hard-working parents, in whose humble home he was born and cradled.

Lange, like most German Christians, greatly enjoys his home. In the bosom of his family he can lay aside all care and worry, and be happy around his peaceful fireside. He has ever been a warm friend of the young, and could enter with great cordiality into all the joys and trials of student life. Little children to this day have in him a tender associate and friend. Nothing gives him greater joy than a visit from his romping grand-children. His house and garden are thrown open for their use. Their boisterous mirth seems to give inspiration to the studies of the good-natured grandpapa.

The appearance of the venerable professor on the streets of Bonn is the signal for a happy time among the little ones. Out of every nook and corner do they flock around him. His capacious, well-stored pockets furnish him with a trifle for each one. And as they bound on their way rejoicing, to show their mammas the gifts of the good "Old Herr Professor," the dear patriarch inwardly blesses God for the beautiful "Kinder Welt."

"Whoever can thus love and enter into the joys of the little ones, is without doubt a rightful and real German theologian, a disciple of the great Friend of children, who has promised to them the kingdom of heaven."

"I wonder what makes my eyes so weak?" a young exquisite once inquired of Dr. Abernethy. "They are in a weak place," replied the doctor.

A Correction.

The two articles in the last number of the GUARDIAN, entitled "For Charlie's Sake" and "Sympathy Between Parents and Children," were taken from the *Sunday-School Times*. We inadvertently failed to credit them to their proper source.

Our Book Table.

THE HISTORY OF THE REFORMED CHURCH IN PHILADELPHIA. By Rev. David Van Horne. Published by Request. Philadelphia: Reformed Church Publication Board, 907 Arch street. 1876.

This is a neatly-bound volume of 104 pages. The substance of it was embraced in two discourses, which the author, pastor of the old Race street Reformed Church, preached to his people, July 2, 1876, in connection with the Centennial service of the congregation. We have read half the volume with great pleasure, and expect soon to read the other half.

This is not an ephemeral publication, of the nature which published sermons ordinarily possess, but a work full of reliable historical facts and incidents, gathered from old and long-neglected German documents and from tradition. The work is faithful and impartial, not an indiscriminate one-sided eulogy of the Reformed forefathers. The author evidently strives to be truthful, but throughout shows that his faith and feelings are in warmest sympathy with his subject. We cordially commend the volume to the ministers and members of the Reformed Church. It gives the history of the Reformed Church in Philadelphia from 1727–1876—during a period of 150 years.

Counsel to Church Members.

BY THE EDITOR.

1. A good Church member will strive in all respects to meet the rules and requirements of his congregation. Before he connects with it he should read its constitution no less than its catechism.

What does his flock require of its members? How much are they expected to pay for its support, and when? What are their duties and privileges? If not called on, he will call on the proper person and pay according to his means his full share for this purpose. Every congregation has members of more or less means, who try to give as little as possible, and that little is given with a growl. While others having far less, cheerfully give a large share. Such lean-spirited miserly Christians are a drawback to their flock, and at best very poor members. We know of poor servant girls, who have nothing but what they earn, giving $5,00 a year for their pastor's support, and in the same flock are men worth from $20,000 to $30,000, who give from $1.00 to $2.00. The poor girl is the better Christian and the more useful member of the two.

Every living member, of right faith and views, will heartily support the Sunday School. As a parent, teacher, or scholar with money, attendance, influence and prayers, such a one will encourage this important work. Surely he will support other good causes, outside of his flock. Lay by in store weekly or monthly, as God has prospered him. For none who has the spirit of Christ can feel indifferent about His cause throughout the world. Money is needed to educate ministers, support missionaries; orphans and the needy generally appeal to us for help. But he will work with his congregation, and not outside or against it. Some so-called pious zeal is simply zealous spite. Members who stubbornly refuse to give anything to the channels of benevolence in their congregations, whilst they parade large gifts to various objects in an outside way, thereby weaken the flock and show an unchristian spirit. A good member liberally supports the cause of Christ in and outside of his congregation. But alway will he first help those of his own household of faith.

2. A good church member will strive to be in active sympathy with his pastor. Very often this humble personage is the worst abused man in his congregation; and his bitterest abusers are some of his own members. Mr. A. freely speaks about his pastor's short-comings. He is too much on the street and too little in his study. Hence not scholarly enough in his sermons. Mr. B. complains that he visits too little. Has not been at his house for six months. Mrs. C.'s tongue wags incessantly about a poor funeral sermon she once heard him preach for her sister-in-law's granddaughter, "We wanted him to sing:

"Shall we meet beyond the river?"

at her grave, and don't you think, instead of that he told us to sing:

"Jesus lover of my soul."

Such is her complaint. And so on to the end of the chapter.

Now it is very likely that the pastor has his failings, which no one deplores more than he. But he also has a conscience, of which he is the sole keeper. No human pastor can, not even our divine Master could, satisfy the individual demands of every body. Very likely the members of every flock can find something in the conduct of their pastor which might be improved, as he doubtless can find much in the life of his members which should make them blush.

We hold that every earnest church member will neither be exacting nor uncharitable to his pastor. He will put the best possible construction upon all his actions. He will treat him with forbearance and charity. Remembering that he has a heavy cross to bear, and is often embarrassed and worried by the care of souls, some of whom seem determined to serve the devil and be lost, in spite of their shepherd's care and prayer, the member will have regard for his heavy burdens, and pray for and sympathize with him.

Emerson says: "Good manners are made up of petty sacrifices." This law holds in religious as well as in secular social life. A faithful pastor sacrifices much for his people—health, sleep, feeling, money, often the comfort of his family. He may be reviled, but he reviles not again. He treats, labors and prays for his enemies as faithfully as for his friends. When other people are insulted, they usually drop all intercourse with the offenders. The pastor must cherish kindly feelings to those who may despitefully use him. Is he not entitled to the most cordial sympathy of his flock in this difficult work? His supposed real short-comings are overlooked by the good church member. If his visits are too seldom

or too frequent, his sermons too profound or too practical, too dull or too directly pointed, he will sacrifice his individual claims, preference, and taste. Hold up his hands as did Aaron and Hur to Moses. Give him your sympathy and your prayers. Help him. He has a heavy burden to bear. If you wish to be kind to him do it now. If you defer or neglect it he will soon be gone, will never pastorally pass your way again. He that weakens the influence of the leader weakens the army. The pastor is the leader. Disparaging and picking at him will damage the whole congregation, and defeat his efforts in its behalf.

3. Honor and speak well of your congregation among those that are without. There are some silly people who take pleasure in uncovering the sores of their congregation to people of the world; who like vultures are blind to the beautiful things, and feed only upon the vile and putrid objects within their reach. Some, like the dragon fly, only feed on sores. Little clashings, family or social frictions, disaffection among members, financial troubles—these form the staple of conversation among such mischievous persons. Now, congregations, like individuals, are human and imperfect. They are subject to faults. And those claiming membership can damage them seriously by divulging and magnifying matters which should be kept a secret among the members. Good members of a congregation, like good members of a family, will be careful not to uncover its weaknesses, but do their utmost to overcome and cure them. A fellow-member will weep and pray in silence over all the blemishes of his church, and speak modestly of her excellencies.

To boast and bluster about one's congregation betrays a lack of piety and good sense. But truthfully and in the right place to speak well of it, and adorn it with his pious conduct, is an undoubted Christian duty. Persons going about and noisily expressing their want of faith in the doctrines of their church, finding fault with its mode of worship, attending the service of other churches oftener than those of their own, on the plea that they feel more at home there, ought prayerfully to examine their motives for so doing. If they can not conscientiously believe in the doctrines of their own church, they ought in an orderly way to withdraw from it. If they go elsewhere in search of social stilts on which to lift themselves above their natural elevation; or to be entertained by pulpit fire-works, unevangelical sensational discourses and operatic performances in the name of praise, they ought to fast and pray for deliverance from such an unchristian temptation. Children who rarely eat at their home table lose their home life and attachments. And members of a church eating at other tables but their own, lose all affection and relish for the fare of their spiritual home. Speak well of your church, its pastor, members, doctrines and life; if you can not conscientiously do this keep silent or leave it. A good member will always prefer the church of his choice. Without condemning others, he loves his the best. He feels more at home among its people, and is more comforted by its services.

> "Her sweet communion, solemn vows,
> Her hymns of sacred praise,"

are dearer to him than those of any other communion. Only when his church is closed will he resort to other places of worship. Not only because he likes his own best, but on account of his influence. For he well knows that his attendance upon another church might soon be used annoyingly against his own pastor and congregation.

4. A decorous and devout behaviour in the house of God helps to give character and devotional attractiveness to a congregation. Some giddy young people act much more rudely than they imagine. In some churches such peep through the door, or come inside, to see whether a certain friend is there. If not, they will go away again. A certain pastor, as he was in the act of announcing the hymn, seeing a young man step inside the door and look around for his girl, suddenly stopped, and called out to him! "She is not here to-night." Of course all faces were at once turned towards the fellow. Thereafter the congregation was relieved of this nuisance. Certain rude persons of this sort rove from one church to another to see who is there. Did the solemn

surroundings allow it, many a pastor could not avoid a hearty laugh at the ludicrous figure which they present. Trying to elongate the neck to the utmost stretch so as to look over other people's heads and see whether a certain one sits in a certain pew. Turning now this way, now that, even during prayer; surveying this lady's bonnet and that one's shawl, and by thus gadding about annoying all in the neighborhood. How rude to misbehave thus in God's house! While the congregation kneels in solemn prayer, some will whisper in conversation. Men put on their overcoats while the doxology is sung. Said a certain Pennsylvania pastor last winter, at the close of an evening service: "While the congregation sings the doxology, I will put on my over-coat." His people understood the rebuke, and thereafter did not put on their over-coats until the benediction had been pronounced.

Come to church in time. Enter devoutly, and walk to your pew slowly. Never neglect to offer a short prayer as you take your seat. Have your own hymn-book. Always turn to the hymn sung, and always help to sing it, if you possibly can. Never keep your seat during prayer. Always stand up or kneel as the pastor and the custom of a congregation may direct. Fold your hands, and shut your eyes during prayer, as you did when a child. Try and follow the minister, and pray in his words. A year ago I worshipped in a sister church. During prayer about one half of the congregation stood up, the other half kept their seats, leaning their heads forward, on the backs of the pews. The lady members of two most prominent families of that church, the most prominent for their intelligence and piety, with their heads on the back of a pew, engaged in conversation during solemn prayer. They were noticed by many, who by reason of their misconduct were disturbed in their efforts to worship God. No one acting thus, however much he may pray, is a good member.

Be an attentive hearer. Note the text and divisions of the sermon. Try and recall them during the service, and after you return home. Always put something in the collecting basket. If possible, put in more than a penny. Leave the church devoutly. Meditate at home upon what you have heard and sung, and do your best to practice it during the week.

5. Take a warm interest in your fellow-members. "Let brotherly love continue." "Bear ye one another's burdens" Some are in trouble. Speak kindly to them. Visit the sick. Be kind to the poor. Salute them. Speak to them whenever you meet them.

This morning I took an early walk. I met in all about fifty men. All carried their dinners in their kettles. Their hands and clothes were greasy. Some of them had to walk two miles to their work. Many of them were old men. Some grey-headed and tottering with age. I have great respect for a laboring man, who works hard to secure an honest living for himself and family. I bade every one of these men good morning. Every one bade me the same. Some whom I did not know, mentioned my name. One old man returned my salutation by giving me two: "*Good* morning, *good* morning," he said. And as he walked past me it seemed to me that if he had said all that was in his heart, he would have added: "And I thank you for wishing such a poor hard-working old man as me a *good morning.*"

These passing salutations on the street are seeming trifles, but often cheer an overburdened heart. Especially are poor, laboring people tempted to suspect that no one cares for them because they have but little money and no nice clothing. I hold that a good Christian will go squares out of his way to grasp a discouraged fellow being by the hand, and bid him God speed.

The members of a church should do their utmost to cultivate a social feeling among the rich and poor. They should become acquainted with one another. When one is in trouble, the rest should stand by him. The tempted and weak should be taken by the hand and admonished; the erring should be brought back, the sick should be visited. Around the bereaved all should flock with condoling sympathy, and help them to bury their dead.

Some people's religion consists of going to church on Sunday, paying their pew rent, and owning a lot in some cemetery where they expect to be

buried. They care for no one, pray for no one, help no one.

"Whom none can love, whom none can thank,
Creation's blot, creation's blank."

For aught that they do for other's good, they might as well, nay better never have been born.

Move about and mingle with the people of your flock. Seek for the discouraged, the disappointed, for those struggling bravely against misfortune; for the neglected, the suffering; for the young and inexperienced. A smile, a greeting, five minutes' talk, a prayer in your closet for them will bring sunlight and cheer into their dreary life. A good church member must belong to some one church; will inform himself of the doctrines and rules of that church; will devoutly take part in all its ordinances; will work for Christ's cause through that church; will be in active sympathy with his pastor; will honor his church among those that are without; will be decorous and devout in the house of God; will take a warm interest in his fellow-members.

First Sunday in Advent.

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light."—ROMANS 13; 12.

O Watchman will the night of sin
Be never past?
O watchman, doth the day begin
To dawn upon thy straining sight at last?
Will it dispel
Ere long the mists of sense wherein I dwell?

Now all the earth is bright and glad
With the fresh morn;
But all my heart is cold, and dark, and sad;
Sun of the soul, let me behold Thy dawn!
Come, Jesus, Lord!
Oh, quickly come, according to Thy word!

Do we not live in those blest days
So long foretold,
When Thou shouldst come to bring us light and grace?
And yet I sit in darkness as of old,
Pining to see
Thy glory; but Thou still art far from me.

Long since Thou cam'st to be the light
Of all men here;
And yet in me is nought but blackest night.
Wilt Thou not then to me, Thine own, appear?
Shine forth and bless
My soul with visions of Thy righteousness!

If thus in darkness ever felt,
Can I fulfill
The works of light, while of all light bereft?
How shall I learn in love and meekness still
To follow Thee,
And all the sinful works of darkness flee?

The light of reason cannot give
Life to my soul;
Jesus alone can make me truly live,
One glance of His can make my spirit whole.
Arise, and shine
On this poor longing, waiting heart of mine.

Single and clear, not weak or blind,
The eye must be,
To which Thy glory shall an entrance find;
For if Thy chosen ones would gaze on Thee,
No earthly screen
Between their souls and Thee must intervene.

Jesus, do Thou mine eyes unseal,
And let them grow
Quick to discern whate'er Thou dost reveal,
So shall I be delivered from that woe,
Blindly to stray
Through hopeless night, while all around is day.

RICHTER, 1704.

St. Ambrose and the Emperor.

[*Translated from Prince Albert de Broglie's Church History.*]

BY SARAH GOULD.

THE Emperor Theodosius moved uneasily in his palace at Milan. The people of Thessalonica having lost a gay circus by the imprisonment of the head-charioteer, had risen en-masse, overthrown the Emperor's troops, and mortally wounded the Governor. Theodosius, spurred on by his councillors, secretly determined to massacre the whole city. But he was afraid of Father Ambrose, whose weight of character, learning and piety so widely swayed the Church in the sixth century.

The Father walked into the palace unannounced. Seeing the Emperor's excitement, he tried, by that strong will which had hitherto kept the mastery, to convince him of what belonged to a Christian ruler, and persuade him to clemency. The Emperor did not expose his real purpose, but the spirit of vengeance was still dominant when the Father left him.

A festival-day was the time arranged for the destruction of Thessalonica. So well was the secret kept, that not till the Emperor's agents appeared in arms,

was there any suspicion. The havoc was frightful, for the citizens were in gala-dress, and without defence. Men, women and children were struck down without mercy. The ground was strewed with seven thousand dead bodies.

When the news reached Milan there was consternation throughout the city. St. Ambrose disappeared, and when the Emperor drew near in state, he missed the Bishop, always conspicuous in the cavalcade that went out to receive him.

The Gauls, like the country around, had been shocked at the late act, and now sent a deputation to Pope Silicius, demanding justice to some prelates accused of murdering Priscilians. St. Ambrose, who had been trained to a reverence for the office of his Emperor, and a warm affection, was not however deterred from writing to him, "Your deed in Thessalonica has sent a thrill to every heart. It is without parallel in history. There is no absolution for you in Ambrose's communion." "Do not presume in your present state to offer sacrifices in the house of God. It is not for me to humiliate you, but I fear on your own account." And he pointed to David, and kings of old, who have made open confession of sin.

The Emperor's councillors persuaded him that no power had the right to dictate to royalty; and he resolved to present himself as usual, without regard to the letter. So he appeared with his cortege at the church, and advanced to the entrance. But scarcely had he stepped into the porch, before he was met by St. Ambrose himself in priestly robes. Thrusting himself in front of the door, he said in solemn tones, with a fixed, piercing gaze: "Emperor, I perceive you do not feel the magnitude of your crime, nor do you weigh it by your reason. You are placed over men like yourself, under one Lord, the Creator of all. How dare you tread in His sanctuary stained with blood, and lift the holy cup to lips that have just decreed murder! Like David, you sinned; like David repent, and add not crime to crime. Retire from this sacred place!"

"The Emperor," says the historian, "yielded to these pungent truths, and withdrew to the palace bathed in tears. Having been reared close by the sacred oracle he well knew the distinct duties of king and priest."

For eight months the troubled Emperor did not venture towards the holy place, nor St. Ambrose cross the threshold of the palace. Each buried his emotions within his own breast. One day Rufin, lord of the bed-chamber, on entering, found his master bitterly weeping; and a smile of contempt passed over his face.

"You may laugh," said the Emperor, "but you know not what I am suffering. The meanest slave and beggar can enter the church; yet I am shut out."

"That is nothing," returned Rufin. "I will go and see the Bishop. He shall relent."

"Oh no, no," answered he. "I know Father Ambrose too well. No fear of the throne can induce him to violate divine law." But Rufin confidently departed.

When the courtier appeared Ambrose exclaimed, "What is the meaning of this? Are not you the very man that counselled the atrocious massacre?"

"Here is the Emperor, who has come in person. Thrust him not away," petitioned Rufin, who saw his master following close at hand in restless anxiety.

"If the Emperor comes hither," cried St. Ambrose, "I will chase him from the sanctuary. If he chooses to turn his happy reign into tyranny, let the blow fall first on me."

"The Bishop does not give way," said Rufin, reluctantly going to meet the Emperor.

"Then I will submit," cried he in a loud voice. "I cannot endure this anguish." He proceeded to the door of the church where St. Ambrose was standing.

"What madness," asked he, "drives you to this sacred place—to trample under foot God's holy law?"

"I submit," returned the Emperor, "I come for absolution. Close no more on me the door God opens to the penitent."

This state of mind was precisely what the Father desired, and he proposed as a sign of his repentance, that he would promise henceforth to delay for thirty days the proclamation of any decree that involved confiscation or death, and deliberately revise the decree at the expiration of the time. He signed the

agreement, and sorrowfully entered the church. Like David, he cast himself to the earth with tears and ejaculations until the close of the first service, when he repaired to his accustomed place on the high seat of the priests. But Father Ambrose, who had never approved of the arrangement, now sent orders that he should come down and sit among the people. Theodosius instantly complied, with the apology that his occupying an elevated seat had been acquired during his residence at Constantinople.

These events were soon known to the world and produced a powerful effect. The Emperor's public humiliation before God, after his acts of violence and cruelty, gave both himself and Father Ambrose a higher place than they had ever held in the confidence and affection of the people.—*Exchange.*

Influence of Missionaries.

Dr. J. Chamberlain, missionary to Southern India, had been giving an address in a village, to about a hundred and eighty Hindus. There were present Brahmins, merchants, workingmen, officials, and students. As he took his hat to come away, a Brahmin, one of the best educated in the place, arose and politely asked permission to say a word. Here is a part of what he said:

"Behold that mango tree on yonder roadside! Its fruit is fast approaching to ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun, until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. Piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, If I am barren nobody will pelt me, and I shall live in peace? Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again it is pelted, and broken, and wounded; but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That tree is just like these missionaries. I have watched them well, and seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them, unhealthy climate? Is it for gain or profit? Some of us country clerks in Government offices receive more salary than they! Is it for the sake of an easy life? See how they work and then tell me. No! They seek, like the mango tree, to bear fruit for the benefit of others, and that though they are treated with contumely and abuse from those they are benefiting.

"Now, we look at the missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and shunned, and avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. Was he discouraged? He started a dispensary, and we said, 'Let the Pariahs take his medicine, we won't;' but in the time of sickness and distress we had to go to him, and he healed us. We complained if he walked through our Brahmin streets, but when our wives and daughters were sick and in anguish, we went and begged him to come into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him! And now, in spite of our opposition, he has bought this site and built this beautiful room, and furnished it with the choicest books in many languages, and put into it newspapers and periodicals which were inaccessible to us before; he has placed here tables to write on, chairs to sit on, and lamps for us to read by. And what does he get for all this? Does he make money by it? Why, we don't even pay for the lamp oil consumed by night as we read.

"Now, what is it that makes him do all this for us? It is his Bible. I have looked into it a good deal, at one time and another, in the different languages. I know the Bible!—there is nothing to

compare with it, in all our sacred books, for goodness and purity, and holiness and love, and for motives of action. Where did the English-speaking people get all their intelligence and energy, and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it, and raise yourselves.' They do not force it upon us, as the Mohammedans used to their Koran, but they bring it in love, and translate it into our language, and lay it before us and say, 'Look at it, read it and examine it and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work the regeneration of this land."—*Selection.*

A Youthful Martyr.

In the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he; whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve."

Now it was so that a Christian mother had come to the spot, holding in her hand a little son, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked, and to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "O base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the boy he said more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and, at a sign from him, the officers, who stood ready with their wooden rods of the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that mother, as much tortured as her son, answered,

"It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ he still said "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now!"

As the mother pressed her child gently to her own crushed heart she answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to His little ones. Thou hast spoken the truth in love, Arise now, for thy Saviour calleth for thee. May He grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent;" and so saying, he gave up his life—*Golden Sayings for the Young.*

Why is the first chicken of a brood like the main-mast of a vessel? Because it is a little forward of the main hatch.

For the Guardian.

Another Precious German Hymn.

Mr. Editor:—You were kind enough to publish the translation of the German Hymn, "Jesus nimmt die Sünder an," which I sent you a few weeks ago. I venture to send another prepared in similar circumstances with the former. The original, commencing, "An Jesum denken oft und viel," forms the 317th Hymn, in what is known as the "Chambersburg German Hymn Book." I do not know when or by whom it was written, or the circumstances which gave rise to it. It bears, however, internal marks of age. The religious pathos and earnest simplicity, by which it is pervaded, has ever made it peculiarly precious to me; and in the literal rendering of the original into English, I have endeavored to preserve this feature of it as far as possible. *Translator.*

Song of Solomon 1: 4: "We will be glad and rejoice in Thee."

To think of Jesus, oft and long,
Yields greater joy than worldly song;
Still higher joys themselves reveal
When we His gracious presence feel.

My lips would nothing rather sing;
My ears take in no sweeter ring;
My heart can naught more precious claim,
Than my Redeemer's glorious Name.

Oh Jesus! my heart's true delight!
Oh fount of life! Oh sun so bright!
Without Thee joy itself is vain,
As is all else on earth we gain.

In love and praise with me unite,
To Him who loves us, day and night,
Who always love with love repays,
And ceases not through endless days.

My Jesus near me is alway,
Where'er I go; where'er I stay.
How pure my joy! How great my gain,
If He be mine and mine remain!

In Thee my soul finds its delight;
Its hope by day; its stay by night.
My glory all to Thee I trace,
Oh Jesus, Saviour of our race!

"The Fifth Commandment."

I suppose it is very refined, after their notion, for the "young misses" of Church Hill, as they like to be called, to talk to their mothers as they would to a chambermaid, only the chambermaid wouldn't endure such language. If the young misses—it is as well to call them so, the name fits them, for they are neither nice girls, nor young ladies—if these misses have no respect for the fifth commandment, no love for their mothers, I notice they have an exaggerated dread of being out of style.

Style, I think, stands with some people instead of taste, kindness and conscience, as it is the only thing for which they have the slightest consideration. They would stand aghast at their pertness if they knew what very bad style indeed it was, and that the children of the wealthiest and best families are trained to a strictness of respect for their parents which it would be very hard for the misses of Church Hill to learn.

Respect for one's father and mother, as well as for older people generally, is the first point of high breeding all over the world. All the most polished nations will show an old woman more attention than they will the prettiest young one. The Chinese and Japanese, who are among the most polite people on the face of the globe, are devoted to their fathers and mothers, and the Turks everywhere pay the deepest respect to an old man. One does not hear the phrase "the old man," used except as a title of honor. If you were a young princess, or a countess, as yon have often thought you would like to be, the first thing you would have to learn would be respect for others. You would not be allowed to keep the easy-chair when your mother, the queen, or your aunt, the countess, came into the room. No matter how tired you were, or how interesting a book you were reading, you would have to rise, put aside what you were doing, and wait quietly till your august relative told you to be seated. If she wanted anything a yard away, and you let her rise from her chair and wait on herself, you would probably be sent away in disgrace, and kept until you learned better manners, more becoming a princess.

If you, Harry, were His Royal Highness of Saxony, and were to marry a queen old enough, you would have to improve on your present manners to a degree that would make you sick of life for awhile. You would have to learn to pay attention to other people before yourself, to be pleasant when you didn't like it, to wait on ladies, and be polite to old men with great gray moustaches

and not much to say, because they were high generals in the army or councillors of state. If you showed temper to His majesty, your father, you would, in all probability, be ordered under arrest, like a common soldier, to teach you to respect authority.

Every soldier, no matter what his rank, must learn to obey and show respect. Every officer of government, every man of position in the world, has to do the same. The only exceptions are people like the Shah, and the Khedives of the East, who are of very little account in the world. They never care about manners, and never do anything they don't want to do, if they can help it. The consequence is they seldom have a good time for their own part, and they never allow others to enjoy themselves at all.—*Wide-Awake.*

Ease in Society.

"I'd rather thresh wheat all day in the barn," said Reuben Riley to his sister, as he adjusted an uncomfortable collar about his sunburned neck, "than go to this pesky party. I never know what to do with myself, stuck up there in the parlor all the evening. If the fellows would pull their coats off, and go out and chop wood on a match, there'd be some sense in it.

"Well, I hate it as bad as you do, Reub," said sister Lucy. "The fact is, we never go nowhere, nor see nobody, and no wonder we feel so awkward when we do happen to stir out."

The remarks of this brother and sister were but echoes of the sentiment of many other farmers' boys and girls, when invited out to spend a social evening. But poor Lucy had not hit the true cause of the difficulty. It was not because they so seldom went to any place, but because there was such a wide difference between their home and company manners. The true way to feel at ease in any garb is to wear it often. If the pleasing garb of good manners is only put on upon rare occasions it will never fit well, and never seem comfortable.

Learn to behave properly at home, to cultivate yourselves. Do not sit, or stand, or lounge about in ungainly attitudes, but acquire a manly, erect, graceful bearing. I have never seen such vigorous, hearty manhood in any class as among cultivated farmers' sons. Let table manners be especially looked after. If you are so unfortunate as to have a mother careless in this regard you must do the best you can to remedy the early defect in your home training. Note carefully how well-bred people behave, and do your best to imitate them. It is noble to be an imitator of that which is good and beautiful. Above all, if you wish to be at home in society fill your brains with ideas. Set your mind to work. Wake it out of the sluggishness it would naturally sink into, if you were only a plodder and nothing more, by good, stirring thought. Take the newspapers, and *read them thoroughly.* Knowledge is power in more senses than one. If you go into society with something in your mind worth talking about, you will not fail to find listeners who will treat you with respect, and where you are well received, you will not fail very soon to find yourself at ease.—J. E. M'C., in *Country Gentleman.*

A Perfect Creed.

I ask a perfect creed!
  Oh, that to me were given,
The teaching that leads none astray,
  The scholarship of heaven!

Sure wisdom and pure light,
  With lowly, loving fear;
The steadfast, ever-looking eye,
  The ever-listening ear.

Calm faith that grasps the word
  Of Him who cannot lie;
That hears alone the voice divine,
  Though crowds are standing by.

The one, whole truth I seek,
  In this sad age of strife;
The truth of Him who is the Truth,
  And in whose truth is life.

Truth which contains true rest;
  Which is the grave of doubt;
Which ends uncertainty and gloom,
  And casts the falsehood out.

O True One, give me truth!
  And let it quench in me
The thirst of this long-craving heart,
  And set my spirit free.

O Truth of God, destroy
  The cloud, the chain, the war;
Dawn to this stormy midnight be,
  My bright and morning-star!

BONAR.

The Sunday-School Department.

A MAN who became very rich, was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till my work was finished, and never to spend my money till I had earned it. If I had but an hour's work in the day, I must do that the first thing, and in half an hour. After this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this I owe my prosperity." Let every boy who reads this go and do likewise.

A FATHER was walking one day in the fields with his two children. The wind was blowing over a fine field of ripe corn, and making the beautiful golden ears wave like the waves of the sea.

"Is it not surprising," said one of the children, "that the wind does not break the slender stalks of the corn?"

"My child," said the father, "see how flexible the stalks are! They bend before the wind and rise again when the wind has passed over them. See, too, how they help to support each other. A single stalk would be soon bent to the ground, but so many growing close together help to keep each other up. If we keep together when the troubles of life come on us like a stormy wind, we shall keep each other up, when one trying to stand alone would fall."—*Children's Paper.*

WHERE edged tools are used, time employed in sharpening is by no means considered as lost. He loses most time and does the poorest work, who does not stop to sharpen his tools. It is about so with teachers. Time consumed in careful preparation is time saved upon the actual work. The wise men of the Scriptures said: "If the iron be blunt, and he do not whet the edge, then must he put to more strength" (Eccl. x. 10).—*Independent.*

TO EXACTLY adjust the work with the class to the time allotted for teaching is a nice operation. One is cut short by the closing bell before he is fairly started; while another wishes the bell would cut him short before the session has fairly begun. To avoid these extremes, two requirements are essential. A full preparation will furnish a sufficiency of material, and a studied preparation will bring the material into shape. The teacher must, in short, labor to acquire and to arrange. Careful practice will do much for him also. Instead of drifting through the lesson and the session, he should have the lesson and the class so well in hand that his movement will be like that of a well-steered steamship, which holds steadily on its course, despite currents, or winds, or waves.—*Independent.*

WHEN a Lapland woman with a baby wishes to attend church, she always takes her child with her. As soon as the family arrive at the little wooden edifice, and the reindeer are secured, the father shovels a snug little bed in the snow, and the mother wraps the baby in skins, and deposits it therein. Then the father piles the snow around it, and the dog is set on guard, while the parents go decorously into the church. Often as many as thirty babies may be seen thus laid away in the snow.

DR. BUSHNELL once remarked that "in order to get one handsome person, you must select a feature here and a tint there from a hundred others, and imagine them put together in a new combination."

JESUS CHRIST without worldly possessions or scientific eminence, has His own peculiar sanctity. He promulgated no important discoveries; He aimed at no supremacy; but He was humble, patient, holy, nay, the holiest of the holy; the conqueror of Satan; altogether without sin. To the internal eye of the heart, to the discernment of true wisdom, how illustrious was the pomp of His appearance, and how unspeakable His greatness.—*Pascal.*

DYING ON ONE'S KNEES.—Under this heading a writer in *The Christian Press* lately recalled these interesting facts. Alexander Cruden, well known as the author of that invaluable help to Bible study, the Concordance, was very poor. What little profit came from his book he gave away. When about seventy years of age, he was found at his humble lodgings, kneeling by his chair, his Bible open before him, his face calm and peaceful, but his spirit gone to God. David Livingstone, the great explorer, when very ill of his last sickness, was left for a little time alone in his tent. Upon the return of his men he was found upon his knees. They paused a moment, but he moved not; then they entered, and touched him, but he was dead. A medical student in New York was recently missing at the breakfast table. He was sought in his room, and was found, the bed undisturbed, but he kneeling at its side cold in death.

I HAVE seen in the mountains a fine and stylish city gentleman trouting. He had a superlative jointed rod, and the finest quality of linen line, and patent fly and hook, to which he had given his whole mind for a fortnight. But he slapped the water with his rod, and snarled his line in the trees, and lost both his hook and his temper, and caught nothing but a cold. But not far off, on the same brook, would be a farmer's boy with a branch of a sapling and a yard or two of packthread, and a bent pin for a hook, who would drop his grasshopper delicately into some cozy eddy around an old root, and land one speckled beauty after another on the grass, while the city sportsman marvelled and envied and cursed his own fortune. Why the difference? The man had studied gear and tackle, while the boy had studied *fish.* He knew their habits, where they resorted, how to troll for them, when to give them the line, and when to draw it. And if teachers would study, not the lessons less but the scholars more, they would soon see new ways of capturing them and leading them to Christ.

THE GOOD ACCOMPLISHED BY SUNDAY-SCHOOLS.—Much that Sunday-schools accomplish does not appear upon the surface, nor can it be set forth in statistical showings. The Rev. Dr. D. C. Eddy, of Boston, in a recent address, put forth the following suggestive statement:—

"It makes all the difference in the world to the State, where our children are educated. There is a street education. The corners graduate classes. By-ways and dark alleys send out pupils, and these pupils grow into depraved men. They swell the criminal classes. They have no respect for law. They furnish your malefactors. They make prisons a necessity. That kind of education cannot fail to produce lawlessness. The more boys are educated in the street, the more men you will have to hang. The more corners there are to educate pupils, the more prisons you will have to build. As far as mere expense is concerned, the State, as a matter of economical legislstion, could well afford to support all the Sunday-schools within her borders, for the simple reason that the whole influence of Sunday-school instruction goes to produce law-abiding citizens."

DR. CHALMERS, when professor of moral philosophy at St. Andrew's, was also teacher of a Sabbath-school in one of the poorest districts of London. His biographer narrates that for his Sunday-school class he prepared as carefully as for his college class. Questions which he had written out for his children's class were found among his private papers, thus illustrating his devotion and furnishing an example for all workers.

JEAN PAUL says of children:—"The smallest are nearest God, as the smallest planets are nearest the sun."

SCRIPTURE LESSONS.

DECEMBER 3. LESSON XLIX. 1876.

First Sunday in Advent. Romans xiii. 11-14.

THE VOCATION OF THE CHRISTIAN.

11. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.
12. The night is far spent, the day is at hand: let us, therefore cast, off the works of darkness, and let us put on the armor of light.
13. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

QUESTIONS.

To-day we begin the *Advent* season. While we near the anniversary of the birth of Christ—Christmas—we also look forward to His second coming in glory. The Epistle Lesson for to-day has this thought underlying it.

What does *Epistle* mean? Who wrote the letter or Epistle, from which our Lesson is taken? To whom did he write it? Was it meant for those at Rome only, or for all Christians?

11. *And that*, i. e., Do what has just been enjoined in the last few paragraphs. To what duties do these paragraphs relate? What are Christians to know? What is said of the *time?* Is there any *implied* reference here to Christ's *second* coming? To what does the Apostle liken their condition? And were they to continue in their sleep? What is now drawing nearer? How do you understand the word *salvation* in this case?

12. The condition of the world the Apostle compares to *night*, and what does he say of it? The manifestation of Christ's kingdom, he compares to the dawning of the day, and what does he say of it? What are *the works of darkness?* See verse 13. What is the armor of light?

13. How are Christians to walk? Are the vices here enumerated unbecoming members of the Church?

14. Over against all the evil, what are they to do first and foremost? What is meant by *the flesh?* What command is given with respect to it?

CATECHISM.

XLIX. Lord's Day.

124. Which is the third petition?

"Thy will be done on earth as it is in heaven;" that is, grant that we and all men may renounce our own will, and without murmuring obey Thy will, which is only good; that so every one may attend to, and perform the duties of his station and calling, as willingly and faithfully as the angels do in heaven.

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1. Hail, Jesus! Israel's Hope and Light!
   Prophets and Priests prepared Thy way,
   Thy people, through the breaking night,
   With waiting joy foresaw Thy day.

2. By Jacob's Star the Gentiles found
   Light on their mystic longings poured;
   Wise men from dismal regions round,
   Bowed at Thy manger and adored.

3. Thy Advent, Lord, revives the world;
   Thy life shall waiting nations know;
   The banner of Thy truth unfurled,
   Shall glorious on the mountains glow.

4. The vales, where darkness lingers last,
   Now kindle in prophetic light;
   The morning breaks! for ever past
   The fearful reign of ancient night.

5. Hail, glorious Advent! heavenly birth!
   Shout, saints, in triumph Christ appears;
   Good will to men, and peace on earth,
   Shall reign throughout the golden years.

COMMENTS. Again we have made the round of the Church Year, and are at the beginning of a new one. We have before us the regular Epistle lessons for the *Advent* season. They are full of the thoughts of the Apostles and the Early Church with respect to this period of anxious waiting and joyous hope.

11. *And that.* This short phrase seems to take up into itself the long list of duties enumerated by the Apostle in this and the preceding chapters. It is exceedingly comprehensive, looking to all the various relations in which men, as Christians, stand. And this he follows up by some of the strongest and most pressing reasons why they should fulfill them. *Knowing the time.* A very significant expression. Other people did not know the time, its character, privileges, its meaning; Christians knew it. Other people looked upon it as one and the same with all past time; Christians saw in it a new era binding earth and heaven together. Men were asleep; they, too, had been asleep, when they were yet of the world; but now it was high time to awake, as they were in the kingdom of the Lord. *Salvation*—their deliverance from the trials and burdens of this world, by the speedy coming of the Lord in His glory. This refers to the universal conviction among the primitive Christians that the end of the world was nigh at hand; and so they looked for their full salvation by Christ's *second* coming. Their salvation in this form was the more ardently looked for, as it would free them, at the same time, from great outward oppression which they were suffering.

12. *The night*—the period of moral darkness in which the world had heretofore been involved. It was now *far spent. The day*—the new era brought about by Christ, the day of which was dawning, and the full light of which was approaching fast. See how fully the Apostle sets before them the distinction between the life of the world—one of night; and that of Christianity—one of day or light! *Therefore*—because of this now—*Let us cast off, etc. Armour.* The soldier is clothed in armor—garments and instruments—suitable for battle. The Christian must put on the armor of light, that is, array himself in all the virtues with which to fight the Christian battle.

13. *Rioting*—Feasting to excess, with which connects itself readily *drunkenness. Chambering and wantonness*—leading a loose, vicious, unchaste life. Christians cannot be too careful to keep themselves free from the vices and sins which are here mentioned by St. Paul. They are in conflict with the idea of a life well-pleasing in the sight of God.

14. *Put ye on the Lord Jesus Christ.* Expressions equivalent to this we find, Galatians 3: 27. Ephesians 4: 24. Colossians 3: 10. As our bodies need a covering to shield our nakedness, so our souls need to be clothed in the garment of Christ's righteousness to remove our moral deformity. *The flesh*—the tendency to sin in our life. *Make provision*—that is, give special thought or care to it. *Lusts*—Its desires or promptings.

CERTAIN it is that we often get some of the best touches of nature from children. Childhood is a world by itself, and we listen to children when they frankly speak out of it with a strange interest. There is such a freedom from responsibility and from worldly wisdom—it is heavenly wisdom. There is no sentiment in children, because there is no ruin; nothing has gone to decay about them yet—not a leaf or twig. Until he is well into his teens, and sometimes later, a boy is like a bean-pod before the fruith as developed—indefinite, succulent, rich in possibilities which are only vaguely outlined. He is a pericarp merely. How rudimental are all his ideas! I know a boy who began his school composition on swallows by saying there were two kinds of swallows—chimney swallows and swallows.

Girls come to themselves sooner; are indeed from the first more definite and "translatable."—*Galaxy.*

DYING FOR THE TRUTH.—At Milwaukee, Wis., stands a beautiful monument over the remains of a little German boy, named Iverson, who suffered a violent death, a few years ago, because he would not consent to tell a lie. The Sunday-school children of the land contributed the money for the monument, so expressing their admiration for one of their own number, who died for the truth.

DECEMBER 10. LESSON L. 1876.

Second Sunday in Advent. *Romans* xv. 4-13.

PREPARATION FOR THE COMING OF CHRIST.

4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.
5. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:
6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.
7. Wherefore receive ye one another, as Christ also received us, to the glory of God.
8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
9. And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
10. And again he saith, Rejoice, ye Gentiles, with his people.
11. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

QUESTIONS.

There was a preparation for the coming of Christ, both among Jews and Gentiles. That thought underlies what the Apostle Paul writes in this lesson.

4. *Written*—where? What is meant by *aforetime?* For what end were the things spoken of written? What good result would this *learning* or knowledge bring with it?

5-7. Under what comforting character does the Apostle describe God? Were the Roman Christians in special need themselves of *patience* and *consolation?* And why? How were they to be *minded* toward each other? *According to* what rule?

8, 9. Who had made promises *unto the fathers?* On account of this fact, what ministry was Christ's, in the first place? What people are meant by *the circumcision?* And, who, after the Jews, were also *to glorify God* for His mercy? Where is it written? See Psalm xviii. 49.

10-12. Where can you find the passages here referred to? What truth or fact do they all agree in proclaiming?

13. What blessings does the Apostle, in conclusion, invoke upon them, as those making ready for the coming of the Lord? By what power could they receive these blessings?

CATECHISM.

L. Lord's Day.

125. Which is the fourth petition?

"Give us this day our daily bread;" that is, be pleased to provide us with all things necessary for the body, that we may thereby acknowledge Thee to be the only fountain of all good, and that neither our care nor industry, nor even Thy gifts, can profit us without Thy blessing, and therefore that we may withdraw our trust from all creatures, and place it alone in Thee.

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1. Great God, what do I see and hear?
The end of things created:
The Judge of all men doth appear
On clouds of glory seated:
The trumpet sounds, the graves restore
The dead which they contained before;
Prepare, my soul, to meet Him.

2. The dead in Christ are first to rise
At that last trumpet's sounding;
Caught up to meet Him in the skies,
With joy their Lord surrounding;
No gloomy fears their souls dismay;
His presence sheds eternal day
On those prepared to meet Him.

3. The ungodly, filled with guilty fears,
Behold His wrath prevailing;
In woe they rise, but all their tears
And sighs are unavailing.
The day of grace is past and gone;
Trembling they stand before His Throne,
All unprepared to meet Him.

4. Great Judge, to Thee our prayers we pour
In deep abasement bending!
O shield us through that last dread hour
Thy wondrous love extending;
May we, in this our trial day,
With faithful hearts Thy word obey,
And thus prepare to meet Thee.

COMMENTS. Christ the Lord submitted to that which had been *written* or foretold concerning Him, verse 3; and this fact lays the foundation for the submission of His disciples to that which has been written, they, in this, following His example.

4. *Aforetime*—in the times past, specifically in the *Old Testament* writings. These things were for the *learning*, the instruction of the Christian people in the after ages. This fact the Apostle brings home to the Roman Christians.

5–7. God is here called *the God of atience and consolation*, because He is the giver of them to His people. The idea is scarcely found in any heathen religion. Judaism was not freely at home in it. It is Christian in an eminent sense. And the condition of the believers at Rome was such as to make these words full of significance. The times were evil. Persecution threatened, if it was not upon them. The new religion, which they professed, was by turns an object of contempt, hatred or violent opposition. And they were poor. The present was unsettled; the future dark. But their God was one of patience and consolation. *According to Christ Jesus.* That is, they should be minded as was their Lord. Then they could with united testimony, whatever might betide, be it want, persecution or death, glorify God.

8–9. The Apostle everywhere lays great stress on the Scriptures, which contain God's promises. All must conform to them. They are the sure word of prophecy. Here St. Paul comes back to this great fact. *The circumcision* are the Jewish people. The *promises* of God were made first to them through the fathers—the patriarchs and prophets—; and so Christ *for the truth of God*, had to be *first* a minister of the circumcision. This the Church at Rome was to understand. Some of its members had been Gentiles, and needed instruction on this point. Therefore the Apostle emphasizes it. *And that.* This brings in the second great fact, namely, that the *Gentiles also* were included in these *promises*, and that the ministry of Christ was also unto them and for them. And these promises are specifically recited, in order that the Gentile Christians as well as the Jewish Christians at Rome "might through patience and *comfort of the Scriptures* have hope."

10–12. The passages recited here, including that in verse 9, are found as follows: Psalm 18: 49. Deuteronomy 32: 43. Psalm 117: 1. Isaiah 11: 10. Paul quotes from the Septuagint, the Greek translation of the Old Testament, and hence comes a change in the wording of these passages without altering their meaning.

13. The world offered neither *joy* nor *peace;* but in *believing* they might have both, and also abound in *hope.* Hope of Christ's second coming in glory as their deliverer and king. Hope of their own salvation from sin and death, and of their final glorification in Christ's everlasting kingdom. All this by the power of the Holy Ghost, who is ever, in the New Testament, the efficient agent of bringing to pass the purposes of God.

A Really Effective Sermon.

A man, returning from a powerful sermon, highly commended it to some; and, being demanded what he remembered of it, answered: "Only that I heard it, and it made me resolve to live better; and so by God's grace I will." There is a short story to the purpose of one who complained to a holy aged man, that he was discouraged from reading the Scriptures, because he could fasten nothing upon his memory. The hermit bade him take an earthen pitcher, and fill it with water. He then bade him empty it again, and wipe it clean, that nothing should remain in it. This being done—"Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so though thy memory retain nothing of the Word thou readest, yet thy heart is cleaner for its very passage through." To the above may be added the following of later date: "What a sermon we had last Sunday!" said a poor woman, who kept a small shop, to a neighbor. "What was it about?" asked a friend. "I don't remember," she replied. "Well, but what was the text?" "I cannot quite think," she answered; "but I know that when I got home I took and burnt up my bad bushel."

DECEMBER 17. LESSON LI. 1876.

Third Sunday in Advent. 1 *Cor.* iv. 1–5.

1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
2. Moreover, it is required in stewards, that a man be found faithful.
3. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
4. For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord.
5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

QUESTIONS.

This Lesson treats of the supreme accountability of the Apostles to the Lord for their calling and the manner of their discharging it. The same holds true of ministers and members of the Church.

By whom was this Epistle written? See chapter i. 1. To whom? See chapter i. 2. Where was the Apostle when he wrote it? See chapter xvi. 24.

1. *Us*—who? In what sense *ministers of Christ?* What is a *steward?* What is meant by *mysteries?* What particular kind of mysteries are here referred to?

2. What is the first duty of a steward? Is he at liberty to go his own way? Why not? Are we all stewards?

3, 4. Was Paul, as a steward of the mysteries of God, mainly solicitous concerning the good opinion of the Corinthians or other men? Did he consider himself even a good judge of himself in this matter? Who would judge him? Is this the rule by which all Christians should be guided in their lives?

5. When is the time to judge? Who will then render judgment? And what will He do? Who is meant here by *every man?*

CATECHISM.

LI. Lord's Day.

126. Which is the fifth petition?

"And forgive us our debts, as we forgive our debtors;" that is, be pleased, for the sake of Christ's blood, not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we feel this evidence of Thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.

1. God moves in a mysterious way
   His wonders to perform;
   He plants His footsteps in the sea,
   And rides upon the storm.

2. Deep in unfathomable mines
   Of never-failing skill,
   He treasures up His bright designs,
   And works His sov'reign will.

3. Ye fearful saints, fresh courage take;
   The clouds ye so much dread,
   Are big with mercy, and shall break
   In blessings on your head.

4. Judge not the Lord by feeble sense,
   But trust Him for His grace;
   Behind a frowning providence
   He hides a smiling face.

5. His purposes will ripen fast,
   Unfolding every hour;
   The bud may have a bitter taste,
   But sweet will be the flower.

6. Blind unbelief is sure to err,
   And scan His work in vain;
   God is His own interpreter,
   And He will make it plain.

COMMENTS.—Paul was in Asia Minor, probably at Philippi, when he wrote this Epistle. Corinth was a city in Greece, and to the Christians in that city he wrote. It is an Epistle of instruction and correction. In our Lesson he sets forth the fact that he and the other Apostles had received their office from God, and were first and foremost responsible to Him. He plainly implies that the calling and responsibility of his readers were similar in character, if not in degree.

1. *So account of us*—so think of us, the Apostles. *Ministers of Christ*—persons commissioned by Christ to do His work and preach His word. They did not go themselves; they were sent by Christ. They did not choose their own message or select their own work; they received both from Him. *Stewards*—persons entrusted with the affairs of another. Here, persons who have in charge the Divine mysteries relating to the salvation of men. *Mysteries of God*—the revelation and means of redemption in Christ Jesus.

2. *Found faithful*—not only be faithful; but this, to such an extent, as to bear the trial of the judgment of God, when an account of the stewardship is to be rendered.

3, 4. In these verses Paul sets forth his supreme sense of responsibility to the Lord, as over against all human opinion or judgment. In this light they must look upon him when instructing or admonishing them. *I know nothing by myself*—that is, the Apostle is not conscious of unfaithfulness. But he does not rely on this state of mind or justify himself by it. He rests in the judgment of the Lord. And so must the Corinthians and all men. He will award His own with a just judgment.

5. *The time*—when the Lord shall come. As we have seen in other Advent lessons, the early Christians looked upon the time when the Lord would come to judgment—known as the second coming of Christ—*as near at hand.* How nigh it is must ever be uncertain until He does actually come. Men should, therefore, constantly look for it. And in this the early Christians were right. Before the Lord's coming and judgment, all human opinions and judgments vanish as into nothing. Hidden things being brought to light, and the innermost counsels or thoughts of the heart made manifest, an unerring judgment will be pronounced. In view of *this* accountability, the Apostle labored and taught and lived. So should all Christians. Then will *every man* of them *have praise of God.*

WHEN the children verge toward manhood and womanhood, then, in most cases, the trouble begins, so far as keeping them in the Sunday-school is concerned. That is the transitional period in the religious lives of many. Then they are bound to the school and to sacred associations, or they are severed from them, perhaps hopelessly. Upon the teacher's duty at this critical time for his pupils *The Congregationalist* gives these wise words:—

"We are persuaded, from our own experience with an intermediate class of boys, that, while there is no department in which work and *hard* work may seem more fruitless and more thankless, yet it is not in vain. Years after, it may be, the result will be seen in the lives of men and women bearing the impress of the teacher's influence. We would suggest to those in charge of boys and girls, especially from twelve to sixteen or even eighteen years of age, that they exert their personal influence over their scholars in social ways as much as practicable. If they are known well in their every-day life, the teacher's words in the Sabbath-school will be much more certain to be aimed more wisely to meet some need of the scholar."

SOME teachers avow the conviction that the practical applications may be left to their pupils themselves. Professor Wilkinson, writing in the *Sunday-school Times*, does not approve this method; and we think he is on the right side. He says in the *Sunday-school Times*:—

"Never trust the application to make itself. Do you make it—you, the teacher. Fix it, fasten it, dovetail it. Notwithstanding, however, that the application is the most important thing in your lesson, it does not follow that, therefore, it should occupy the most time. If it is well prepared for, it may sometimes be made and impressed in a very short time."

DECEMBER 24. LESSON LII. 1876.

Christmas. *Luke* ii. 8-15.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.
10. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.
11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.
12. And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.
13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14. Glory to God in the highest, and on earth peace, good will toward men.
15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.

QUESTIONS.

Christmas is the greatest and most joyous festival of the Christian Church. It commemorates the most far-reaching event in the history of the world. With the birth of Christ mankind begins anew its life, and that in higher form. The present Lesson tells of the appearance of the heavenly host unto the shepherds announcing this great fact, thus inviting men to join with angels in rejoicing.

8. *That same country*—which? See verse 4. What season of the year was this? Could the shepherds then be out with their flocks in that country? Why watch *by night?* Were these shepherds pious people?

9. Who appeared? What was this *glory of the Lord?* How were they affected?

10-12. What great fact does the angel announce? What kind of news or *tidings* were these? For whom? How would they know this Saviour when they found Him?

13-14. Who were this heavenly host? What did they say?

15. What effect had this joyous message from the heavenly world upon the shepherds? How should it influence us? Should Christmas be a happy, joyous day with us?

CATECHISM.

LII. Lord's Day.

127. Which is the sixth petition?
"And lead us not into temptation, but deliver us from evil;" that is, since we are so weak in ourselves that we cannot stand a moment; and besides this, since our mortal enemies, the devil, the world, and our own flesh, cease not to assault us, do Thou, therefore, preserve and strengthen us by the power of Thy Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes, until at last we obtain a complete victory.

128. How dost thou conclude thy prayer?
"For thine is the kingdom, the power, and the glory, for ever;" that is, all these we ask of Thee, because Thou art our King, and Almighty, art willing and able to give us all good; and all this we pray for, that thereby not we, but Thy holy name, may be glorified for ever.

129. What doth the word "Amen" signify?
"Amen" signifies, it shall truly and certainly be; for my prayer is more assuredly heard of God, than I feel in my heart I desire these things of Him.

---

1. No more sadness now, nor fasting:
Now we put our grief away:
God came down, the Everlasting,
Taking human flesh, to-day.
God came down on earth a Stranger,
Working out His mighty plan;
God was cradled in a manger,
Very God, and very Man.

2. There were shepherds once abiding
In the field to watch by night,
And they saw the clouds dividing,
And the sky above was bright;
And a glory shone around them
On the grass as they were laid;
And a holy angel found them,
And their hearts were sore afraid.

3. "Fear ye not," he said; "for cheerful
Are the tidings that I bring.
Unto you, so weak and fearful,
Christ is born, the Lord and King."
As the angel told the story
Of the Saviour's lowly birth,
Multitudes were singing "Glory
Be to God, and peace on earth!"

4. Since Thy love for our salvation,
Saviour, covered Thee with shame,
Let Thy Church, in every nation,
Sing the glory of Thy Name;
Let Thy Holy Spirit make us
Full of humbleness and love,
Like Thyself, until Thou take us
To our Father's house above.

COMMENTS.—The birth of our Saviour gathers around itself the most interesting of circumstances. His mother was poor. He was born in a stable and laid in a manger. Humble shepherds in the field at night, and retired wise men in the East, received the news communicated by angels from the heavenly world. Joy in heaven and joy on earth combined to raise the first anthem in honor of the great event. And the rising swell of that joy has ever since gone forward among the ages and nations of men; and in it we also have part.

8. Joseph, with his wife Mary, had come from Galilee into Judea to Bethlehem, as we learn from verse 4. He was on his way to be *taxed*, or assessed, as had been ordered by Cæsar Augustus, the Roman Emperor. See verse 1. When on this trip at Bethlehem, the birth of Jesus Christ, the Redeemer of the world, took place. The *same country* is, therefore, Judea, and probably it was not far from Bethlehem. The great message came to the shepherds, not because they were shepherds, but because they were pious, God-fearing people. In Oriental countries the night is not as dark as with us; our winter is their summer; and having few or no stables, the flocks must be watched day and night.

9. *The angel* was a messenger sent from God. It was not necessarily an angel of higher rank than others. *The glory of the Lord* was a supernatural light, a heavenly manifestation like the Dove at Christ's baptism or the earthquake when He was crucified. And this was what made those who saw it *sore afraid.*

10–12. The address of the angel falls in with the spirit of the message he was to announce: *Fear not*, he says, to the wonder-stricken, trembling shepherds. And then he opens the glorious tidings. *Unto you* as Jews, with whom the Covenant of God held; but also *to all people*, the Saviour of Jew and Gentile, the Redeemer of the world. *In the city of David*, that is, Bethlehem, whither Joseph, the husband of Mary, had gone to be taxed, "because he was of the house and lineage of David." See verse 4. *Christ the Lord.* As Christ, He was the anointed or prophet, but as the Lord, He rises above all prophets and teachers, and at once stands forth in His Divine character. *In a manger*, a place where cattle were fed. This, probably, not because all room of a better sort was occupied in Bethlehem, but because of the poverty of Joseph, who could afford to pay for no better.

13–14. *A multitude of the heavenly host* were other angels, as we learn from verse 15. *Praising God and saying:* It is evident that these angels were not simply bearing a message of joy, but they were themselves full of this joy, and felt strongly what they said.

15. *Let us now go:* the heavenly call found an answer in the hearts of these people. Not curiosity whether it be so or not, but to see that "which the Lord hath made known unto us." The faith of these shepherds was of the right kind, simple, active, triumphant.

SYDNEY SMITH cut the following from a newspaper, and preserved it for himself:—When you arise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left off garment to the man who needs; a kind word to the sorrowful; an expression to the striving, trifles in themselves as light as air, will do at least for the twenty-four hours. And if you are old, rest assured it will send you gently and happily down the stream to eternity. By the most simple arithmetical sum, look at the result. If you send one person happily through the day, that is 365 during the course of a year. And suppose you live forty years only after you commence that course of medicine, you have made 14,600 persons happy, at all events for a time.

"IN the physical and the moral world, in the natural and human, are ever seen two forces, invariable rule and continual advance, law and action, order and progress; *these two powers working harmoniously together*, and the result inevitable orderly movement, irresistible growth."

A grateful acknowledgment of what God has done seems a graceful introduction to asking more, and I believe that if we were thankful for what we received we should have more.

DECEMBER 31. LESSON I. 1876.

Colossians ii. 8–17.

NEW YEAR.

THE OLD AND THE NEW.

8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9. For in him dwelleth all the fullness of the Godhead bodily.

10. And ye are complete in him, which is the head of all principality and power:

11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16. Let no man, therefore, judge you in meat, or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-*days:*

17. Which are a shadow of things to come: but the body is of Christ.

QUESTIONS.

New Year's Day divides a definite, past period of time from one that is future. So in this same season, when we celebrate the anniversary of the entrance of Christ into the flesh, we have, in that fact, set before us the dividing line between the Old and the New in the history of the human family.

8. Against what were the Colossians to beware? What is philosophy? Here the teachings of would-be wise men. What are *traditions of men?* Did these things belong to the Old order or state of men?

9. Whom were they to follow instead? And what would they find dwelling in Him?

10–12. How are Christians *complete* in Christ? By what sacrament are we buried with Christ to sin and rise by faith to newness of life? By whose *operation* is this brought about?

13–15. What was the former condition of these Colossians? And what was their present state? What did Christ *nail to His cross?* Of what kind were the *principalities and powers* here spoken of?

16–17. What observances were they not to be judged by? Were these Jewish? What are they called? Over against this *shadow*, whence was the *body* or substance? And have we here the new and enduring?

CATECHISM.

I. Lord's Day.

Question 1. What is thy only comfort in life and death?

Answer. That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation: and therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him.

2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?

Three; the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

---

1. As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee.

2. As with joyful steps they sped
To that lowly manger-bed;
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek Thy mercy-seat.

COMMENTS.—In this lesson we have presented in strong contrast the old Jewish habits of life and modes of thought, shadowy and temporary, and the substantial, enduring realities for the faith of men which come by Christ.

8. *Spoil you*, in the sense of rob or deprive you. *Philosophy;* not true philosophy, but such as was currently passed off in its stead by multitudes of superficial teachers. *Tradition of men.* Refers to the opinions of men, principally rabbis, or Jewish teachers, handed down from former generations, and now looked upon as binding. But they were not laws of God. They were often in conflict with His laws; a grievous burden which He had never laid upon his children. Hence Himself often inveighs against them. They were of the world. These things were not to come in between Christians and their inheritance in their Lord.

9. This verse is a definite proof of the Divinity of Christ. In Him dwells—is at home—*all the fullness of the Godhead bodily.* No language could be stronger.

10–12. *Complete*—have all you need. No occasion to look to these outward traditions and the like. *Principality and power*, the higher order of angels. In the reference to circumcision, the Apostle seems to teach, that the circumcision of Christ was for all who believe, and so did away with that rite. And now *in baptism* we are buried with Christ, dying to our sins; and *in baptism* we also rise "with Him through the faith of the operation of God." This rising in baptism by faith is in newness of life. It is not by our willing or running, but by "the operation of God."

13–15. In Christ is forgiveness of sins. The Christians at Colosse, before they were Christians, had been dead in trespasses and sins; now by baptism they had been "quickened together with him," having forgiveness of their trespasses. *The hand-writing of ordinances.* The law, by which no one could be justified. It was fulfilled when Christ nailed "it to his cross." *Spoiled principalities and powers*—overcame those which opposed Him, triumphing over all. And this victory over the law and powers was now of avail for believers in the Lord Jesus Christ and members of Him by their baptism. This fact the Apostle wishes to press home to his readers, so that they might take comfort and be on their guard against the wiles with which they were surrounded.

16–17. The observances concerning meat, drink, holy-days, new-moon and Sabbath-days were Jewish; they belonged to the economy now passed away; they had lost all binding force; in fact, in their old form, had become an obstruction to the development of the Christian life. They were *the shadow* of better things. That above all which they foreshadowed was Christ. He was the body, the substance from whom they had had what meaning and force ever attached to them. Now He is here.

THE following series of lessons for the first five months of the ensuing year has been adopted by the Committee on Lesson Papers. The lessons for the remaining months of the year will be announced in due time. Those for December of this year will be found in their proper place in the "Guardian."

Jan. 7	1st Sunday after Epiphany	Isaiah 60: 1–7	The Epiphany.
" 14	2d " " "	Matt. 3: 13–17	The Baptism of Christ.
" 21	3rd " " "	Mark 1: 14–22	Calling of Apostles.
" 28	Septuagesima	Matt. 14: 22–33	Christ Walking on the Sea.
Feb. 4	Sexagesima	John 10: 1–10	Christ the Door.
" 11	Quinquagesima	Matt. 16: 21–28	Cross-Bearing.
" 18	1st Sunday in Lent	Matt. 6: 5–13	Prayer.
" 25	2d " "	Luke 11: 29–36	The Sign of Jonah.
March 4	3rd " "	Matt. 12: 22–30	Christ Casting out a Devil.
" 11	4th " "	John 6: 47–59	Christ the Bread of Life.
" 18	5th " "	John 12: 20–32	Christ Foretells His Death.
" 25	Palm Sunday	Luke 19: 28–88	Christ's Triumphal Entry into Jerusalem.
April 1	Easter	Matt. 28: 1–10	The Resurrection of Christ.
" 8	1st Sunday after Easter	Luke 54: 36–48	Christ Risen; Appears to the Apostles.
" 15	2d " " "	John 21: 15–19	Christ's Charge to Peter.
" 22	3rd " " "	Matt 10: 16–20	Persecutions foretold to the Apostles.
" 29	4th " " "	Matt. 10: 24–33	Comfort amid Persecution.
May 6	5th " " "	Luke 11: 9–13	Promise concerning Prayer.
" 13	Sunday after Ascension	Luke 24: 49–53	The Ascension of Christ.
" 20	Whit Sunday	Acts 2: 1–11	Outpouring of the Holy Ghost.
" 27	Trinity Sunday	Matt. 28: 16–20	The Trinity.

PROSPECTUS FOR 1877

THE GUARDIAN:

A MONTHLY MAGAZINE

Devoted to the Social, Literary and Religious Interests of Young Men and Ladies, and to the Sunday-School Cause.

Rev. B. BAUSMAN, D. D., Editor.

THE GUARDIAN enters upon its XXVIIth volume, on the first of January 1877. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, as heretofore, to the Rev. B. BAUSMAN, D. D., whose name, of itself, the publishers regard as the most satisfactory guarantee of the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will continue to use a superior quality of paper; and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday-School Teachers, and thus meet a want which has long been felt in the Reformed Church.

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